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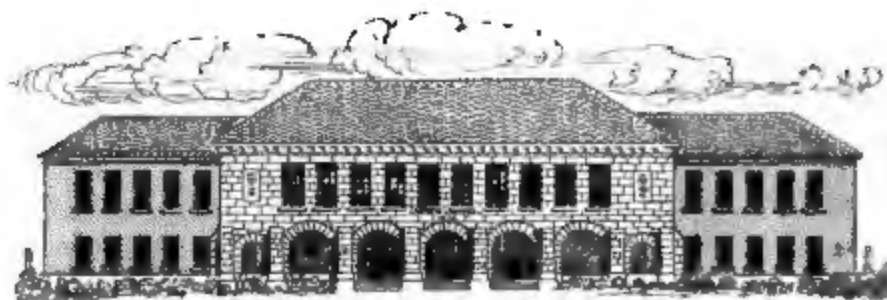
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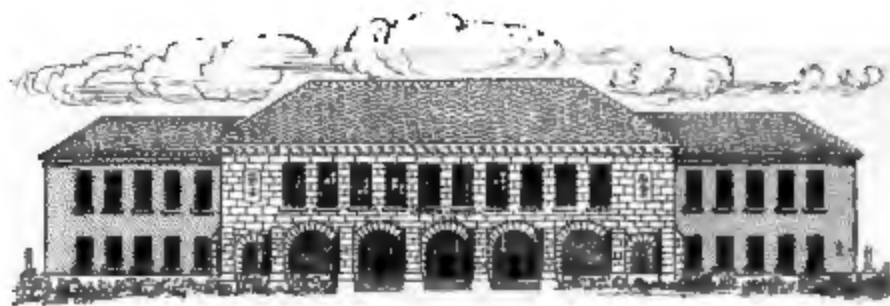


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**THE
AENEID OF VERGIL**

BOOKS I-VI. SELECTIONS VII-XII

WITH AN INTRODUCTION, NOTES, INDEX AND VOCABULARY

BY

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PREFACE

This book aims to supply the student of Vergil with materials out of which he may construct one consistent interpretation of the Aeneid, and from which he may gain an adequate appreciation of its purpose, its relation to the times in which it was composed, its merits and its demerits. The addition of selections from the latter half of the Aeneid is in line with the well-known recommendations of the Committee of Ten of the National Educational Association. These selections are confined closely to the story of the conflict between Aeneas and Turnus.

It is hoped that the selection of topics in the Introduction will commend itself to all students and teachers of Vergil. Certainly, a right understanding of all these subjects is of profound importance to the interpretation and appreciation of the poem. The Introduction is thus a vital part of the book. It should be repeatedly read in sequence by the student and should be constantly employed in detail by him as he works through the notes.

For convenience I have adopted the text of W. Klouček (second edition, Freytag, Leipzig, 1891), except in three or four places where this text seemed to me impossible. I have, however, declined to follow Klouček in bracketing certain verses and in making some transpositions of verses. I have also determined the punctuation throughout for myself. In matters of orthography I have followed the principles laid down in a report of a Committee on Latin Orthography of the American Philological Association, printed in the Proceedings of that body for July, 1896. In the marking of vowels I have in the main followed the system of Professor Bennett as laid down in the Appendix to his Latin Grammar. The marking of the

PREFACE

vowel quantities ought to commend itself without the need of argument. A marked text puts the modern boy in the position in which an intelligent Roman boy was when he began his study of Vergil. It is perfectly possible for any teacher who uses this book to drill his pupils as thoroughly as he pleases in the rules for quantity. In one particular, at least, i.e. the marking of the vowel before a mute and a liquid, the practice of this book ought to be most helpful in bringing out facts often imperfectly understood.

In the Commentary the references to parallel passages in Latin authors have been confined to passages from the Aeneid and such parts of Cicero and Caesar as have been read by all pupils. References within the Aeneid itself are made to parts already read by the student. In the Vocabulary I have tried to indicate the fundamental meanings of words and the line along which their meanings were developed.

In writing the Commentary my fundamental reliance has been upon my own study of the poem. The first draft of the notes was written out with little direct reference to other commentaries. This done, I compared my notes with those of all the more common English and German editions. American editions I have put aside entirely while preparing my book; any resemblances between them and this book are due to use of the same authorities, ancient or modern, or to the use of the texts in class work as a student or teacher during the past.

To Professor Harold W. Johnston, of Indiana University, I owe, in large measure, the selection of the topics treated in the Introduction. Again, Professor Johnston and Professor Edward Capps, of the University of Chicago, have read all the proofs and have made many important suggestions and criticisms. To my sister, Miss Adeline Knapp, A.B., I am under especial obligations for valuable help in all parts of the book.

CHARLES KNAPP.

BARNARD COLLEGE,

September 1, 1901.

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20. LAOCOÖN 182

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21. MINERVA 208

The original is now in the Vatican. It was formerly in the possession of the Giustiniani family, and so is known as the Pallas Giustiniani. It is probably a work of Roman art, modelled on a Greek original. The goddess wears a helmet and carries a spear. The *aegis* (cf. ii. 616, with notes) is plainly visible. A snake is coiled at the feet of the goddess (cf. ii. 227, with note).

22. APOLLO 226

This statue is known as the Apollo Citharoedus (the Harper) or Musagetes (Leader of the Muses). The god is *crīnītus*.

See § 281. In his right hand the god is holding a *pecten* or *plēctrum*, i.e. a pick or quill (see on *pectine*, vi. 647). The suspended figure on the right arm of the lyre represents Marsyas, who attempted to rival Apollo in musical skill, but was defeated and flayed alive by the god.

23. THE WRESTLERS 238

A copy of a Greek work of the fourth century B.C. The original is now in the Uffizi Gallery, in Florence, Italy. The cut well illustrates iii. 281, 282, *exercent . . . socii*.

24. MERCURY 279

A copy of a bronze statue now in the Naples Museum. This statue is a product of a famous Greek school of sculpture of the fourth century B.C. The god is for the moment resting. The cut will thus serve to illustrate iv. 252, 253, *hīc . . . cōstitit*, though there the god is resting on balanced pinions. The cut shows the *tālāria*.

25. A BOXER 328

A copy of a bronze statue of a professional pugilist: the original is now in the Museum of the Baths of Diocletian, at Rome. The boxer is represented as resting after an encounter. Note the swollen ear (see on *auris*, v. 435), the *caestūs* (cf. *crūdō . . . caestū*, v. 69, with note; cf. also v. 404-408, and see *caestus* in the Vocabulary). The massive limbs of the boxer represented by the cut will illustrate such passages as v. 368-377, and v. 421-423.

26. JUPITER 344

A copy of a very famous original, called the Jupiter of Otricoli, because it was found at Otricoli, north of Rome, at the end of the eighteenth century. The original is now in the Vatican Museum, Rome. This is the finest of all the extant representations of Jupiter; it conveys admirably that impression of calm and conscious power which one derives from passages like i. 229-296, or from the epithets so frequently used of Jupiter. See § 276.

27. AUGUSTUS 398

The original was found north of Rome in 1863; it is now in the Vatican Museum. Augustus is represented as a deity or at least as the world conqueror. The cut thus admirably illustrates such passages as vi. 792-805, and viii. 678-728. Observe the elaborate *lōrica* or breastplate. In the center is Mars (on the left) receiving a standard from a conquered

Parthian (see on *super . . . Indōs*, vi. 794, and cf. viii. 721, with notes). At the top of the breastplate Heaven is portrayed, with the Sun God riding in his chariot. At the right foot of Augustus is a Cupid riding on a dolphin; the Cupid is symbolical of Augustus's kinship with Venus, mother of the Aeneadae, and especially of the Julian line.

28. MARS 410

The original is known as the Mars Ludovisi, because it was formerly part of the collection in the Villa Ludovisi at Rome: it is now in the Museo Boncompagni at Rome. The statue originally formed one of a group, representing Venus with her right hand on the left shoulder of Mars and entreating him not to enter the battle (in some stories Venus was wife of Mars). The god is yielding to her entreaties. Note the sword in his left hand, with an animal's head forming the hilt, and the *clipeus* by his right side. At the feet of Mars is Cupid. The original group was a Greek work of the fourth century B.C.

TO VIRGIL

(A poem written by Tennyson, at the request of the people of Mantua, on the
Nineteenth Centenary of Vergil's death.)

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre ;

Landscape-lover, lord of language more than he that sang the Works
and Days,
All the chosen coin of fancy flashing out from many a golden phrase ;

Thou that singest wheat and woodland, tilth and vineyard, hive and
horse and herd,
All the charm of all the Muses often flowering in a lonely word ;

Poet of the happy Tityrus piping underneath his beechen bowers ;
Poet of the poet-satyr whom the laughing shepherd bound with flowers ;

Chanter of the Pollio, glorying in the blissful years again to be,
Summers of the snakeless meadow, unlaborious earth and oarless sea ;

Thou that seëst Universal Nature moved by Universal Mind ;
Thou majestic in thy sadness at the doubtful doom of human kind ;

Light among the vanish'd ages ; star that gildest yet this phantom shore ;
Golden branch amid the shadows, kings and realms that pass to rise no
more ;

Now thy Forum roars no longer, fallen every purple Caesar's dome —
Tho' thine ocean-roll of rhythm sound for ever of Imperial Rome —

Now the Rome of slaves hath perish'd, and the Rome of freemen holds
her place,
I, from out the Northern Island sunder'd once from all the human race,

I salute thee, Mantovano, I that loved thee since my day began,
Wielder of the stateliest measure ever moulded by the lips of man.

INTRODUCTION

A. THE NEW EMPIRE

I. EVENTS FROM THE DEATH OF JULIUS CAESAR

The Aeneid and the Empire. — The Aeneid stands in most intimate relation to the new Rome which began with the supremacy of Octavianus and to the policies by which that supremacy was distinguished. A brief *résumé* of Roman history between the death of Caius Julius Caesar in 44¹ and the battle of Actium in 31, and an outline of the purposes of the administration ushered in by the latter event will therefore form a fitting beginning of this Introduction.

The Liberators. — The high hopes based by the conspirators on the death of Caesar were frustrated by Marcus Aemilius Lepidus, Caesar's *magister equitum*, and Marcus Antonius, better known as Mark Antony, a warm friend of Caesar and consul for 44. The Liberators — so the conspirators called themselves — were glad to make terms with the Senate whereby they were allowed to go free, and all appointments made by Caesar were confirmed. These included the assignment, for 43, of Macedonia to Marcus Brutus, of Gallia Cisalpina to Decimus Brutus, and of Syria to Cassius.

Octavius. — When Caesar's will was read, it was found that he had adopted Caius Octavius, grandson of his younger sister, and had made him his chief heir. In March, 44,

¹ Unless otherwise stated, B. C. is to be understood with all dates in this book.

Octavius was at Apollonia in Illyricum, whither Caesar had sent him for training in military affairs. On hearing of Caesar's death Octavius set out at once for Italy. He was then in his nineteenth year, having been born September 23, 63. On his arrival in Italy, he received a copy of Caesar's will, and at once boldly called himself Caius Julius Caesar Octavianus.¹ He then notified all parties in Rome that he would claim to the full his inheritance. Moving slowly through Italy he constantly gained new adherents, and on reaching the city succeeded in winning the favor of the people, who had always been friendly to Caesar.

4 The Situation in Rome. — Meanwhile all power had come into Antony's hands. Determined to push his advantage, he obtained at first the province of Macedonia and the control of five out of the six legions gathered by Caesar for an attack upon Parthia. Later the people gave him the Gallic provinces instead of Macedonia and suffered him to transfer the Macedonian legions to Italy on the ground that they were needed against Decimus Brutus, who had gone to his province (§ 2), and was, so Antony declared, menacing the state.

5 Cicero. — The famous orator, Marcus Tullius Cicero, had hailed Caesar's death as the dawn of a new era of liberty, but when time revealed the incapacity of the Liberators and the real designs of Antony he began again to despair of the commonwealth. After some hesitation, however, he boldly opposed Antony and denounced him in the strongest terms. Popular opinion and the Senate both now turned against Antony; Decimus Brutus was declared the rightful claimant to the government of Cisalpine Gaul. As a further means of checking Antony all Octavianus's acts were, on Cicero's motion, approved by the Senate.

¹ Among the Romans a person adopted took the full name of his adopter, adding thereto a second cognomen formed out of the clan name of his natural father. When it is said that Caesar adopted Octavius, it is meant that Caesar made Octavius his heir, on condition that Octavius assumed his name.

The Rise of Octavianus. — By January, 43, Antony was 6 besieging Decimus Brutus at Mutina (Modena). The Senate sought to relieve Brutus, at first by diplomacy, later by force. Antony finally withdrew across the Alps, intending to meet Lepidus (who had been in Spain fighting Sextus Pompeius, a son of Pompey the Great), and to enlist him against the Senate. In this he was successful. Meanwhile Decimus Brutus, having assumed control in Cisalpine Gaul, had ordered Octavianus to oppose Antony. This Octavianus refused to do. The Senate in consequence turned against him, calling Sextus Pompeius to command all its naval forces, and directing all Roman officials between the Ionian Sea and the Euphrates to obey the orders of Marcus Brutus and Cassius. In self-defence Octavianus put himself in secret communication with Antony. Finally, when an order reached him to fight Antony and Lepidus, he moved with his army to Rome to demand for himself the consulship. Finding opposition useless the Senate made him guardian of Rome, with power to appoint any one he chose to represent him in this capacity whenever he was absent from the city. He was created consul also, with his cousin Quintus Pedius as his colleague.

The Second Triumvirate. — Octavianus, now supreme in 7 Italy, at once caused the Liberators and Sextus Pompeius to be condemned as criminals and outlaws. In September, leaving Pedius (§ 6) in charge of Rome, he went north, ostensibly to oppose Lepidus and Antony, but really to open negotiations with them. Presently, at the suggestion of Pedius, the Senate restored Antony and Lepidus to favor, and in October or November Octavianus, Antony, and Lepidus, after a conference of three days, came to an understanding. They called themselves henceforth *Triumvirī Rei Pūblicae Cōstituendae*, i.e. a board of three commissioners for settling the affairs of the state, and claimed for themselves official standing, decreeing that their office should continue for five years and be equivalent to the consulship. Finally, they

divided among themselves all the provinces not actually in the possession of the Liberators (§ 2).

8 The Battles of Philippi. — Brutus and Cassius, who had established their authority in Macedonia and Syria, now met in Asia, to make preparations against the Triumvirs. The hostile forces met in two battles near Philippi in Macedonia, in November, 42. Brutus and Cassius were defeated and committed suicide. Most of their followers went over to the Triumvirs, but some fled to the forces of the Liberators in Asia. These Antony undertook to conquer, and Octavianus returned to Italy.

9 The Passing of Lepidus. — On reaching the East Antony came under the spell of Cleopatra's charms, and gave himself up to idleness and pleasure. In 40 Octavianus and Antony were on the point of open rupture, but a collision was averted by the treaty of Brundisium, by which the East, from the Adriatic to the Euphrates, was given to Antony, the West to Octavianus. The latter was to crush Sextus Pompeius, the former to subdue the Parthians. Antony married Octavia, sister to Octavianus. Lepidus received Africa. In 38 the Triumvirate (§ 7) was renewed for five years.

10 The defeat of Pompey was accomplished at last by Octavianus in 37, largely through the help of Marcus Vipsanius Agrippa, his school-companion and friend, who had been with him at Apollonia (§ 3). The victory had one very important result. While Lepidus and Agrippa were besieging Messana, held by Plennius, one of Pompey's lieutenants, Lepidus began to intrigue with the Pompeians, and finally set himself up against Octavianus. His own troops, however, deserted him and he was forced to beg for mercy. He was, of course, deprived of his share in the Triumvirate. Pompey fell into Antony's hands in 35, and was put to death.

11 The Overthrow of Antony. — Octavianus was now sole leader of the Caesarean party, and this party, by reason of Antony's relations with Cleopatra, had come to be regarded

as the champion of all that was for the best interests of Rome. Popular disgust at Antony's conduct was increased by the disastrous failure, in 36, of his expedition against the Parthians. Meanwhile Octavianus had won public esteem not only by establishing a firm government in Italy, but also by winning successes in defence of Roman soil, either personally or through his lieutenants, in Dalmatia, Illyria, and on the Alpine frontier.

By 33 it was plain that war between Octavianus and 12 Antony could not long be averted. When the second term of the Triumvirate (§ 9) expired the agreement was not renewed. Finally, when Titius and Plancus, officers of Antony, deserted him and revealed the fact that in his will he had bestowed upon Cleopatra and his children by her the treasures and the domain of Rome, popular feeling forced Octavianus into a declaration of war. With consummate skill, however, Octavianus caused this declaration to be made against Cleopatra, thus putting himself into the position of one defending his country against a foreign foe, and Antony into that of one supporting a foreigner against his fatherland. The opposing forces met at Actium, September 2, 31. The result of the naval fight there is well known. Antony and Cleopatra fled to Alexandria, and, finding resistance hopeless, shortly afterwards committed suicide. Octavianus reduced Egypt to the form of a province, which he kept under his own direct control. He was now undisputed master of the Roman world. He did not at once return to Rome, but spent nearly two years in the east, arranging its affairs, especially those of Judea.

II. AUGUSTUS'S¹ POLICY OF RECONCILIATION

Octavianus's Aims. — The problem now before Octavianus 13 was to make his power secure by reconciling all classes to the

¹ The name *Augustus* was not bestowed upon Octavianus until 27, but may be used here as having been his through nearly the whole of the period covered by this part of the Introduction.

new order of things. He had the faculty of making and keeping friends, and of using them to further his purposes. Working, then, partly himself, partly through others, he sought to commend his sovereignty by (a) satisfying the general craving for peace, (b) emphasizing the grandeur of Rome and the continuity of the state, (c) reviving the worship of the national gods, and (d) encouraging arts and literature.

- 14 **Maecenas.** — His most efficient helper was Caius Cilnius Maecenas, a noble Etruscan, born about 70. Twice Maecenas had represented Octavianus in negotiations with Antony, and while Octavianus was in the East before and after the battle of Actium the administration of affairs in Italy had been in his hands. He was a man of consummate ability, tactful, resourceful, and farsighted. The success of Octavianus's administration, at least in the years immediately following Actium, was largely due to him.

1. *Augustus Emphasizes Peace and Security*

- 5 **Octavianus's Clemency.** — The conduct of Octavianus after his victory at Actium had greatly strengthened his hold upon popular favor. He had, indeed, put some of his opponents to death, but the number of these was insignificant compared with the multitude proscribed before in similar cases, e.g. by Marius and Sulla. As time showed that the civil strife which had begun with the agitations of Tiberius Gracchus was at an end, honors without stint were conferred on Octavianus; it was even decreed that when the priests offered up prayers for the safety of the Senate and the people they should pray also for him.
- 6 **The Temple of Janus Closed.** — In 29 a ceremony occurred which must have profoundly impressed the popular imagination. An old practice had decreed that the gates of the temple of Janus should be closed in times of 'peace won by victory', but stand wide open in times of war. Only twice before, so tradition said, had these gates been shut. In 29

the Senate ordered that since Octavianus had restored peace everywhere he should have the honor of closing the gates for the third time. Twice later he performed this ceremony.

His Rule of the Provinces. — The provinces especially 17 profited by the supremacy of Octavianus. Some he governed himself, others he left to the rule of the Senate, though even in these he exercised a general supervision, being a court of last resort to which any provincial who thought himself wronged could appeal. The opportunities for extortion and oppression in the provinces were thus small as compared with those of former days. The dream of years was a reality; peace and its blessings were universally enjoyed. Hence we need not be surprised that when, on January 1, 27, he offered to lay down his office and to retire to private life, the Senate implored him to retain the powers it had entrusted to him for the good of the commonwealth. His position thus became more secure than ever, and a new distinction — the title of Augustus — was conferred upon him.

2. Augustus Emphasizes the Grandeur of Rome

The Beautifying of Rome. — Augustus devoted much energy 18 and money to beautifying Rome by building or rebuilding numerous temples, and by erecting many public structures of great beauty and usefulness. Among the latter was a Forum, graced by semicircular colonnades and a splendid temple to Mars. In the colonnades he set up statues of the heroes who had made Rome the mistress of the world. The series began with Aeneas and ended with the time of Augustus himself. These statues he erected that the patriotism and high character of the heroes they represented might form the standard by which his own acts and those of all succeeding heads of the state should be judged. On the Palatine a magnificent temple, with libraries for Greek and Latin books, was built to Apollo, who was believed to have aided Augustus substantially at Actium, thereby indicating that to the gods

the cause of Augustus was the cause of Rome itself. The friends of Augustus followed his example. Thus, Agrippa (§ 10) erected numerous structures, among them the Pantheon, which still stands preëminent among the memorials of the bygone grandeur of Rome. Splendid private houses and palaces sprang up on every side. In every way the external aspects of the city became more beautiful and impressive; Augustus boasted that he had found Rome a city of brick, but left it a city of marble.

- 19 Revival of National Feeling.** — One important result of this policy was a revival of national feeling and a deeper consciousness of the true greatness of Rome. The patriotic mind dwelt with pride on the thought that never before had the Roman domain been so extensive or so well governed, never before had the city been so beautiful and so well fitted to impress the imagination. The very establishment of the Empire, by embodying visibly in a single person the majesty and greatness of the state, made men realize more fully that majesty and greatness. Pride of empire was far stronger in the poets of the Augustan age than it had been in their predecessors.

3. Augustus Revives the National Worship

- 20 The Religious Revival.** — In seeking to revive religious enthusiasm, Augustus restored numerous temples which had fallen into decay; others, destroyed by fire, he rebuilt. He increased the number of priests, and enlarged the rewards of their offices. Certain old rites and practices which had fallen into disuse he restored. He sought also to effect by legislation an improvement in morality, by restoring the simpler and better life of the olden times.
- 21 Literature and the Revival.** — To further this part of his policy he availed himself of the services of the literary leaders of the day, Vergil, Horace, and Ovid. In a certain ode Horace ascribes the degeneracy of the times to the neglect

of religion; he sees no hope for the state until religion is again honored as of old, and tottering temples and begrimed images of the gods are rebuilt or replaced. The ode stands in a series, perhaps written at the request of Augustus, in which the aims — social, political, moral, and religious — of an ideal government are reviewed, and the suggestion is made that these ends are all to be attained through the rule of Augustus.

4. *Augustus Encourages Letters*

Literature under the Republic. — Throughout the Republic 22
literature played but a subordinate part; it might be a plaything for a man's leisure moments, or an addition to the solid employments of his serious hours, but it was not regarded as in itself of sufficient dignity to form the main business of a man of ability. Such a man had to seek a career in war, statecraft, or the law, all purely practical means of gaining substantial advantages; in fact, with agriculture, they formed the only occupations whose respectability was beyond question.

Literature under the Empire. — Under the Empire, how- 23
ever, there was no chance of a career in the army, in politics, or at the bar. The Emperor was commander-in-chief, and all successes were ascribed to him. The freedom of speech necessary to the development of the highest oratory was no longer possible, either in the Senate, the Forum, or the courts. A natural result was that higher honors were accorded to literary pursuits. Under an absolute monarchy, at least under a monarchy conducted by so wise and politic a ruler as Augustus, such pursuits constitute a reasonably safe form of activity; besides, they can be readily pressed into the service of the government.

This possibility Augustus and his advisers were quick 24
to perceive. Augustus was a good orator and a writer of skill, both in prose and verse, and was thus qualified to be a

liberal and discriminating patron of men of letters. At a critical period Vergil received substantial help from him. In his patronage of men of letters, Augustus was ably seconded by Maecenas (§ 14), a man of culture, whose house was a gathering place for the leading writers of the day. Vergil, Horace, and others were deeply indebted to him; his name has ever since been a synonym for a generous patron and friend of letters. In those days a patron was more important than he would be at present, for then there were no copyright laws, and authors received little, if anything, from the sale of their works. Hence, one who devoted himself wholly to literary pursuits was bound to rely on some patron for support, unless he possessed an independent fortune. Another patron of letters was Marcus Valerius Messala, a member of an illustrious patrician family. Chief among those who gathered about him were Tibullus and Ovid.

- 25** The talents of all these men of letters were, in greater or less degree, at the service of the government. They helped to reconcile the people to the new order of things, by sounding the Emperor's praises, and by contrasting the existing peace and security with the civil strife and chaos of other days. It may well be that the encouragement given by Augustus to literature was due more to his perception of its practical utility to himself than to any regard for letters. He is not the only absolute monarch who has encouraged literature from somewhat mixed motives.

B. THE AUGUSTAN AGE AND VERGIL

I. POETRY AND THE EMPIRE

- 26 The Decline of Prose.** — The very causes which gave greater prominence under the Empire to literary pursuits (§§ 23, 24) tended also to make poetry more prominent than prose. The Romans employed prose chiefly in connection

with oratory and the writing of history. The highest oratory was no longer possible (§ 23). Nor did the writing of history offer a safe or attractive field. Livy, an historian of the time of Augustus, refers to the danger attendant upon any attempt to write, under an absolute monarchy, the history of contemporaneous events. On the other hand the past history of Rome had been written so often that any one might well have hesitated to attempt the task again. During the whole reign of Augustus but one prose writer, Livy, gained any great degree of fame.

Poetry Favored by Augustus. — To poetry, however, con-27 ditions under the Empire were distinctly favorable. The poet appeals primarily to the imagination; hence he could be made most useful in furthering the great object of Augustus, namely, to impress the imaginations of his subjects with the superiority of the new order of things to the conditions which had prevailed under the Republic. It was for this that he had sought to beautify the city (§ 18), to revive national feeling (§ 19), and to quicken the conscience of the people (§ 20). Though prose writing languished, save for the brilliant work of Livy (§ 26), thanks to the encouragement given by Augustus and Maecenas poetry flourished, and gave to the Augustan age its brightest distinction.

II. STYLES OF POETRY. LEADING POETS

Horace. — All departments of poetry were cultivated by 28 the Augustan poets. In lyrical poetry Quintus Horatius Flaccus (65–8), better known to-day as Horace, was without a rival. Born near Venusia in Apulia, he was early brought to Rome that he might attend the best schools there. He fought under Brutus at Philippi (§ 8), but took no further part in the war. On his return to Rome he gave himself up to literary pursuits and soon won the favor of Maecenas. He owes his fame chiefly to four books of odes, on a variety of subjects.

- 29 Varius.** — In epic poetry Vergil was preëminent. Conspicuous also was Lucius Varius Rufus, a warm friend of Vergil, and later one of his literary executors. His tragedy called *Thyestēs* was highly praised in ancient times.
- 30 Pollio.** — In tragic poetry Asinius Pollio gained distinction. Pollio was also a soldier, historian, orator, and statesman. He established the first public library at Rome, and introduced the practice whereby authors before publishing their works read them to a select circle of friends in order to profit by their criticisms. He was Vergil's first patron and life-long friend.
- 31 Gallus; Tibullus; Propertius.** — Another form of poetry much cultivated in Vergil's day is the kind known as elegiac. Strictly, the term elegy denotes a short mournful song, accompanied by the flute. Later, it was applied to a wide variety of songs, grave or gay, written in a certain meter, and later still to sentimental love poems. Writers of elegies, in this last sense, in the Augustan age, were Cornelius Gallus, Albius Tibullus, and Sextus Propertius. Like Pollio, Gallus was a man of affairs as well as a poet; he served under Octavianus at Actium, and later was governor of Egypt, but lost the favor of Augustus and committed suicide. Tibullus lived from about 54 to 18. Four books of elegies are extant under his name, but some of the poems in them were certainly not written by him. Propertius, too, wrote four books of elegies.
- 32 Ovid.** — Publius Ovidius Naso was born among the Paeligni, at Sulmo, in 43. He was well educated and early began to show his poetical powers. His chief works were *Metamorphōsēs*, 'Transformations', a long array of stories, especially such as involve a change or transformation from one form of existence to another, and *Fāstī*, in six books, a calendar in verse, describing the nature and origin of the festivals celebrated on various days. We have also a number of love poems written by him. He outlived Augustus, dying A.D. 18.

III. VERGIL

1. *His Life and Studies*

Sources of our Knowledge. — Vergil tells us little about 33 himself. Some information is derived from casual notices in other writers, especially Horace (§ 28). Horace makes clear, for instance, the depth of Vergil's devotion to his friends and his power of inspiring in his contemporaries a warm love for himself. We have also several biographies by later Roman writers, chief of which is that by Aelius Donatus, a grammarian of the fourth Christian century, and author of a commentary on Vergil's poems.

Donatus's Biography. — Donatus's narrative goes back, in 34 part at least, to authorities contemporary with Vergil himself, being based on a work entitled *Dē Virīs Illūstribus*, 'Lives of Famous Men', by Caius Suetonius Tranquillus, a noted biographer of the first century of the Christian era. Though portions of this work are extant, the account of Vergil has not come down to us. We know that there were authorities contemporary with Vergil himself to which Suetonius could appeal, had he so desired, in writing his life of the poet, and we know that he was careful to consult such contemporary records whenever they were accessible. We may feel sure, therefore, that Donatus's biography goes back through Suetonius to authorities of Vergil's own time and that it should rank high among our sources of information. Though short, it tells much of importance concerning the poet's parentage, his birth and death, his education, and his literary career.

Vergil's Birth. — Publius Vergilius Maro (*P. Vergilius* 35 *Marō*) was born October 15, 70; his birthplace was in the township of Andes, near Mantua, north of the Po. The names which stand out most prominently in the history of Latin literature are the names of provincials. Horace was born in Apulia, Gallus in Gallia Narbonensis, Ovid among

the Paeligni, and Propertius in Umbria. Gallia Transpadana did not obtain Roman citizenship until 49; hence Vergil was not by birth a member of the state whose praises he sang in the Aeneid. It was his good fortune to be born in a time of peace. The repose of his home near far-off Mantua was no doubt but little disturbed by the events which led to the struggle between Pompey and Caesar; at any rate there were no scenes of blood in Mantua or its neighborhood to leave their impress for evil on his sensitive spirit.

36 Influence of his Birthplace. — Passages in his poems show the deep influence upon Vergil's mind of the scenes amid which his boyhood was spent and demonstrate the affection with which he remembered his early home. His love of nature was fostered by the surroundings of his early years. To these he owed also the deep moral and religious temperament everywhere reflected in his writings; even at the end of the first century of the present era the austere, virtuous life of the people of Gallia Transpadana was proverbial.

37 His Parentage. — The poet's parents were obscure and humble. One story describes his father as a hired assistant of a certain Magius, a *viātor* or official courier of the magistrates. By his industry he gained the favor of his master, who gave him his daughter Magia Pollia in marriage. To increase his income he applied himself to buying up tracts of woodland and to the culture of bees. In his Georgics Vergil dwells on bee culture, and describes the husbandman's lot as the happiest assigned to man. We see here, probably, the effects of his father's occupations and the associations amid which he was reared. Vergil never lost a certain appearance of rusticity; his detractors often taunted him with his rural origin.

38 His Education. — Fortunately his parents, though humble, were keenly alive to the value of education. He studied at first either at home or in Mantua, later at Cremona, an old Latin colony about fifty miles west of Mantua. On his fif-

teenth birthday he assumed the *toga virilis*, or man's toga. About this time he went to Mediolanum (Milan), the capital of Gallia Transpadana, to prosecute his studies, remaining there until in 53 he removed to Rome. The educational curriculum of that day comprised three stages, in which grammar (including reading, writing, composition, and the study of literature), rhetoric, and philosophy were respectively the chief subjects of study. Vergil's training in grammar was obtained in Mantua, Cremona, and Milan. At Rome he studied rhetoric and philosophy; also mathematics, natural philosophy, and medicine. He attempted a lawyer's career, for which, however, he was ill-fitted, being slow of speech and without the physical vigor essential to success.

Early Poems. — Tradition declares that the fourteen poems **39** in the collection called *Catalepton*, 'Minor Poems', were written by Vergil in his youth; some, however, are certainly not from his hand. Ancient authorities mention four other poems as written by Vergil in his youth — the *Morētum*, 'the Salad'; the *Cōpa*, 'Mine Hostess'; the *Culex*, 'the Gnat'; and the *Cīris*. Poems bearing these names are extant, but scholars are divided in opinion as to whether they were written by Vergil or by some one who sought to imitate his style. It would seem that in his youth Vergil cherished an ambition to write an epic on Rome's career. If this is so, when at last he began his Aeneid he was but fulfilling his youthful ideal of his life work.

The Loss of his Farm. — In 42 Vergil was living in his **40** native district, busy with his Eclogues. The quiet of his home was, however, rudely interrupted. After their victory at Philippi (§ 8) Octavianus and Antony disbanded part of their armies and rewarded the soldiers by allotments of land, confiscating the domains of cities and districts which had taken sides against them. Cremona was thus treated, and, since its territory did not suffice, that of its neighbor Mantua (§ 35) was taken also, at least in part. Among the lands

forfeited was Vergil's estate. Vergil went to Rome, and, aided by Pollio (§ 30), Gallus, and Maecenas, obtained from Octavianus its restoration.

41 Vergil and Maecenas. — These events led to the formation of a friendship between Vergil and Maecenas, or, if that relation already existed, they gave it a new impulse. By 39 Vergil's position in the favor of Maecenas was so secure that he was able successfully to recommend Horace to his kind consideration. In 38 Vergil, Horace, and others accompanied Maecenas part way on one of his missions to Antony (§ 14).

42 The Georgics; the Aeneid. — After completing the Eclogues Vergil spent seven years (36–29) on the *Geōrgica*, 'The Georgics'. During this time he lived much in Campania, especially at Naples or in its neighborhood. He visited Tarentum, too, and perhaps also Greece. The last ten years of his life were devoted to the *Aenēis*, 'The Aeneid'. By 25 the work had assumed definite shape; in 23 parts were read by Vergil to Augustus and his sister Octavia. We know that Vergil was a splendid reader and so may believe the story that when he read the fine verses of Book VI (860–886) which recite the praises of the young Marcellus, son of Octavia, whose death had occurred but a short time before, Octavia was completely overcome by her emotions.

43 His Death. — In 19, having worked out a draft of the whole Aeneid, the poet set out for Greece, intending to spend three years in polishing the poem, and then to devote his remaining days to philosophy. At Athens Augustus, then returning from a visit to the East, met him and persuaded him to return to Italy. On the journey he fell ill of a fever and died a few days after reaching Brundisium, September 21, 19. He was buried at Naples.

44 Personal Characteristics. — Donatus (§ 34) describes Vergil as large-framed, with a swarthy complexion, and a certain air of rusticity (§ 37). He suffered much, too, so the same authority declares, from ill health, especially from

weakness of the throat and stomach, and from headaches. Partly out of regard for his health, partly that he might have leisure for his studies, he spent most of his time away from Rome, in Campania and in Sicily (§ 42). He was a gentle, lovable soul, modest, retiring, capable of warm affection, and fitted also to win in return enduring esteem (§ 33). To his love of ease and quiet and his bent for study is to be attributed the lack of stirring incidents in his career.

CHRONOLOGICAL TABLE

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| 70 Vergil born, near Mantua, October 15 (§ 35). | 45 |
| 65 Birth of Horace at Venusia. | |
| 63 Birth of Augustus. Catiline's conspiracy. Cicero's consulship. | |
| 60 Formation of the first Triumvirate. | |
| 59 First consulship of Caius Julius Caesar. | |
| 58 Vergil goes to Cremona, to study there (§ 38). | |
| 55 Vergil assumes the <i>toga virilis</i> (§ 38). | |
| 53 Vergil studies rhetoric and philosophy at Rome (§ 38). | |
| 43 Composition of the Eclogues begun (§ 40). | |
| 42 Battles of Philippi. Brutus and Cassius fall, Octavianus and Antony triumph. | |
| 41 Confiscations by the Triumvirs. Vergil evicted from his farm (§ 40); his friendship with Maecenas (§ 41). | |
| 40 Vergil's estate restored (§ 40). | |
| 39 Vergil commends Horace to Maecenas (§ 41). | |
| 38 Vergil accompanies Maecenas to Brundisium (§ 41). | |
| 37 Eclogues published. Georgics begun (§ 42). | |
| 31 The battle of Actium. | |
| 29 The Georgics published. The Aeneid begun (§ 42). | |
| 23 Death of Marcellus. Portions of Aeneid recited (§ 42). | |
| 19 Vergil's journey to Greece. His death (§ 43). | |

2. *His Works*

(1) THE ECLOGUES

6 Pastoral Poetry. — The term *Eclogae*, Eclogues, usually applied to the ten pastoral poems, signifies merely ‘Selections’; the other name often given to them, *Būcolica*, means ‘Pastorals.’ The poems belong to that department of poetry which professes to picture the life and ways of shepherds, goatherds, and the like. The Eclogues are a close imitation of the idyls of Theocritus, a Greek poet of Sicily in the third century B.C., who described in the main actual shepherd life. Vergil, however, does not write of real shepherds, but introduces himself and his friends in the guise of shepherds, talking of the matters which concerned them, not of the themes which would naturally form the conversation of real shepherds. In a word, the pastoral form is merely a picturesque setting for the poet’s ideas, not a reality. The Eclogues have been much admired, in ancient and modern times alike, especially on account of the smoothness and grace of their language and the music of their verse. Pastoral poetry of the Vergilian type has often been attempted by English poets — e.g. by Spenser in his *Shepherd’s Calendar*, by Milton in his *Lycidas*, and by Shelley in his *Adonais*, inspired by the death of Keats.

(2) THE GEORGICS

47 Didactic Poetry. — Vergil undertook the Georgics (§ 42) at the suggestion of Maecenas, in hope that the poem might rekindle the old Roman enthusiasm for agricultural pursuits. On this theme Vergil wrote not only with genuine interest, but with full knowledge, gained in part through practical experience in early life, in part through careful study of the numerous works, Greek and Latin, bearing on this subject. The poem is a sort of ‘Farmer’s Manual in Verse.’ Among the topics treated in the four books are the cultivation of the

cereals, tree raising, especially the culture of the vine and the olive, the care of the domestic animals, and bee culture. Poetical digressions from the main theme abound. Thus, in treating of bee culture, Vergil tells how a certain Aristaeus produced bees by artificial processes, a feat of whose possibility the ancients were fully convinced. The telling of this story involves the telling also of the fable of Orpheus and Eurydice. The Georgics is Vergil's most finished production.

(3) THE AENEID

a. Its Composition and Publication

Its Composition. — Vergil was a slow and careful worker. **48** While he was composing the Georgics it was his habit to dictate a number of lines early in the morning to an amanuensis and then to spend the rest of the day in refining them and reducing them to the smallest possible compass. After devoting ten years to the Aeneid he intended to spend three more simply in revising it (§ 43). Another evidence of care is the fact that he was never engaged on more than one work at a time; he gave his undivided powers in turn to the Eclogues, the Georgics, and the Aeneid.

Donatus (§§ 33, 34) declares that Vergil, having drafted **49** the Aeneid in prose, and arranged the story so that it fell into twelve books, then worked out various parts of it in verse, as the fancy seized him, without regard to their order. This explains what might otherwise be a sore puzzle, that is, the presence in the Aeneid of numerous inconsistencies, especially between accounts of the same events. We have no data whereby to determine the order in which the books were composed. Donatus states also that, in order that the flow of his inspiration might not be hampered, Vergil was wont to leave parts of his work unfinished, inserting temporarily the best verses at his command, however unsatisfactory. These stop-gap verses he jokingly described as 'slender props designed

to bear the weight of the poem until the solid columns should arrive.' It has been thought that the numerous half-verses are examples of such stop-gaps, though as a matter of fact these half-verses are usually in no way defective.

50 Its Publication. — There is a story that before Vergil left Italy in 19 (§ 43), he begged Varius (§ 29) to destroy the Aeneid, if harm should befall its author. This request arose out of his consciousness of the incompleteness of the poem. In his last illness he called for the manuscript of the poem, intending to commit it to the flames, but his attendants, of course, gave no heed to his wish. He then bequeathed all his writings to Varius and another friend, the poet Plotius Tucca, begging them not to publish anything save what he had himself given to the world. With the endorsement of Augustus, however, Varius and Tucca published the Aeneid, leaving it, save for slight corrections, as it had come from Vergil's hand.

b. Its Story

51 Troy and Aeneas. — In the twelfth century before Christ there was in northwestern Asia Minor, close to the shore of the Hellespont, the powerful city of Troy. Its ruler was the aged king Priam. One of his fifty sons, Paris by name, while on a visit to Greece, made love to Helen, wife of Menelaus, king of Sparta, and carried her off to Troy. To punish this breach of hospitality forces gathered from various parts of the Greek world at the port of Aulis on the east coast of Boeotia. Thence they sailed to Troy, and after a siege of ten years captured and destroyed the city, and either killed its

52 inhabitants or carried them off into captivity. Among those who escaped was Aeneas, son of the goddess Venus and the Trojan prince Anchises; with him went comrades enough to fill twenty vessels. Long they wandered about the Aegean and the Mediterranean seas, seeking a new home. Oracles and warnings from heaven made it plain at last that in Italy was to be the abode fixed by the Fates, and so to that coun-

try they pressed on, spite of all discouragements. After spending the winter of the sixth year in western Sicily they set sail again for Italy, which they might reasonably have hoped to reach, if all went well, within a day or two at most.

Aeneas and Dido. — It is at this point that the *Aeneid* 53 begins. The prows of the Trojan ships are pointed toward Italy, and the hearts of Aeneas and his followers beat high with hope. This hope, however, is destined to cruel disappointment. Juno, the wife of Jupiter and queen of the gods, had long hated the Trojans, for reasons which may be briefly stated. Some time before the siege of Troy began, a dispute arose between three goddesses, Juno, Minerva, and Venus, as to which was the fairest. The gods, cautiously declining to decide the question, referred it to Paris (§ 51), then dwelling as a shepherd on Mt. Ida, near Troy. Before him, therefore, the goddesses appeared, each seeking to enhance the charm of her beauty by dazzling promises of favors to come if he would decide in her favor. Minerva offered him wisdom, Juno wealth and power, and Venus the most beautiful woman in the world as his wife. He decided in favor of Venus and received his reward in Helen. Juno, angered by her defeat, 54 henceforth pursued the whole Trojan race with relentless hatred. She gave the Greeks substantial aid in the siege of Troy. Now she induces Aeolus, king of the winds, to cause a mighty storm, which destroys one of Aeneas's ships and scatters the others far and wide. Aeneas with seven vessels finds refuge at last in an unknown harbor. Learning that he is within the realm of Dido, queen of Carthage, he sets out to seek an audience with her. On reaching Carthage he finds there messengers from the missing ships, bound on the same errand as himself. Dido welcomes the Trojans, offers them a home in her city, and entertains them at a splendid banquet.

Venus's Plot. — Venus, mother of Aeneas (§ 52), fearful 55 that harm may come to Aeneas in Carthage, a city dear to Juno, persuades her son Cupid to overwhelm Dido with love

of Aeneas. This result is readily achieved at the banquet already mentioned, which the queen, out of her growing interest in Aeneas, uses every means to prolong. Finally she begs him to give her an account of the fall of Troy and of his subsequent wanderings. He consents, and his narrative occupies the whole of the second and the third books.

56 Aeneas leaves Carthage; Visits the Underworld. — As Aeneas lingers in Carthage, the queen's infatuation increases, and he in some measure returns her love. At last, at the command of Jupiter, Aeneas prepares to continue his journey toward Italy, the promised land, and departs, spite of Dido's tears and entreaties. As he sails away he sees the flames of a funeral pyre on which Dido had slain herself with a sword which he had given her. Her last prayer is that there shall be lasting enmity between her people and Aeneas's descendants. Aeneas makes his way to Sicily again, and keeps there with appropriate ceremonies the anniversary of his father's death. These performed, he sets sail once more and comes to anchor at Cumae in Campania, whither his father had bidden him go to propitiate the Sibyl, or priestess of Apollo, and through her to gain admission to the world of spirits. This he was to do that he might hold converse with his dead father and learn from him the future of the Trojan race. This object he accomplishes. The story of Dido's love and pathetic death occupies the fourth book. The fifth describes the ceremonies commemorative of the death of Anchises; the sixth narrates Aeneas's appeal to the Sibyl and his visit to the underworld.

57 Turnus. — The seventh book opens with an account of Aeneas's peaceful voyage from Cumae to the mouth of the Tiber, and his arrival at the shores of the promised land. The prophecy that this land would not be gained without a struggle is speedily fulfilled. Latinus, king of the adjoining territory, does indeed greet Aeneas in friendly fashion, going so far even as to form an alliance with him and to promise him

his daughter Lavinia in marriage. But Lavinia's hand had been earnestly sought by Turnus, king of the Rutuli, who now in wrath prepares to make war on the Trojans. Juno again interferes and involves the Trojans in a war with the Latins, the people of Latinus. Latinus, finding himself overruled by his people, surrenders the government and shuts himself up in his palace. Turnus now organizes a powerful confederacy against the Trojans. The latter secure the aid of king Evander, an Arcadian who had founded a city called Pallanteum on the site afterwards occupied by Rome. The fortunes of the war vary, but at last the Trojans prevail, and Turnus is slain by Aeneas. These events occupy the last six books, the twelfth appropriately closing with the triumph of Aeneas and the death of his rival Turnus.

c. Its Purpose

General Remarks. — In the policy of Augustus (§§ 13–25) 58 three main elements were distinguished: (1) the personal, seen in the Emperor's efforts to satisfy in his own career the general craving for peace (§§ 15–17); (2) the national (§§ 18, 19); and (3) the religious (§§ 20, 21). In the Aeneid the same three elements appear, and form the very essence of the poem. We shall consider them in the order of their importance.

1. THE NATIONAL ELEMENT

The Aeneid a Glorification of Rome. — In §§ 51–57 was out- 59 lined the simple story whose narration forms the ostensible purpose of the Aeneid. The real purpose is revealed by what the telling of that story involves. Everywhere Aeneas is represented as the destined founder of a mighty empire, Rome itself; everywhere the Romans are described as the lineal descendants of Aeneas and his comrades. In Book I Jupiter foreshadows the history of Aeneas and his descendants in terms of the history of Rome. The crowning moment of that history is the coming of 'Trojan Caesar of goodly lineage',

i.e. Augustus. He is to conquer the East, revive the virtues of the golden age of the world, and after his death to dwell in heaven as a god. In Book VI Anchises unfolds the glorious career of Aeneas's descendants by naming prophetically the great men who, in Vergil's day, had places on the muster roll of Rome's heroes. Dido's last prayer (§ 56) supplies a poetical explanation of the long feud between Rome and Carthage.

60 In Book VIII we have a description of a shield made for Aeneas by the god Vulcan. On it is wrought in detail the story of Rome; one might see there Romulus and Remus, nursed by the wolf, the rape of the Sabine women, Horatius at the bridge, the Gauls working their way up the steep of the Capitol until their presence is revealed to Manlius by the cackling goose, and, to crown all, the great fight at Actium and the gorgeous threefold triumph Octavianus had celebrated at Rome after his return from that war. In the last six books especially the poet dwells lovingly on countless names of mountains, lakes, rivers, cities, and districts famous in the history of Rome and Italy. In Book VIII Aeneas is escorted over ground where later were the sacred places of Rome itself. Many of these names were laden with rich reminiscences of the glories of Rome; all spoke, with varying voices, of the one theme, the steps by which Rome had become the mistress of the world. Thus, in a multitude of ways, Vergil brings the story which forms the groundwork of his poem into vital connection with the career of Rome; he reminds his countrymen of the glorious past, emphasizes the blessed present, and hints of a richer development yet to come. His poem is an expression, in an imaginative and idealized form, of one great aim of the policy of Augustus. His contemporaries recognized this national and representative character of the Aeneid by calling it the *Gesta Populī Rōmānī*.

62 **Aeneas an Embodiment of the Spirit of Rome.** — To illustrate further what has just been said let us consider Vergil's

conception of the character of his hero Aeneas. The term *pius*, so frequently applied to him, suggests the careful performance of duty in all the walks of life. As an individual Aeneas shows his *pietās* in his devotion to the gods and his obedience to their commands, in his care for his aged father and his youthful son, and in his solicitude for his comrades. But Aeneas has also a representative capacity; he is a type of the future Roman race, embodying in himself, like that race, the qualities of a warrior, a ruler, and a civilizer of men. In Book I Jupiter speaks of Aeneas in terms identical with those in which, in Book VI, Anchises apostrophizes the coming Roman race. In a word, Vergil pictures Aeneas as accomplishing the very things which the Roman race is destined to achieve, and as earning immortality by the very qualities which made Rome herself illustrious.

Turnus as the Foil to Aeneas. — Aeneas is a man with a **63** mission, namely, the conquest and civilization of the rude tribes of Italy. The opposition to the fulfilment of this mission centers in Turnus (§ 57), whom Vergil describes as *violēns*, ‘headstrong,’ ‘ill-balanced.’ He laughs at an aged priestess, calling her a dotard incapable of telling the truth. His chief associates are the Etruscan king Mezentius, a *contemptor dīvum*, and Messapus, who seeks to break a truce between Aeneas’s forces and those of Turnus. In a word, Aeneas typifies the higher civilization of Rome, before which the semibarbarous tribes of Italy, represented by Turnus, Mezentius, and Messapus, are constrained to give way.

2. THE PERSONAL ELEMENT

The Aeneid a Glorification of Augustus. — The personal and **64** the national elements of the Aeneid are very closely interwoven; side by side with the glorification of Rome runs another theme, the greatness of Augustus. Jupiter himself (§ 59) describes the coming of Augustus, ‘Trojan Caesar of goodly lineage,’ as the consummation of all the glorious

destiny of Aeneas and his descendants, in other words, of Rome. The Julian race, be it remembered, claimed direct descent from *Iūlus*,¹ the son of Aeneas. In the account of Aeneas's shield (§ 60) everything leads up to the story of the victory at Actium and the triumph subsequently celebrated by Augustus. Anchises prophesies (§ 59) that Augustus will restore the Golden Age of the world, and by his conquests will compass a wider expanse of earth than was covered even by the wanderings of Hercules. After death Augustus, like Romulus of old, is to dwell in heaven as a god.

- 65 Since Vergil's object was to praise the whole glorious career of Rome (§ 61) it was inevitable that he should dwell with especial emphasis on the age of Augustus, an age which to many must have seemed the brightest epoch in that career. In the twelve years between the battle of Actium and the death of Vergil Italy and the provinces had abundantly experienced the benefits of the rule of Augustus (§§ 16, 17). When we remember that for a hundred years civil war, with its attendant horrors of bloodshed and proscriptions, had been almost incessant, we can readily forgive Vergil and his contemporaries for characterizing as more than human the man through whose masterful rule war had been replaced by peace, and chaos by law and order. In their inmost hearts, no doubt, there was no small measure of true feeling back of the language of adulation in which they so often address Augustus.

3. THE RELIGIOUS ELEMENT

- 66 **The Aeneid and the Religious Revival.** — Vergil's religious temperament (§ 36) led him to support most heartily the Emperor's attempt to revive religious enthusiasm (§§ 20, 21); hence, the religious element of the Aeneid is all-pervasive. It shows itself, for instance, in the emphasis everywhere laid on the thought that in all his wanderings, sufferings, and wars

¹ Vergil calls this son *Ascanius*, but gives him a *cognōmen* *Iūlus* (originally *Ilus*).

Aeneas is under the guidance of the gods and of the fates. The opening verses of the poem tell us that Aeneas's purpose was to bring his country's gods into Latium and to lay the foundations of the Roman state. Aeneas ever seeks by prayer and sacrifice to appease the gods and to learn their will. From first to last the destinies of Rome are moulded by the gods. Nowhere does this religious element manifest **67** itself more strikingly than in the description of the shield of Aeneas (§ 60). Augustus is pictured there as leading to battle not only all classes of Rome's loyal subjects, but the gods as well; Apollo especially fights for him (§ 18). On Antony's side fight 'monstrous forms of gods of every birth.' The battle thus has a double meaning as a struggle not merely for the preservation of the Roman state but for the defence of the Roman gods as well. At his triumph Augustus consecrates to the gods 'a votive tribute of deathless gratitude, three hundred fanes the city through.' The allusion to the Emperor's activity in building and restoring temples (§ 20) is plain. In every temple, continues Vergil, one sees blazing incense, sacrifices of thanksgiving, and rich presents, offered by all the nations of the earth to Apollo. The spirit of the whole description is identical with that pervading the ode of Horace referred to above (§ 21).

. Important, too, in this connection are the constant refer- **68** ences to religious customs, sacred places, and the like. Vergil is fond of tracing Roman rites and ceremonies back to ancient and impressive origins. Thus, Aeneas's visit to the Sibyl, made in accordance with a warning from supernatural sources, supplies an effective poetical explanation of the importance ascribed in Roman history to the famous Sibylline books.

d. Its Sources

Epic Poetry. — No intelligent account of the sources of the **69** Aeneid can be given until we have defined epic poetry, the department of literature to which the Aeneid belongs, and have

very briefly traced its history among the Greeks and the Romans. An epic poem is a narrative poem, one that tells a story, usually of considerable length. The story must be dignified in character, and must be told in noble, impressive language, and in sonorous, majestic verse. An epic poem ought to possess unity, that is, the events of the story should form a connected series and conduce to a common end. An epic thus differs from a history, whose business it is to include all the events of a given period, even though many of them are in no way related to one another. Originally, epic poems were concerned only with the gods, praising their power, reciting their exploits, and relating various myths concerning them. Later, their scope was broadened so as to include the deeds of demigods, and finally those even of mortals.

70 The Homeric Poems. — At once the earliest and the most perfect specimens of Greek epic poetry are the so-called Homeric poems, the *Iliad* and the *Odyssey*. The former deals with certain events of the last year of the siege of Troy (§ 51), but does not describe the capture of the city. In the *Odyssey* the capture is taken for granted, and the Greek chieftains are on their way home. The only leader, however, whose fortunes are followed in detail is Odysseus (or Ulixes, as the Romans called him); everything has to do with his safe return to his home and his restoration to his kingdom.

71 The Cyclic Poets ; Apollonius Rhodius. — Next in importance among the epic poets of Greece are the cyclic poets, so called because their works, being introductions to the Homeric poems or supplements thereto, formed, with the *Iliad* and the *Odyssey*, a complete cycle of the legends connected with the siege of Troy and the events following the capture of the city. These poets lived in the eighth to the sixth centuries before Christ. Of the later Greek epic poets the most important was Apollonius Rhodius, born at Alexandria about 260. His *Argonautica* described the expedition of the Argonauts in

search of the Golden Fleece, and included the story of the love of their leader Jason and Medea, daughter of the king in whose territory the Golden Fleece was treasured. This poem was very popular with the Romans.

Livius Andronicus; Naevius; Ennius.—The first epic poet 72 of Rome was Livius Andronicus (about 240), a Greek prisoner of war brought to Rome after the war with Pyrrhus. After gaining his freedom he became teacher, actor, and author; besides tragedies he wrote a very rude translation of the *Odyssey*. Cnaeus Naevius, a Campanian by birth, dealt in his *Bellum Pūnicum* with the First Punic War. By way of preface there was an account of the early history of Rome, the starting-point of which was Aeneas's flight from Troy. But the greatest epic poet of Rome prior to Vergil was Quintus Ennius (239–169). His *Annālēs*, in eighteen books, traced the history of Rome from the days of Aeneas down at least to 181. It was the first Latin poem of any considerable length to be written in hexameter verse, the meter of the Hómeric poems and of the *Aeneid*. Though very popular among the Romans, the poem has come down to us only in fragments.

Sources of the *Aeneid*.—To nearly all the writings men- 73 tioned in §§ 70–72, as well as to others not there named, Vergil was more or less deeply indebted while composing his *Aeneid*. His heaviest obligations are to the Homeric poems; to them he owes the general groundwork of his poem and many of its details. The first six books of the *Aeneid* recount the wanderings of Aeneas, and so correspond to the *Odyssey*, the story of the wanderings of Odysseus (§ 70); the last six books, like the *Iliad*, deal chiefly with war. In many places Vergil is doing little more than translate Homer. To his Roman predecessors in epic poetry Vergil owed much. Naevius and Ennius 'had established the mythical connection of Rome with Troy, and had originated the idea of making Rome itself . . . the central interest, one might almost say,

the central figure of the story.' In the *Iliad* Achilles, in the *Odyssey* Odysseus—in a word a man—is the central thought; in the *Aeneid*, on the contrary, it is not in Aeneas as a man, but in the Rome that he represents that interest is concentrated. This altered point of view Vergil owes to Naevius and Ennius.

- 74 Vergil as an Imitator.**—Whenever we think of Vergil's indebtedness to preceding writers we should keep certain considerations firmly in mind. First, in Vergil's time the close study of all existing models, especially Greek models, was the fundamental law of poetical composition. Secondly, many of the resemblances between the verses of Vergil and those of this or that Greek or Roman predecessor were probably accidental or due to unconscious reminiscence. We may compare the fact that more than once critics and reviewers pointed out resemblances between what Tennyson had written and works which, as it happened, he had never read. Tennyson is said to have complained that there were critics who seemed to imagine that the same idea could not occur independently to
- 75** two men looking on the same aspects of nature. Thirdly, the statement that Vergil imitated the writings of others is not of itself a condemnation or a reproach. If it were, we should have to condemn much that is best in modern literatures. No one, however, refuses to acknowledge the greatness or the originality of Shakspeare or Milton, even though he knows that both poets borrowed freely from writers in more than one language. Vergil borrowed much, it is true, but, like Shakspeare, he gave in many cases a new and more splendid form to what he had borrowed. We may recall with profit, also, the declaration of Lowell that those are entitled to borrow who are able to lend. If this is so, then surely the poet of the *Aeneid*, who has lent so much—e.g. to Milton and to Tennyson—was himself entitled to levy tribute upon others. Finally, we might apply to Vergil the comment made by Dryden on Ben Jonson's tragedies: 'He invaded authors like

a monarch, and what would be piracy in others was only victory in him.'

e. The Aeneid as an Epic Poem

General Remarks. — It is time now to consider the character of the Aeneid as an epic poem. It conforms closely to the definition given above (§ 69); it is impressive by its very length, its story is lofty, and its language and verse reach imposing heights of dignity and grandeur. Tennyson called Vergil the

Wielder of the stateliest measure ever moulded by the lips of man.

The unity of the story is, in general, faithfully preserved.

The Two Types of Epic Poetry. — There are two distinct types of epic poetry, the one primitive and original, the other late in origin, artificial and imitative, the result of an attempt to apply the primitive epic to changed conditions. To the former type belong the Homeric poems, to the latter the Aeneid. In the primitive epic the story is told for its own sake; there is no trace of any moral, of any one idea as the thought of the poem, no hint of any special purpose for the advancement of which the story is told. In the imitative epic, on the contrary, the story is merely a means to an end; so in the Aeneid the story of Aeneas is a means of glorifying Rome (§§ 59–63) and Augustus (§§ 64, 65). Again, the primitive epic belongs to an early and simple age of the world; the imitative epic is the product of an advanced civilization, the work of a learned poet. Lastly, the two types differ widely in language and style. In the primitive epic these are simple and straightforward; the imitative epic is apt to be learnedly elaborate, prone to suggest ideas by allusions more or less definite instead of saying plain things in a plain way. Its language is often artificially subtle. Even a superficial acquaintance with *Paradise Lost* will suffice to illustrate these points.

f. Merits of the Aeneid

78 Appreciation of poetry, like appreciation and enjoyment of the masterpieces of music, painting, or of sculpture, to be deep and valuable, must be instinctive. If this instinctive power of appreciation be lacking in a reader, no amount of fine writing about a great poem will supply its place. On the other hand this faculty of appreciation may be strengthened. It is with this thought in mind that a hint of the merits of the Aeneid is here given. Prominent among those merits is the fidelity with which the Aeneid embodies the spirit of the times and reflects the attitude of Vergil's contemporaries towards their fatherland — in a word, the profoundly patriotic spirit which pervades the poem. The other special merits of Vergil — his mastery of language and meter, his power of minting

All the chosen coin of fancy flashing out from many a golden phrase, the majestic 'ocean-roll' of his rhythm, are finely set forth by Tennyson, his profound admirer and frequent imitator, in the poem printed (p. 9) before this Introduction.

g. Its Fame

79 **The Success of the Aeneid Immediate.** — The success of the Aeneid was immediate and lasting; there are few discordant notes in the chorus of admiration with which, in all ages, Vergil's poem has been greeted. Within a decade of his death the Aeneid was quoted by Latin writers as familiarly as acknowledged masterpieces of our own literature, like the plays of Shakspeare, are quoted to-day. Three inscriptions on the walls of Pompeii (destroyed in 79 A.D.) give part of the first verse of the poem; on yet another wall we find part of the first verse of the second book.

80 **The Success of the Aeneid Permanent.** — With the lapse of time Vergil's fame became ever more secure. His writings

were imitated by numerous poets; they influenced profoundly, also, the whole subsequent development of Latin prose. Almost at once the *Aeneid* became the leading textbook in Roman schools of grammar and rhetoric. Through this use of his poem Vergil gained in time a reputation for profound learning and as a final authority in all departments of human wisdom. This conception soon caused his works to be regarded not simply as a storehouse of information concerning the past but as a depository of the secrets of the future. A natural development of this view is seen in the *Sortēs Vergiliānae* (§ 82) and in the stories of the Middle Ages which picture Vergil as a marvelous magician. Nor was the enthusiastic study of his works confined to heathen writers; his poems were more read and loved by the leading men of the Church than those of any other non-ecclesiastical writer. There were Church dignitaries who knew Vergil better than they did the Bible.

Vergil after the Revival of Learning. — With the revival of learning Vergil's place in the world of culture, instead of becoming narrower or less secure, became, if possible, larger and firmer. In the *Divina Commedia* Dante takes Vergil as his Master and his Guide through the *Inferno* and the *Purgatorio*; the *Inferno* shows careful study of *Aeneid* VI. Ariosto, in his *Orlando Furioso*, and Tasso, in his *Jerusalem Delivered*, both show deep traces of Vergilian influence. The Portuguese poet Camoëns, in writing a history of Portugal in epic form, took Vergil as his model. In Germany, to take but a single example, Schiller was a profound admirer and close student of Vergil and translated parts of the *Aeneid*. In France and England the poet's fame has ever been secure. One of the publications of Caxton, the first English printer, was a translation of Vergil. Since that time there have been innumerable translations into English both in prose and verse. From the time of Chaucer to the present day it would be hard to name an English poet whose writings have not

been more or less influenced by Vergil. In this connection Spenser, Shakspeare, Milton, and Tennyson deserve special mention.

- 82 The Sortēs Vergiliānae.** — One curious testimony to the unique position of Vergil in Roman estimation is to be found in the so-called *Sortēs Vergiliānae*, i.e. the practice, in vogue as early as Hadrian's time, of seeking to learn the future by opening at random a volume of Vergil and taking the first line on which the eyes fell as an omen of coming events. Even emperors consulted Vergil in this way and the custom lasted many centuries. Aside from the famous Sibylline books only two other books — the Homeric poems and the Bible — have been thus venerated. It is said that Charles I. of England once experimented with the *Sortēs Vergiliānae*, opening at the passage in Aeneid IV (615–621) in which Dido is praying that wars, defeat, and death may be the lot of Aeneas.
- 83 Vergil as Magician and Prophet.** — In the thirteenth to the sixteenth centuries there gathered round the name of Vergil an array of legends which pictured him in part as a magician, in part as a prophet who had foretold the birth of Christ. The traditions concerning his magical powers revolve about Naples and Rome. For example, it was believed that he had set up on one of the gates of Naples a bronze fly which, while it lasted, drove all other flies away from the city. The idea that Vergil had foretold the birth of Christ was due in part to his fourth Eclogue, in part to his association with the Sibyl (§ 56), who was also believed to have predicted this event. In the fourth Eclogue Vergil predicts the birth of a child under whose reign the world is to be regenerated and the virtues of the Golden Age are to flourish anew. It is impossible now to determine with certainty what child Vergil had in mind, but as early as the fourth century Christian writers identified this child with Christ. In the religious plays of the Middle Ages and in ecclesiastical art Vergil often appears in this character of prophet of Christ.

Recent Criticism. — It has been said (§ 79) that there have **84** been few discordant notes in the chorus of praise which has welcomed the Aeneid. As a matter of fact the poem, on its publication, was severely assailed by certain critics, but these attacks were speedily silenced. Thereafter, down to the beginning of the present century, the world's admiration for Vergil went practically unchallenged. Since that time, however, numerous critics, especially in Germany, have sharply attacked the Aeneid. The main charge brought against it is lack of originality. The answer to this is contained in §§ 74, 75.

It remains to notice very briefly one reason for this modern **85** depreciation of Vergil. The writers and scholars of the Middle Ages and those of the first centuries of the revival of learning knew no Greek. The spread of Greek learning, opening up as it did such marvels of creative power as the Iliad and the Odyssey, was certain ultimately to work unfavorably to a poem so largely imitative as the Aeneid. It was natural that the palm should be given to the older and more original work. But even German criticism is coming once more to do Vergil justice, by recognizing the fact that the Homeric poems and the Aeneid cannot be directly compared, since they are types of different forms of art (§ 77), and that therefore the attempt to compare them is unscientific and sure to lead to wrong results, and finally that the Aeneid is as easily supreme in its sphere as are the Homeric poems in theirs.

C. THE GRAMMAR AND STYLE OF VERGIL

General Remarks. — The aim of the following pages is **86** to group together the most striking characteristics of the grammar and style of Vergil, and to illustrate those points by appropriate examples from the Aeneid. The presentation does not claim to be in any sense exhaustive; considerations

of space forbid even an attempt to cover the whole subject. Under the head of grammar attention is called chiefly to those points in which Vergil's usage differs from that of the best prose. The student should not think that the points here noticed are peculiar to Vergil; most of them find illustration in the usage of other poets and even in the works of post-classical¹ prose writers, whose style resembles that of Vergil and the poets in general (cf. § 80). Matters of style are proverbially difficult of treatment, yet it is believed that the student who thoroughly masters these pages will have a good working knowledge of the style of Vergil and of the technique of Latin poetry in general.

I. INFLECTIONAL FORMS

87 **Archaisms; Grecisms.** — The differences between the inflectional forms used by Vergil and other poets and those current among prose writers of the best period fall under two main heads, archaisms and Grecisms. Archaisms are reproductions of forms (and idioms) once in vogue, but no longer current. Poets of all ages have employed archaisms freely to give an air of stateliness and dignity to their verses; the unusual always arrests attention. Grecisms are imitations of Greek usage. These are to be expected in Latin poets, in view of their close study of the works of the Greek masters (§ 74).

1. *Forms of Declension*

88 **First Declension.** — The genitive singular occasionally ends in *-āī*, an archaism; *aulāī* iii. 354; *aurāī* vi. 747; *pictāī* ix. 26. This form had disappeared from speech a century before Vergil's time. The genitive plural at times ends in *-um* instead of *-ārum*; *Aeneadum* i. 565; *Dardanidum* ii. 242. This form is made on the analogy of that next considered.

¹ The post-classical period of Latin literature begins with the death of Augustus in 14 A.D.

Second Declension. — The genitive plural is made in *-um*, 89 not *-ōrum*, very frequently in nouns, rarely in adjectives; *deum* i. 9; *Danaum* i. 30; *Argivum* i. 40; *superum* i. 4; *māgnanimum* vi. 307. The form in *-um* is the older; that in *-ōrum* was made after the pattern of forms in *-ārum* in the first declension, and did not win general acceptance until Cicero's time. In fact, in some words, chiefly words connected with trade, like *nummus*, it never displaced the older form in *-um*.

Third Declension. — The accusative singular of certain com- 90 mon nouns borrowed from the Greek ends in *-a*, the accusative plural in *-as*; *āera* i. 300; *aethera* i. 379; *crātēra* iii. 525; *lebētas* iii. 466. These forms are Grecisms, being modeled on the normal forms of the accusative in the Greek consonantal declension.

Fourth Declension. — The dative singular ends in *-ū* instead 91 of *-uī*; *metū* i. 257; *portū* iii. 292; *currū* iii. 541. — The genitive plural ends in *-um* instead of *-uum*; *currum* vi. 653.

Pronouns. — In pronouns a few forms deserve notice: (1) 92 *ollī*, *ollīs* for *illī*, *illīs*, an archaism, i. 254, iv. 105, vi. 730; (2) *quīs* = *quibus*, i. 95, v. 511. This form is not uncommon in poetry, but in prose belongs to early or colloquial style; (3) *mī* = *mihi*, vi. 104, 123.

GREEK PROPER NAMES

General Statement. — The proper names in the Aeneid are 93 mostly Greek in origin. In Latin prose such names are usually declined after Latin models; the poets, however, frequently prefer Greek modes of declining such words. In Vergil, on the whole, the Latin forms predominate. For a general survey of the declension of Greek words and names see A. 44, 52, 81-83; B. 22, 27, 47; G. 65, 66; H. 81, 89, 109, 110. Some one of these accounts should be carefully studied; that in G. is especially convenient. A few points may be emphasized here.

- 94 Greek Names of the First Declension.** — Feminines make the nominative singular both in *-a* and *-ē*; *Dēiopēa* i. 72; *Cŷmothoē* i. 144. Those in *-ē* make the accusative singular in *-ēn*; *Hermionēn* iii. 328; *Barcēn* iv. 632. In the other cases the forms, in both classes, are like those of *mēnsa*. — Masculines make the nominative singular both in *-ās* and *-ēs*; *Peliās* ii. 436; *Alētēs* i. 121. Both classes show *-ae* in the genitive and the dative singular. In the accusative *-ēn* and *-ān* are found, the former more frequently; *Gyān* i. 222; *Acestēn* i. 558; *Achātēn* i. 644. In the vocative and ablative singular both *-ē* and *-ā* are found; *Tŷdīdē* i. 97 (voc.); *Achātē* i. 459 (voc.), i. 312 (abl.); *Aenēā* iii. 41 (voc.), vii. 310 (abl.).

NOTE. — See § 97, Note.

- 95 Greek Names of the Second Declension.** — These usually show true Latin forms. Occasionally in the nominative and the accusative singular we find Greek forms in *-os*, *-on*; *Tenedos* ii. 21; *Tityon* vi. 595.
- 96 Greek Names of the Third Declension.** — Names which show an increment in the oblique cases often make the accusative singular in *-a*, the nominative plural in *-es*, and the accusative plural in *-as* (cf. § 90); *Hectora* i. 483; *Sīdōna* i. 619; *Thrāces* iii. 14; *Trōas* i. 30; *Cyclōpas* xi. 263.
- 97** Third declension names in *-ēs* make the genitive singular in *-is* or *-ī*, the accusative singular in *-ēn*, the latter form being a Grecism. For the genitive in *-ī* cf. *Achillī* i. 30; *Ulixī* ii. 7; for the accusative in *-ēn* cf. *Darēn* v. 456.

NOTE. — Some names in *-ēs* of the first declension sometimes make the genitive in *-ī*; *Orontī* i. 220. — *Darēs* makes also a genitive *Darētis*, an accusative *Darēta*; see v. 483, 460. Cf. § 100.

- 98** Third declension names with the nominative singular in *-is* usually make the accusative singular in *-im*; *Īrim* iv. 694; *Pristim* v. 116. Those in *-ys* make the accusative singular in *-yn*; *Capyn* i. 183.
- 99 Greek Names in -eus.** — Names in *-eus* usually make the genitive singular in *-ēī* (or *-ī*), the dative in *-ēī*, the accusative in

-ēa or *-ea*, the vocative in *-eu*; *Oīlēi* i. 41; *Īlionei* i. 120; *Mnēstheī* (dat.) v. 184; *Īlionēa* i. 611; *Īdomenēa* iii. 122; *Anthea* i. 181; *Mnēsthea* iv. 288. These forms are for the most part Greek. A Latin ablative in *-eō* occurs; *Eurystheō* viii. 292; *Mnēstheō* x. 129.

Varying Declensions of Greek Names. — That the poet allowed himself great freedom in the treatment of Greek names will be seen by comparing, e.g. *Darēta* v. 460 with *Darēn* v. 456; *Paridem* v. 370 with *Parim* x. 705.

2. Forms of Conjugation

We have to note here:

(1) Transfers of conjugation, usually from the second to the third; this is an archaism, the third conjugation being the most ancient of the four. Cf. *strīdunt* ii. 418; *fervēre* iv. 400, 567; *fulgēre* vi. 326. Considerations of metrical convenience prompted the use of this archaism. In i. 436 we have *fervet*, a second conjugation form.

(2) Archaic forms in present infinitive passive; *accingier* iv. 493; *dominārier* vii. 70.

(3) Archaic forms in *-ībat*, *-ībant*, instead of *-iēbat*, *-iēbant*, in conjugation four; *lēnībat* vi. 468; *nūtrībant* vii. 485.

(4) The third person plural, perfect indicative active, often ends in *-ēre*; *tenuēre* i. 12; *latuēre* i. 130; etc. This was the plebeian form, found chiefly in old Latin, the poets, and post-classical prose. Vergil, of course, frequently uses the form in *-ērunt*.

(5) Certain short forms, of uncertain origin, in the perfect and pluperfect; *accestis* (= *accessistis*) i. 201; *exstīnxistis* (= *exstīnxistī*) iv. 682; *exstīnxem* (= *exstīnxissem*) iv. 606; *trāxe* (= *trāxisse*) v. 786. — Similar are two forms which count as future perfects, *faxō* ix. 154, xii. 316; and *iussō* xi. 467.

3. *Miscellaneous Forms*

- 106** Here again (cf. § 101) metrical considerations were at work. We note:
- (1) Forms like *vinclum* i. 54, *ōrāclum* iii. 143, *perīclum* ii. 709, instead of the familiar *vinculum*, *ōrāculum*, *perīculum*. Vergil is using the older forms; the *u* in *vinculum*, etc., is a late insertion for phonetic reasons.
- 107** (2) Syncopated, i.e. abbreviated, forms, due to the loss of a short vowel after an accented syllable; *repostum* (= *repositum*) i. 26; *compostus* (= *compositus*) i. 249; *supposta* vi. 24; *asprīs* (= *asperīs*) ii. 379.
- 108** (3) Contracted forms like *taenīs* (= *taeniīs*) v. 269.
- 109** (4) *ast*, an archaic form of *at*, occurs several times, i. 46, 116, ii. 467, etc., always, except in one place, before a vowel. In these cases *ast* is metrically convenient, since it gives the required heavy (§ 228) syllable.
- 110** (5) *suscipiō* appears occasionally as *succipiō*; *succēpit* i. 175. These are the older and more correct forms; *sub* is usually assimilated before *c*, as in *succēdō*, *succendō*, *succēnseō*, etc.

II. SYNTAX

1. *The Noun*

(1) THE GENITIVE

- 111** **Genitive of Definition.** — This genitive, instead of some form of appositional expression, is more freely used than in prose. It is found:
- (1) In general expressions; i. 27 *sprētae iniūria fōrmæ*, ‘the wrong done in the slighting of her beauty’; i. 399 *pūbēs tuōrum* (= the prose *pūbēs tua*), ‘the warrior company formed by your people’; vi. 408 *venerābile dōnum fātālis virgæ*, ‘the awe-inspiring gift formed by (consisting of) the fateful branch.’
- 112** (2) With geographical names; i. 247 *urbem Patavī*; vii.

714 *flūmen Himellae* ; viii. 231 *Aventīnī montem*. In prose we should have *urbem Pātavium, Aventīnum montem*, etc.

With Adjectives. — The genitive is very freely used with 113 adjectives and with participles having the force of adjectives ; in many cases the genitive becomes practically one of specification. The usage is in part a Grecism, in part an extension of certain Latin constructions, common in prose, especially the objective genitive. We may distinguish :

(1) Objective genitives, dependent on adjectives or parti- 114 ciples suggestive of a transitive verb ; ii. 427 *servantissimus aequū* ; x. 610 *patiēns perīclī*.

(2) Genitives of reference with adjectives or participles 115 expressing knowledge, skill, mastery, or the opposite ; i. 80 *nimbōrum . . . tempestātum . . . potentem* ; x. 225 *fundī doctissima*.

(3) Genitives of reference with adjectives of plenty and 116 want ; i. 14 *dīves opum* ; i. 178 *fessī rērum*, ‘having had too much of trouble’ ; i. 343 *dītissimus agrī* ; v. 73 *aevī mātūrus*.

(4) Genitives of reference with other adjectives ; ii. 638 117 *integer aevī*.

Genitive with Verbs. — By analogy with the use noted in 118 § 116 verbs of plenty and want are construed with the genitive ; i. 215 *implentur veteris Bacchī* ; ii. 586 *animum . . . explēsse . . . ultrīcis flammae*.

Objective Genitive with Nouns. — The objective genitive is 119 rather freely used with nouns ; i. 28 *Ganymēdis honōrēs*, ‘honors paid to Ganymede’ ; iv. 178 *īrā deōrum*, ‘anger at the gods.’

NOTE. — Both in prose and verse the objective genitive is not infrequently used with adjectives and nouns whose corresponding verbs govern some case other than the accusative or govern no case at all : *īrāscor*, for instance, corresponding to *īra*, takes the dative.

(2) THE DATIVE

The Dative of Personal Interest stands at times where we 120 should expect a possessive genitive. This is especially true in

- connection with the pronouns; Roman writers regarded the genitive of these words as prosaic. For this dative cf. i. 429 *scaenīs . . . futūrīs*; i. 448 *aerea cui gradibus surgēbant līmina*; i. 477 *huic cervīxque comaeque trahuntur per terram*.
- 121 Dative of the Agent.** — The poets couple this dative freely with any passive form; i. 39 *quippe vetor Fātīs*; i. 440 *neque cernitur ūllī*.
- 122 Dative of Limit.** — A construction found only in verse (at least in classical times) is the use of the dative to denote a person or place towards which motion is directed. Some call this an extension of the dative of personal interest, others regard it as the fundamental meaning of the dative. It is very common in Vergil; i. 6 *Latiō* (= *in Latium*); ii. 398 *Orcō* (= *ad Orcum*); i. 112 *vadīs* (= *in vada*); i. 377 *ōrīs* (= *ad ōrās*); v. 451 *it clāmor caelō* (= *ūsque ad caelum*).
- 123 Dative of Purpose.** — A natural outcome of the dative of limit is the dative of purpose; a man's purpose is the end or limit toward which his activities are directed. This dative is found in prose, e.g. in military expressions, and in the double dative construction (cf. *mīlitēs oppidō auxiliō mīsīt*). It is much more freely used in verse; i. 425 *optāre locum tēctō*, iii. 540 *bellō armantur equī*; vii. 482 *bellō animōs incendit*.
- 124 Dative of Association.** — In poetry the dative is freely used with verbs meaning to mix, unite, compare, resemble, or the opposite. Prose usually has some prepositional form, *ā*, *ab*, or *cum* with the ablative, *in* or *contrā* with the accusative. For Vergil's usage cf. i. 107 *furit* ('struggles furiously with') *aestus harēnīs*; i. 408 *dextrae iungere dextram*; i. 440 *miscet virīs*.
- 125** The dative of association is freely used with adjectives corresponding to the verbs considered in § 124, i.e. with adjectives of likeness, fitness, nearness, friendliness, etc., and their opposites; ii. 794 *par levibus ventīs*; iii. 621 *nec vīsū facilis nec dictū adfābilis ūllī*; v. 320 *proximus huic*; vi. 602 *cadentī . . . adsimilis*.

Dative with Compound Verbs. — The dative is more freely 126 used with compound verbs than in prose. In prose, in local relations, the preposition which forms the prefix to the verb is usually repeated with the appropriate case, but in poetry the dative is used even here; i. 45 *scopulō . . . infixit* (= *in scopulō infixit*); i. 112 *inlīditque vadīs* (= *in vada*; cf. also § 122); i. 49 *ārīs inponit*; i. 84 *incubuere marī*.

(3) THE ACCUSATIVE

Accusative of Limit. — For the accusative of limit of mo- 127 tion in prose see A. 258, b; B. 182, 1, 2; G. 337; H. 418, 419, 1, 2. The poets employ this construction even with names of countries and persons, and with many common nouns denoting places. The usage is an archaism. Cf. i. 2 *Italiam . . . lītora*; i. 512 *aliās . . . orās*; ii. 742 *tumulum . . . sēdemque sacrātam*; iii. 440 *fīnīs Italōs*. In these cases a prose writer would have used a preposition (*in* or *ad*) with the accusative.

Accusative of 'Affect' and 'Effect.' — Two types of the 128 accusative of the direct object are to be recognized: (1) that of the person or thing *affected*, (2) that of the thing *effected* by the action of the verb. In the former case the person or thing exists before the action begins, in the latter the thing has no existence till the action of the verb is finished. Most accusatives are accusatives of affect. Examples of the accusative of effect are 'I tore a rent in my coat,' 'I broke a hole in the ice.' The accusative of effect is more freely used in poetry than in prose. A good example is i. 328 *nec vōx hominem sonat*, 'nor does your voice send forth a mortal sound.'

Accusative with Verbs properly Intransitive. — Largely as 129 the result of this use of the accusative of effect (§ 128), many verbs properly intransitive come to take an accusative, especially in poetry. These verbs are hard to classify, but we may distinguish:

- (1) Verbs denoting vocal expression, emotion and its utter- 130

ance, such as *sonō*, *fleō*, *gemō*, *tremō*, *horrēscō*, *ērubescō*; i. 328 *nec vōx hominem sonat*; i. 465 *multa gemēns*; ii. 541 *iūra fidemque supplicis ērubuit*; vi. 50 *mortāle sonāns*; v. 614 *Anchīsēn flēbant*; vii. 451 *verberaque īnsonuit*; viii. 296 *tē Stygiū tremuēre lacūs*; ix. 632 *horrendum strīdēns*.

131 (2) Verbs expressive of haste, strife, and energetic action in general, such as *celerō*, *festīnō*, *properō*; i. 137 *mātūrāte fugam*; i. 357 *celerāre fugam*; iv. 575 *festīnāre fugam*; viii. 454 *haec pater properat*.

132 (3) Verbs denoting some physical act or state: (a) in figurative connections; i. 44 *expīrantem trānsfixō pectore flammās*; i. 403 *odōrem . . . spīrāvēre*; (b) in literal sense; i. 67 *nāvigat aequor*; i. 524 *maria omnia vectī*; iii. 191 *currimus aequor*; iv. 468 *īre viam*; v. 235 *aequora currō*.

NOTE. — The accusative with *vectī* and *currō* might be explained also, (1) as an imitation of a Greek use of the accusative to denote the route over which motion proceeds, or (2) as an extension of the Latin accusative of extent of space.

133 (4) Verbs which become transitive in the process of composition; i. 201 *accestis scopulōs*; iii. 282 *iuvat ēvāsisse tot urbēs*; ii. 730 *vidēbar ēvāsisse viam*; v. 438 *tēla . . . exit*; vi. 134 *bis Stygiōs innāre lacūs*; vi. 563 *nūllī fās (est) . . . īnsistere līmen*.

134 Adverbial Accusative. — The neuter forms of adjectives, singular and plural, are freely used in adverbial senses. Sometimes the construction is akin to the accusative of extent of space; i. 3 *multum . . . iactātus*; vi. 481 *multum flētī*; iii. 610 *haud multa morātus*; vi. 401 *aeternum lātrāns*. Sometimes this adverbial accusative is really an accusative of effect (§ 128); vi. 467 *torva tuentem*; ix. 632 *horrendum strīdēns*.

135 Greek Accusative of Specification. — By a Grecism the accusative is often coupled with an adjective or a verb to denote the particular point in which the quality denoted by the adjective or the act expressed by the verb holds good. The Latin construction here is the ablative. For the accusative

in Vergil cf. i. 320 *nūda genū*; i. 589 *ōs umerōsque deō similis*; v. 97 *nigrantis terga iuuentōs*.

Accusative with the 'Middle' Voice. — (1) An accusative 136 is often coupled with a perfect passive participle which is construed, plainly, as a middle voice (§ 152) with a direct object; i. 228 *lacrimis oculōs suffūsa*, 'having dyed her eyes with tears'; i. 320 *sinūs collēcta fluentis*, 'having gathered her streaming robes'; i. 481 *tūnsae pectora palmis*, 'beating their breasts.' (2) In the preceding cases the expressions 137 describe an act voluntarily performed by the subject, i.e. they are substantially transitive. For the first two an ablative absolute might be substituted. In a few passages, however, this form of expression is used to denote that the subject, against his will, suffers some act to be performed on himself; ii. 273 *per pedēs trāiectus lōra tumentis*, 'having had thongs passed through,' etc.; ii. 57 *manūs . . . post terga revinctum*. (3) A similar accusative is found with finite forms of the 138 passive, especially of verbs meaning to clothe; ii. 392 *clipei insigne decōrum induitur*, 'he puts on his shield with its fair device'; ii. 510 *inūtile ferrum cingitur*; ii. 721 *umerōs . . . insternor pelle leōnis*, 'I spread o'er my shoulders,' etc.

Ellipsis of Accusative. — The poets and later prose writers 139 often apparently treat as intransitive certain verbs which in the best prose are transitive. This phenomenon is due to the ellipsis of a pronoun, usually the reflexive *sē*; i. 104 *āvertit*; i. 402 *āvertēns*; ii. 235 *accingunt omnēs operi* (but i. 210 *illi sē praedae accingunt*).

(4) THE ABLATIVE

Ablative of Separation and Place from Which. — The poets 140 use the ablative very freely to denote the source or starting-point of motion, as well as separation in general. For the prose use see A. 400-403, 427; B. 214, 229; G. 390, 391; H. 461-465. For the 'ablative of the place whence' in Vergil cf. i. 31 *arcēbat . . . Latiō* (= *ā Latiō*); i. 38 *Italiā* (= *ab Italiā*) . . . *āvertere*; i. 44 *expīrantem . . . pectore* (= *ex*

pectore); i. 126 *īmīs stāgna refūsa vadīs* (= *ab īmīs vadīs*); i. 223 *aethere summō* (= *dē aethere summō*).

NOTE. — This construction is used with verbs signifying hang, tie, fasten; i. 318 *umerīs . . . suspenderit arcum*; ii. 236 *vincula collō intendunt*. The nature of the construction is proved by iii. 75 *quam (tellūrem) . . . Myconō ē celsā . . . revinxit*.

141 Local Ablative. — The poets use the ablative very freely to denote place where, disregarding entirely the limitations to the use of this ablative observed by prose writers, for which see A. 426, 427; B. 228; G. 385–389; H. 483, 484. In Vergil we have the simple ablative:

142 (1) In literal, physical expressions of locality; i. 3 *terrīs et altō*; i. 52 *vāstō . . . antrō*; i. 56 *celsā . . . arce*; i. 97 *Īliacīs campīs*. In many places, however, the ablative is instrumental rather than local; i. 40 *submergere pontō*; i. 60 *spēluncīs ātrīs*.

143 (2) In figurative expressions of locality; i. 26 *altā mente*; i. 50 *flammātō . . . corde*; i. 227 *tālīs iactantem pectore cūrās*.

144 (3) This ablative sometimes carries with it the accessory idea of extent of space; i. 29 *aequore tōtō*; i. 70 *disice corpora pontō*.

145 Modal Ablative. — The simple ablative, without either an adjective or a qualifying genitive, denotes manner, with the force of an adverbial expression; outside of a limited number of words the usage belongs only to poetry. Cf. i. 83 *turbine perflant*; i. 105 *cumulō*; i. 320 *nōdō sinūs collēcta fluentīs*.

146 Ablative of the Route. — Vergil often uses the ablative to denote the way or route by which action or motion proceeds; i. 155 *caelō . . . invectus apertō flectit equōs*; i. 363 *portantur . . . opēs pelagō*; i. 394 *apertō turbābat caelō*. The construction appears in prose, though more often *per* or *trāns* with the accusative is used.

147 Ablative of Attendant Circumstance. — An ablative phrase, consisting of adjective and noun or genitive and noun, sometimes without *cum*, sometimes with this preposition, is effectively used to picture some circumstance that attends or

accompanies the main action; i. 55 *māgnō cum murmure montis circum claustra fremunt*. The echo of the mountain (see note) accompanies the furious roaring of the winds.

The Locative. — In the first declension the locative is found 148 even in names of countries, a poetic use; iii. 162 *Crētae*; iv. 36 *nōn Libyae, nōn ante Tyrō* (note locative and ablative together). — *animī*, an old locative, is found several times with an adjective, twice with a verb; ii. 61 *fīdēns animī*; iv. 203 *āmēns animī*; x. 686 *iuvenemque animī miserāta repressit*.

2. The Verb

(1) IN GENERAL

The Tenses. — (1) The ordinary tense of narration in Latin 149 poetry is ‘the present of vivid narration,’ a natural result of the poet’s effort to impress as profoundly as possible the imaginations of his readers. For examples see i. 83–94. — (2) The perfect of instantaneous action suggests that an 150 action takes place so quickly that we merely note its occurrence without forming any idea of its duration. We can not view the act in process of accomplishment (it passes too rapidly); we can only look back on it after it is past. Cf. i. 84 *incubuēre*; i. 90 *intonuēre*; i. 130 *latuēre*. Our translation uses the present or the perfect definite. — (3) Sometimes 151 the present of vivid narration and the instantaneous perfect are effectively combined; see i. 83–94.

The Middle Voice. — The voices picture the relation of the 152 subject to the verb; the active represents him as doer, actor, the passive as the recipient of the action of the verb, sufferer. The Greeks had a third voice, the middle, whose proper function was to represent the subject as both doer and sufferer, i.e. as acting on himself. ‘He killed himself’ could be expressed in Greek by one word, a verb in the middle voice. In Latin prose we should say *occīdit sē*. Latin poets, however, often use passive forms as middles:

- 153** (1) With reflexive force, i.e. as equivalent to the corresponding active with a pronoun object, or to an active with omitted object accusative (see § 139); i. 158 *vertuntur* = *vertunt sē* or simply *vertunt*; i. 215 *implentur* = *implent sē*; ii. 749 *cingor* = *cingō mē*.
- 154** (2) In verbs meaning to clothe; see § 138.
- 155** (3) In perfect passive participles; see §§ 136, 137.

NOTE.—In the cases belonging under §§ 154, 155, the middle, as very often in Greek, is virtually a deponent verb, capable of taking a direct object. The middle in Greek not only represents the subject as acting directly on himself, but as acting for his own interest or on something belonging to himself. For another deponent middle cf. i. 713 *explēri mentem nequit*.

- 156** **The Imperative.** — Contrary to the best prose usage the imperative with *nē* occurs in prohibitions; ii. 48 *equō nē crēdite*; vi. 544 *nē saevī*. The best prose form in such prohibitions would be *nōlīte crēdere*, *nōlī saevīre*, or *ōrō (obsecrō) nē crēdātis (saeviās)*.

(2) THE INFINITIVE

- 157** **Historical Infinitive.** — The historical infinitive (A. 463; B. 335; G. 647; H. 610) is common; ii. 97–99 *Ulixēs . . . terrēre . . . spargere . . . quaerere*. It is frequently coupled with indicative forms; iii. 140–142 *linguēbant . . . trahēbant . . . sterilīs exūrere Sīrius agrōs, ārēbant . . . negābat*; iii. 666–668.
- 158** **Infinitive in Exclamations.** — The infinitive occurs at times in exclamations, in passages expressive of deep emotion; i. 37 *mēne inceptō dēsistere . . . nec posse?* ‘shall I yield my purpose and be unable?’; i. 97 *mēne . . . occumbere nōn potuisse*, ‘why could I not have fallen?’

NOTE.—An enclitic *-ne*, perhaps interrogative, is usually found in this construction, which was perhaps originally that of a wondering question.

- 159** **Infinitive of Purpose.** — This construction is not infrequent in early Latin, especially after verbs of motion, but is virtually unknown in classical prose. The poets employ it to some extent, following Greek usage; i. 527 *nōn nōs aut . . .*

populāre . . . vēnimus aut . . . vertere ; i. 319 *dederatque comam diffundere ventīs*. The prose constructions in these cases would be *nōn vēnimus . . . ut populēmus* ; *dederatque comam diffundendam ventīs*.

NOTE. — The complementary infinitive often virtually expresses purpose, especially in the cases grouped under §§ 162, 164.

The Complementary Infinitive. — Even in prose many verbs **160** take an infinitive to complete their meaning. Such are (1) verbs expressing power, duty, inclination, purpose, effort, beginning, and their opposites (*possum, queō, nequeō, volō, nōlō, cōnor, incipiō, coepī, dēbeō*), and (2) verbs denoting willingness and permission, or the opposite ideas of hindrance, prevention (*patior, sinō, iubeō, cōgō, vetō, prohibeō*). The poets go much further, making the infinitive depend on many verbs which do not properly require any complement, or which, if in a given instance they should require one, would naturally find it in some form of expression other than the infinitive. The poets were here in part extending constructions familiar in prose, in part imitating Greek syntax, in which the infinitive was more freely used than in Latin. Even in prose, equivalent expressions take the same construction ; when *dīcō* = ‘to command’ (cf. *imperō, hortor*) it is followed by the subjunctive. So in poetry, when *ārdeō* = *vehementer volō*, it is followed by the infinitive. The verbs used in Vergil with the complementary infinitive in a way to require attention may be roughly classified as follows :

a. Expressions of Will, Desire, Effort, or the Opposite

(1) Willingness or unwillingness ; i. 66 *mulcēre dedit fluctūs* ; ii. 637 *abnegat* (‘refuses’) . . . *vītā prōducere . . . exsiliumque patī* ; iv. 192 *cui sē . . . dīgnētur* (‘condescends’) *iungere Dīdō* ; vii. 433 *nī dare coniugium et dictō pārere fatētur* (‘agrees,’ ‘consents’).

(2) Preference, concern, desire, passion, and the opposite ; **162**
i. 514 *avidī coniungere dextrās ardēbant* ; ii. 105 *ardēmus*

scītārī et quaerere causās ; iii. 451 *nec revocāre sitūs aut iungere carmina cūrat* ; ii. 451 *īnstaūrātī animī* ('our hearts were fired anew with eagerness to') . . . *succurrere tēctīs*.

163 (3) Delight, pain, regret, fear ; ii. 239 *fūnemque manū contingere gaudent* ; ii. 12 *animus meminisse horret* ('is loath') ; vi. 613 *nec veritī (sunt) dominōrum fallere dextrās*.

164 (4) Effort, struggle ; i. 17 *hōc rēgnum . . . esse . . . iam tum tendit* ; ii. 220 *tendit dīvellere nōdōs* ; iii. 31 *convellere . . . īnsequor et . . . temptāre* ; v. 194 *neque vincere certō*. In prose some form of purpose clause, e.g. *ut* with the subjunctive, would replace these infinitives.

b. Expressions of Power, Mastery, Capacity

165 (1) Power ; ii. 491 *nec ipsī cūstōdēs sufferre valent* ; iii. 415 *tantum . . . valet mūtāre vetustās* ; v. 21 *nec nōs obnītī contrā . . . sufficimus (= possumus)*.

166 (2) Skill, knowledge, or the opposite ; i. 62 *quī . . . et premere et laxās scīret dare iussus habēnās* ; i. 630 *miserīs succurrere discō* ; viii. 316 *nec iungere taurōs aut compōnere opēs nōrant aut parcere partō*.

NOTE. — The complementary infinitive is often virtually the direct object of the verb on which it depends. This is especially the case with *dare* ; cf. i. 66 *mulcēre dedit fluctūs et tollere* ; i. 79 *dās . . . accumbere* ; v. 247 *ternōs optāre iuvencōs . . . dat*, 'he gives them the right to choose.'

167 **Other Uses of the Infinitive.** — The infinitive is used also with certain other classes of verbs, which follow the analogy of *cōgō, doceō, iubeō*. These are :

(1) Verbs signifying to ask, encourage, advise, bid ; i. 357 *celerāre fugam patriāque excēdere suādet* ; ii. 33 *dūcī intrā mūrōs hortātur et arce locārī* ; v. 342 *reddī sibi poscit honōrem*.

168 (2) Verbs signifying to command, require, compel ; i. 9 *tot volvere cāsūs . . . tot adīre labōrēs . . . impulerit* ; iv. 575 *festīnāre fugam tortōsque incīdere fūnīs . . . stimulat* ; iii. 682 *metus ācer agit quōcumque rudentīs excutere*.

Infinitives with Adjectives. — In prose but one adjective, **169** *parātus*, is freely used with the infinitive. In verse, largely again as the result of Greek influence, the infinitive is freely used with the participles of the verbs considered in §§ 161–168, with adjectives derived from those verbs, and, lastly, with any adjective expressing will, desire, capacity, skill, fitness, or the opposite. The infinitive is often virtually an ablative of specification with the participle or adjective. Cf. vii. 806 *adsuēta . . . proelia virgō dūra patī cursūque pedum praevertēre ventōs*; vi. 164 *quō nōn praestantior alter aere ciēre virōs (erat)*; ix. 772 *quō nōn fēlicior* ('more skillful') *alter unguere tēla manū ferrumque armāre venēnō*; xii. 527 *nescia vincī pectora*.

Infinitive with Nouns. — Vergil freely uses the infinitive **170** with nouns, especially with verbal nouns of meanings akin to those of the verbs with which the complementary infinitive is joined; ii. 10 *sī tantus amor (est) cāsūs cognōscere nostrōs*; ii. 575 *subit ira cadentem ulcīscī patriam*, 'the angry desire sweeps o'er me,' etc. So with *amor* iii. 298; *potestās* iii. 670; *cūra* vi. 654, 655; *spēs* v. 183; *cupīdō* vi. 133. Prose would have used the genitive of the gerund instead of the infinitive.

(3) THE PARTICIPLE

Past Participles with Present Force. — Vergil at times **171** seems to use the past passive participle, especially of deponent verbs, with the force of a present, i.e. as expressive of contemporaneous, not antecedent, time and action. This use seems in part an imitation of the Greek present participle middle (§ 152), in part the result of an attempt to replace the missing present participle passive. Cf. i. 155 *invectus*, 'riding'; i. 481 *tūnsae*, 'beating'; v. 766 *complexī inter sē*, 'embracing one another'; vi. 335 *vectōs*, 'as they were sailing'; v. 708 *sōlātus*, 'comforting.' Some prose formulas approach this use, e. g. *servōs allocūtus dixit*.

III. STYLE

1. *The Use of Words*

(1) NOUNS

172 Collective Singular. — Words which in themselves denote but a single thing are at times used as collective nouns, with plural force; i. 449 *foribus cardō strīdēbat aēnīs*; i. 400 *plēnō subit ōstia vēlō*. This singular occurs especially in proper names; vi. 851 *Rōmāne*; viii. 706 *omnis Arabs*, side by side with *omnēs* . . . *Sabaeī*.

173 Plural for Singular. — Much more common is the use of the plural where in prose we should have the singular. This is often a matter of metrical convenience or due to a striving for rhetorical effect. Often, too, the plural is used because the idea is essentially plural, as suggestive of parts, or of separate units making up a whole (cf. the familiar *arma, castra*), or of repetition. We may note:

174 (1) Plural for metrical convenience; i. 61 *montīs īnsuper altōs*; i. 730 *silentia*; ii. 706 *incendia*; vi. 377 *sōlācia*. In these cases the singular would not scan.

175 (2) Plural for rhetorical effect; i. 78 *scēptra* (§ 174 also applies here); i. 206 *rēgna*; i. 348–350 *Sychaeum impius ante ārās* . . . *superat*. So especially *bella, certāmina, proelia*. The plural magnifies and so emphasizes the importance of the single thing spoken of.

176 (3) Plural of abstract nouns; i. 11 *īraē*, ‘angry passions’; i. 41 *furiās*, ‘mad deeds’; iv. 623 *odia*, ‘consuming hatred.’ These uses are closely akin to that in § 175, since the plural emphasizes by giving the idea of repetition, abundance, or intensity.

In some cases the idea, though represented in Latin prose as in English by a singular, is after all essentially plural. Thus Vergil uses the plural:

177 (4) In local names and words designating places, to describe

the places with all their accessories, or in words denoting things consisting of many parts; i. 14 *ōstia*; i. 466 *Pergama*; iii. 61 *classibus*; iii. 84 *templa*. So, often, *tēcta*, e. g. iii. 83, i. 627.

(5) To express repetition; ii. 163 *auxiliīs*, 'aid often 178 given'; iv. 407 *morās*; ii. 118 *reditūs* (returns of individual chiefs); iv. 454, 455 *laticēs . . . vīna* (of repeated sacrifices).

(6) To express distribution into parts; i. 195 *vīna* (we 179 think of the wine in various vessels); i. 432 *mella* (we think of separate cells of honey).

(7) Generalizing plural, used in common nouns where Eng- 180 lish would use the singular and the indefinite article; i. 183 *in puppibus . . . Caicē*; ii. 626 *montibus*; ii. 631 *iugīs*.

Love of Variety. — Like all poets (and the more artistic 181 prose writers) Vergil is fond of using varying words and expressions to denote one and the same thing or to present the same idea. This feature of his style is best seen in the different names employed to denote the Greeks and the Trojans; i. 30 *Trōas*; i. 38 *Teucrōrum*; i. 157 *Aeneadae*; i. 30 *Danaum*; i. 40 *Argīvum*. The poet uses these names without distinction of meaning, simply to avoid monotony.

Epic Fullness of Expression. — Epic (§ 69) style, both 182 Greek and Latin, was always marked by a certain fullness of expression. In Vergil this shows itself:

(1) In the use of synonyms, at times with alliteration; vii. 238 *et petiēre sibi et voluēre adiungere gentēs*; ii. 169 *fluere ac retrō sublāpsa referrī*; iii. 236 *tēctōsque per herbam dispōnunt ēnsēs et scūta latentia condunt*.

(2) In the addition of *ōre*, *vōce*, *manū*, *oculīs*, *animō*, or 183 *mente* to verbs capable by themselves of expressing the required idea of action, speech, or thought; i. 559 *ōre fremēbant*; iv. 680 *vocāvī vōce deōs*.

Metonymy. — By the figure of speech called metonymy, there 184 is substituted for a given word another of closely kindred

meaning. The figure is common in all speech, but is used with special effectiveness in poetry. The examples in Vergil involve the substitution of :

- 185** (1) Cause for effect; iv. 120 *nimbus* (properly 'storm-clouds') = *imbrem*, 'rain'; viii. 196 *caede* ('slaughter' for the blood shed thereby).
- 186** (2) Effect for cause; i. 25 *dolōrēs*, 'affronts'; i. 49 *honōrem*, 'that which confers honor,' a sacrifice; i. 461 *laudī*, 'praiseworthy conduct'; i. 92 *frīgore*, 'chilling fear'; v. 433 *vulnera*, 'wound-dealing blows.'
- 187** (3) Material for thing made; so *aes* = a brazen prow, i. 35; a shield, ii. 545; brazen weapons, ii. 734; brazen cymbals, iii. 111; a trumpet, iii. 240.
- 188** (4) Part for whole or conversely; so *puppis* = *nāvis*, *līmina* = *domus*.
- 189** (5) The name of a deity is often substituted for a common noun denoting the particular element or sphere in which the activity of the god is chiefly manifested or the thing which is most closely associated with the god; i. 177 *Cererem* = *frūmentum*; i. 215 *Bacchī* = *vīnī*; ii. 311 *Vulcānō* = *īgnī*; viii. 123 *Penātibus* = *tēctīs*. — Poetry gains by substituting for the colorless common noun the deity name with its wealth of suggestions and memories.
- 190** **Localization.** — Poets appeal primarily to the imagination, and so seek to present pictures as vivid and clear cut as possible. Hence, instead of using general terms like *mare*, *ventus*, or *tīgnum*, they commonly name some particular sea or wind or specify some one kind of wood. In this way a concrete picture is substituted for an abstract conception or a name rich in suggestions is presented to the reader's thought. This usage, common in all Latin poets, we may call localization. In i. 51 instead of the prosaic *ventīs* we have *Austrīs* (strictly 'south winds'); cf. *Aquilōnibus* i. 391; *Eurō* i. 383.

(2) ADJECTIVES

Adjective instead of Genitive of Noun. — An adjective, especially one derived from a proper name, is sometimes used instead of the genitive of a noun or instead of some phrase or clause; i. 665 *tēla Typhōia*, 'the weapons wherewith Typhoeus was slain'; i. 200 *Scyllaeam* (= *Scyllae*) *rabiem*; vii. 1 *Aenēia* (= *Aenēae*) *nūtrīx*.

Formulaic Epithets. — In imitation of the Homeric usage certain standing epithets are attached to the names of certain persons; thus Aeneas is *pīus* or *māgnanimus*; Iulus is *pulcher*; Achates is *fīdus*; Messapus is *ecum* (= *equōrum*) *domitor*.

Proleptic Epithets. — An epithet attached to a substantive sometimes anticipates the action of the verb with which the substantive is associated as subject or object; the epithet really gives the result of the action of the verb. Such epithets are called proleptic, 'anticipating.' Cf. i. 658–660 *ut . . . furentem incendat rēgīnam*, 'that he may fire the queen to mad passion'; ii. 135 *obscurus . . . dēlituī*, 'I hid myself and remained screened from view'; iii. 141 *sterilīs exūrere . . . agrōs*, 'burned the fields to barrenness.' In none of these passages is the adjective or participle in place till the action of the verb is completed.

Transferred Epithets. — Instead of appending an epithet to a word denoting a person or thing poets often attach it to a word denoting some part of that person or thing, or something intimately associated therewith, or some act of the person which exhibits the quality in question. Sometimes an epithet is applied to an object which denotes not any quality of the thing itself but rather the effect it produces in other things or in persons. In *studiīs asperrima bellī* i. 14, *asperrima* belongs in thought with *studiīs*, not with *Carthāgō*; in i. 224 *mare vēlivolum*, the adjective is one properly applied to ships, not to the sea; in iii. 44 *crūdēlīs terrās . . . lītus*

avārum, the cruelty and the greed are really those of Poly-mestor. So in i. 202 *maestum timōrem*, the *timor* is not itself sad; it is so called because it saddens the Trojans.

195 Adjective in Adverbial Sense. — Adjectives are freely used in the predicate of a sentence where English employs an adverb or adverbial phrase. Cf. i. 296 *fremet horridus ore cruentō*; iii. 529 *spīrāte secundū*. — Vergil is especially fond of using an adjective in this way in connection with an attributive participle; iii. 70 *lēnis crepitāns* . . . *Auster*; v. 278 *sībila colla arduus attollēns*; v. 764 *crēber* . . . *adspīrāns* . . . *Auster*; viii. 559 *inexplētus lacrimāns*.

196 Participles and Adjectives as Nouns. — (1) Vergil often uses the neuter of the perfect passive participle as a noun; i. 37 *inceptō*; i. 136 *commissa*; i. 142 *dictō*; i. 302 *iussa*. This use belongs chiefly to poetry and post-classical prose. (2) The substantival use of neuter adjectives is far commoner in prose than that of participles, but even here the poets go beyond the limits kept by prose; i. 308 *inculta*, 'wastes'; i. 110 *ab altō in brevia*; i. 219 *extrēma*; iii. 422 *in abruptum*, 'into the abyss'; vi. 241 *supera convexa*, 'the vaulted heavens o'erhead.'

197 The poets often couple a partitive genitive with neuter participles or adjectives thus used as nouns; i. 422 *strāta viārum*; ii. 332 *angusta viārum*; ii. 725 *opāca locōrum*; v. 695 *ardua terrārum*; vi. 633 *opāca viārum*; i. 384 *Libyae dēserta*. Often by this device the characteristic quality of an object is brought into greater prominence; *strāta viārum*, *opāca locōrum*, *angusta viārum* are more effective phrases than the prosaic *strātās viās*, *opāca loca*, *angustās viās*.

198 Et, -que, ac, atque. — Three uses of these conjunctions deserve attention. These are:

(1) The explicative or explanatory use; in this the particles introduce some particular or detail illustrative of a general word or statement, and may be rendered, 'and in particular.' Cf. i. 2 *Italiam* . . . *Lāvīniaque lītora*; i. 30 *Danaum atque immītis Achillē*.

(2) The consecutive use, 'and as a result.' Here the particles add the result of a preceding act or statement; i. 31 *multōsque per annōs errābant*; i. 143 *sōlemque redūcit*; i. 211 *et vīscera nūdant*.

(3) The temporal use, 'and lo,' 'and forthwith.' Here the particles show that a given act or state is intimately associated with that described in the preceding clause or phrase; i. 82 *impulit . . . ac ventī . . . ruunt* (the two acts are virtually simultaneous); i. 227 *atque illum . . . adloquitur*; i. 302 *pōnuntque*; iv. 663 *dīxerat atque illam . . . conlāpsam aspi-ciunt*.

(3) VERBS

Simple Verbs for Compound.—Like other poets Vergil very often uses a simple verb instead of the compound current in prose. This is in part an archaism, in part the result of the avoidance of exact, prosaic expressions which the poets show in many ways. Further, the reader has room for the play of his imagination, supplying for himself what in prose is presented to him ready-made, so to speak. Cf. i. 9 *volvere* = *ēvolvere*; i. 35 *ruēbant* = *ēruēbant*; i. 83 *ruunt* = *prōruunt*; i. 85 *ruunt* = *ēruunt*; i. 173 *pōnunt* = *dēpōnunt*; i. 203 *mittite* = *dīmittite*; i. 246 *it* = *exit*.

Dare, in Periphrases.—Vergil often uses periphrastic expressions consisting of some part of *dare* and a noun, the phrase being usually a substitute for a verb of kindred meaning with the noun; i. 485 *gemitum dat* = *gemit*; i. 398 *cantūs . . . dedēre* = *cantāvēre*; ii. 243 *sonitum . . . dedēre* = *resonuēre*; iv. 370 *lacrīmās . . . dedit* = *lacrīmāvit*; iii. 566 *clāmōrem . . . dedēre* = *clāmāvere*, *resonuēre*. A favorite phrase is *dare ruīnam*, 'to fall in ruins.'

(4) MISCELLANEOUS

Vergil's Love of Elaborate Language.—A very important trait of Vergil's style is his love of elaborate language. He avoids commonplace and familiar words of everyday life; for

frūmentum he writes *Cererem* i. 177; for *pānem* he uses *Cererem* again, i. 701 (cf. § 189). For *aqua* he writes *lympa* i. 701, *latex* iv. 512, *unda* vi. 229. A mill for grinding corn he calls *Cereālia arma* i. 177; 'to strike a fire' is *sēmina flammae abstrūsa in vēnīs silicis quaerere* (cf. vi. 6). — Vergil loves, also, to substitute for familiar phrases, modes of expression, and constructions, more or less obvious modifications or inversions thereof. So in i. 195 we have *vīna . . . quae . . . cadīs onerārat* instead of the prose *vīna quibus cadōs onerārat*. Cf. also i. 314 *sēsē tulit obvia*; i. 562 *solvite corde metum*; vi. 229 *sociōs circumtulit undā*. The prose phrases here would be *sēsē tulit obviam*, *solvite corda metū*, *sociōs circumtulit aquam*. Examples are very numerous; many will be discussed in the notes.

2. The Order of Words

204 Free Order of Words in Poetry. — Everywhere in Latin the order of words is less stereotyped than that which is usual in English sentences, partly because a Latin sentence is a word picture, in which the meaning is developed stroke by stroke, the various parts being introduced in the order of their importance, partly because Latin loves to keep the meaning in suspense until the very end, so that the last word completes both the form and the meaning of the sentence. The inflectional system, which alone makes this freedom possible, helps to relieve the very difficulty it creates, since a competent knowledge of inflectional forms usually suffices to tell us what words belong together. In verse the order of words is often more intricate even than that of prose; the poets, by artistic placing and grouping of words, secure the happiest effects. The most emphatic places in a verse are the beginning (except for the subject, unless this precedes an introductory particle) and the end (except for the verb). In general, any wide departure from the normal order arrests attention and gives emphasis to the word not in its normal place. In Vergil's usage we may note the following points:

(1) A noun and its modifier or a verb and its object are **205** set at opposite ends of the verse, the emphatic places; i. 50 *Tālia . . . volūtāns*; i. 74 *omnīs . . . annōs*; i. 353 *ipsa . . . imāgō*.

(2) The word bearing the chief emphasis is often set at the **206** end of its clause and the beginning of a verse; this is especially true of verb forms. Cf. i. 11 *impulerit*; i. 20 *audierat*; i. 49 *praetereā*; i. 62 *inposuit*; i. 493 *bellātrix*. Examples occur on almost every page.

(3) Special cases. — A good example of the effect to be **207** gained by placing words out of their normal positions is i. 195 *vīna bonus quae . . . onerārat Acestēs . . . dederatque . . . hērōs*; the separation of *bonus*, *Acestēs*, and *hērōs* gives each word unusual weight by forcing the mind to dwell on each to determine its function. Cf. the place of *dea* i. 412, and of *improba* ii. 80.

(4) In prose an attribute of two or more substantives usu- **208** ally stands before or after them all; in verse it is often set between the nouns; iv. 588 *lītora et vacuōs sēnsit . . . portūs*; vii. 332 *nē noster honōs infrāctave cēdat fāma locō* (here the idea of *noster* and of *infrācta* belongs with both nouns).

Postposition of Conjunctions. — In prose a connecting par- **209** ticle or conjunction usually stands first in its phrase or clause. In poetry the striving for emphasis is more constant and so we frequently find such words postponed; *et* especially is often so treated. Cf. i. 252 *longius et volvēns*; i. 413 *cernere nē quis posset*; i. 195 *vīna bonus quae deinde*, etc.

Position of Prepositions. — The preposition, especially if **210** dissyllabic, frequently follows its noun in poetry; in prose this use is confined to certain prepositions and certain combinations. Cf. i. 32 *maria omnia circum*; i. 466 *Pergama circum*. Unrelated words sometimes stand between the preposition and its noun; ii. 278 *circum plūrima mūrōs*; iv. 233 *super ipse suā mōlītur laude labōrem*. — A preposition having two or more objects is sometimes set between them; i. 13 *Italiam contrā Tiberīnaque longē ōstia*.

- 211 Tmesis.** — Compound words are sometimes resolved into their elements, which are then separated by an intervening word or words; i. 610 *quae mē cumque vocant terrae*; v. 603 *hāc celebrāta tenus . . . certāmina*; x. 794 *pedem referēns* ('dragging') *et inūtilis inque ligātus cēdēbat*. Cf. 'the love of God to us ward.'
- 212 Juxtaposition.** — Words which express contrasted ideas (less often those expressing related ideas) are frequently set side by side; i. 184 *nūllam, trīs*; i. 243 *penetrāre . . . intima tūtus rēgna*; i. 349 *impius ante ārās*.

3. Miscellaneous

- 213 Ellipsis.** — Ellipsis, i.e. the omission of words necessary to the grammatical structure of the sentence, is common in Vergil, partly out of considerations of metrical convenience, partly because the good taste and fine aesthetic sense of the poet led him to omit words in themselves slight and unemphatic and easily supplied from the context. Note:
- 214** (1) The omission of pronoun forms, especially from *is, ea, id*. The omission occurs (a) in the predicate; i. 12 *Tyrīū tenuēre colōnī* (sc. *eam*); i. 63 *premere* (sc. *eōs*); i. 62 *inposuit* (sc. *eīs*); i. 79 *tū dās* (sc. *mihi*); i. 80 *facis* (sc. *mē*) *potentem*. — (b) in the subject, before an infinitive; i. 218 *seu* (sc. *eōs*) *vīvere crēdant*.
- 215** (2) The omission of parts of *esse*, whether this verb is used independently or as an auxiliary. Even in prose *est, sunt*, and *esse* (especially with the future infinitive) are freely omitted and examples of such omission in Vergil need not be given. The poets, however, even omit *sum, sumus, es, estis*, and the parts of *eram*; i. 558 *advectī* (*sumus*); ii. 651 *effūsī* (*sumus*); i. 237 *pollicitus* (*es*); v. 192 *ūsī* (*estis*). A striking case is the ellipsis of *es* in a question, i. 329 *an Phoebī soror? an nymphārum sanguinis ūna?*
- 216** (3) The omission of verbs of speaking or answering (*ait, dīcit, respondet*), common in all poetry; i. 37 *haec sēcum* (*ait, dīcit*); i. 76 *Aeolus haec contrā* (*ait or respondet*).

(4 For the ellipsis of the reflexive pronoun and its results **217**
see § 39.

Parataxis. — In the earlier and less artificial stages of a **218**
language clauses are arranged side by side either without
conjunctions or with coördinating conjunctions, no attempt
being made to indicate their logical relations. This arrange-
ment is called parataxis (coördination). Latin prose in the
main prefers hypotaxis or subordination, clause being subor-
dinated to clause in such a way as to bring out with the nicest
care their logical relations. The poets, partly as a matter of
convenience, partly from love of the archaic, often use para-
tactic forms. In Vergil we recognize several forms, effected :

(1) By the use of parenthetical sentences ; i. 12 *Urbs antīqua* **219**
fuit — *Tyriū tenuēre colōnī* (instead of *quam Tyriū*, etc.) ; i.
150 *iamque facēs et saxa volant* — *furor arma ministrat* (instead
of *furōre arma ministrante*, or *cum arma furor ministret*) ; i. 530.

(2) By the use of clauses arranged asyndetically, i. e. with- **220**
out conjunctions ; i. 159 *est . . . locus : īnsula portum efficit*
(instead of *locus ubi īnsula*, etc.) ; ii. 172 *Vix positum castrīs*
simulācrum : ārsēre . . . flammae (instead of *cum . . .*
flammae).

(3) By the use of clauses closely connected by *et*, *-que*, *ac*, **221**
atque (cf. §§ 199, 200) ; ii. 692 *Vix ea fātus erat subitōque*
. . . *intonuit* (for *cum subitō*, etc.) ; iii. 8 *Vix prīma incēperat*
aestās et pater . . . iubēbat (for *cum pater . . . iubēbat*).

Parallelism. — Vergil frequently expresses an idea twice **222**
within the limits of a single verse or of adjacent verses.
using slightly varying forms of expression. Such parallelism
is characteristic of Hebrew poetry, e.g. the Book of Proverbs
and the Psalms. Cf. ‘Rebuke me not in thy wrath, neither
hasten me in thy hot displeasure.’ In Vergil the use is
probably an outgrowth of his love of epic fullness of expres-
sion (see §§ 182, 183). For examples see i. 19–22, 27, 41,
201, 216, 219, 282, iii. 718.

Alliteration. — Alliteration, i. e. the repetition of the same **223**

letter, usually a consonant, at the beginning of successive or adjacent words or syllables, is highly characteristic of the native Italian poetry. That poetry was fond of jingles and assonances of all sorts; to some extent it employed rhyme. In some prose writers, too, alliteration is not uncommon. The Augustan poets, however, following Greek practice, use alliteration sparingly. Many good examples, nevertheless, are to be found in Vergil; i. 55 *māgnō cum murmure montis*; i. 81 *cavum conversā cuspide montem impulit*; i. 124 *māgnō miscērī murmure*; i. 214 *tum victū revocant vīrīs*.

224 Onomatopoeia. — Like all true poets Vergil repeatedly acts in the spirit of the rule that in poetry the sound should seem an echo of the sense, for often he is plainly seeking by the sound of the words he employs to impress an idea more forcefully upon the reader's mind. We must not forget that Latin poetry, thanks largely to the practice of public recitations (§ 30), was addressed as much to the ear as to the eye. Onomatopoetic verses are to be found everywhere in Vergil; cf. i. 55, 87, 105, 147; ii. 313; viii. 596 *quadrupedante putrem sonitū quatit ungula campum*.

225 Vergil's Indirection. — In many cases Vergil does not directly convey information or supply all the details which go to make up a picture or which belong to a given event, but allows the reader to draw inferences or supply details for himself. This is part of the poet's art; in a long poem a full narration of details would often be most wearisome. Besides, there are many matters of detail which Vergil might well have despaired of treating with the dignity proper to an epic poem. In i. 130 Vergil does not say explicitly that Neptune attributed to Juno the storm which has just harassed the Trojans, but one feels instinctively that such is his meaning. For other instances of this trait — which for want of a better name we may perhaps call 'indirection' — see the notes on i. 187, 194, 438.

D. PROSODY OF VERGIL



I. THE DACTYLIC HEXAMETER



Meter or Rhythm. — Meter or rhythm is the distinguishing 226 mark of poetry. Once three arts — poetry, music, and dancing — were very closely united. All three had to do with relations of time; all three were governed by the same principle, harmony. ‘Harmony consists in repetition, just as two or more parallel lines agree or harmonize because one repeats the conditions of the other. So in poetry, or music, or dancing, a certain succession of accents, or notes, or steps is repeated, thus establishing the relation of harmony.’ This use of harmony, when reduced to a system, is called rhythm or meter.

The Origin of Meter. — We know that dance and march 227 alike are divided into equal measures and that each of these measures begins with a movement of the body slightly more vigorous than those which accompany the remaining parts of the measure. Hence, in the days when song and dance and march were intimately associated (§ 226), it was of course necessary that the song too should be divided into equal measures and that the beginning of each measure should be more forcibly intoned, to correspond to the more vigorous movement of the body in the dance or march. In this way was developed the fundamental requirement of rhythmical or metrical composition, namely, that what is said shall be divided into equal measures, the first part of each measure having a special stress or ictus.

Latin Rhythm Quantitative. — In seeking to secure harmony 228 or rhythm all peoples deal, of course, with precisely the same material, sound; they differ in the way they arrange sounds to secure metrical effects. In English, for instance, rhythm depends on the proper succession of accented and unaccented sounds; among the Greeks and the Romans rhythm depended

on the proper succession of heavy and light syllables.¹ In other words, English rhythm is accentual, the classical rhythm was quantitative.

229 Syllables. — In Latin rhythm the unit of measurement is the light syllable. Bearing in mind the relations once existing between poetry, the march, and the dance (§§ 226, 227), we may fairly represent this by the musical character . The heavy syllable has twice the time of a light, and so may be represented by . In Vergil these are the only syllable values to be considered.

230 Feet. — As in ordinary speech syllables are combined to form words, so in verse syllables are combined to form verse-words, called measures, or, more often, feet. In Vergil we have two kinds of feet, the dactyl and the spondee. The dactyl consists of a heavy syllable followed by two light syllables, the spondee of two heavy syllables. In musical notation the dactyl = , the spondee = . The two feet are thus completely equivalent, each to the other.

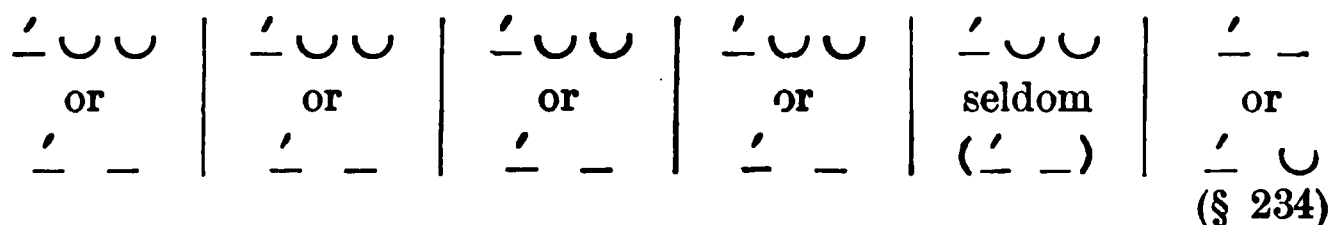
231 Ictus ; Thesis ; Arsis. — The first syllable of the dactyl and the spondee is always more strongly intoned (stressed) than the others (cf. § 227). To this stress the name *ictus* (literally, 'stroke') is given. The part of the foot which bears this ictus is called the *thesis*; the unaccented part is called the *arsis*. The names thesis and arsis are Greek in origin, and mean respectively 'a setting down' and 'a lifting up'; thesis refers to the setting down of the foot in beating time or in marching or to the downward stroke of the hand in beating time, arsis to the raising of the foot or the hand.

232 Verses ; the Hexameter. — As words in ordinary speech are combined into sentences, so in poetry verse-words or feet are

¹ Vowels are best distinguished as *short* or *long*, syllables as *light* or *heavy*. A light syllable is one whose vowel is short, by nature or position, a heavy syllable one whose vowel is long, or whose vowel is followed by two consonants, not a mute and a liquid. For syllables containing a vowel followed by a mute and a liquid see § 250. Note carefully that a syllable may be heavy though its vowel is short. It is assumed that the student is familiar with the rules of quantity.

grouped into lines or verses. In the form of verse used by Vergil six feet are grouped in each line; the verse is therefore known as hexameter, 'six-measured.' In consequence of the prominence of the dactyl in this verse, at least in its Homeric forms,¹ the verse is known also as dactylic. Thus the full title of the verse is dactylic hexameter.

Infinite variety is possible in the grouping of the dactyls 233 and the spondees which go to make up the verse. Some restrictions, however, are to be noted. The last foot is regularly a spondee; the fifth foot is usually a dactyl. The dactyl and the spondee may be used at will in the first four feet. The scheme of the dactylic hexameter will thus be as follows:



A verse with a spondee in the fifth foot is called spondaic; such verses are rare and end usually in a word of four syllables. A preponderance of dactyls gives to a verse a light, graceful, rapid movement; a preponderance of spondees gives a slow, solemn, stately movement.

Syllaba Anceps. — In theory (§ 233) the last syllable should 234 be heavy, but in practice many hexameters end in syllables which are in themselves light, but are treated as heavy to suit the requirements of the verse. Since the last syllable may, apparently, be heavy or light at the poet's will, without regard to the theoretical requirements of the metrical scheme, it is commonly known as the *syllaba anceps*, 'the doubtful (unfixed) syllable.' The symbol for the *syllaba anceps* in the dactylic hexameter is $\underline{\cup}$; the lower marking indicates the syllable theoretically required, the upper the permissible substitute.

The Caesura. — In a long line like the hexameter the voice 235

¹ In the Homeric poems dactyls form 68 % of all the feet, in Vergil they form but 44 %. The difference arises from the preponderance of long vowels in Latin.

naturally seeks a rest at or near the middle of the verse. Hence the hexameter is usually broken into two nearly equal parts by a pause, called the *caesūra*¹; this verse-pause comes regularly within the limits of a foot. When this foot is a dactyl, the caesura is said to be masculine if it comes after the heavy syllable, feminine if it comes after the first light syllable. Roman poets greatly prefer the masculine caesura. Caesuras are named also from their position in the verse, as follows: trithemimeral, occurring after the third half-foot, penthemimeral, occurring after the fifth half-foot, hephthemimeral, occurring after the seventh half-foot, etc. The commonest is the masculine penthemimeral; next in order of frequency is the hephthemimeral. Less often the principal verse-pause is the feminine penthemimeral. Examples of these in order are:

i. 12 *Urbs antīqua fuit || Tyriī tenuēre colōnī*²

i. 6 *īferretque deōs Latiō || genus unde Latīnum*

iv. 486 *spargēns ūmida mella || sopōriferumque papāver.*

Sometimes there are two distinctly marked caesuras.

236 One other matter, of great importance, requires attention. Though in very many verses the caesura corresponds to a sharp break in the meaning (cf. i. 1, 6, 8, 12, 16, 18, 22, 26, 31), in many other cases there is a caesura though in point of sense all the words of the verse are to be taken closely together; cf. i. 9, 15, 21, 23, 25. A good way to appreciate such verses is to read and reread similar lines in Longfellow's *Evangeline*. Cf., for instance, these:

List to the mournful tradition || still sung by the pines of the forest
When in the harvest heat || she bore to the reapers at noontide

¹ Caesura is frequently defined as the break made in the rhythm of a verse when a word ends within a foot. Every verse contains several such breaks, since words end more often within a foot than with one. In this book, however, the term caesura is applied only to pauses, more or less distinctly marked, by which a verse, in form or in sense, is divided into two (sometimes three) parts. A convenient sign to mark the place of the caesura is ||.

² The dots beneath the lines mark the places of the metrical accents.

In these and many others there is absolutely no break in the sense, yet the verse-pause is clearly defined. The reading of an hexameter verse has well been likened to climbing a hill, resting a moment on the summit, and then descending the other side.

The Diaeresis. — Sometimes the verse-pause comes at the **237** end of the fourth foot; this is called the bucolic diaeresis,¹ because it is most frequent in pastoral poetry (§ 46). It is not common, however, in any Latin poet. Further, the bucolic diaeresis is usually accompanied by a penthemimeral caesura (§ 235).

Word Accent. — In the last two feet, word accent (i.e. the **238** accent which a word has in common speech) and the verse accent or ictus usually coincide. In the other feet they are commonly different. The Romans in such cases carefully brought out *both* accents. We do this often in English verse. In the following couplet the dots beneath the line mark the ictus, the marks over the words the word-accent.

Hé does wéll too who keeps thát clue the mild
Bírth-goddess and the austére Fates fírst gave.

Here the two accents repeatedly stand side by side; in the second verse the juxtaposition in one case is the more noteworthy because it is due to an intentional change in the pronunciation of *austere*.

In reading Vergil's hexameters, therefore, we must respect both the word accent and the verse accent or ictus. As helps toward the attainment of skill in such reading we should minimize the stress given to the verse accent and pay the most careful attention to the quantity of the various vowels and syllables. The attempt to preserve the two sets of accents is not easily successful, but all possible effort should be made in this direction.²

¹ The term diaeresis is applied to any break made by the simultaneous ending of a foot and a word.

² See Hale, "Proceedings American Philological Association," XXVI-XXXI, also Howard "The Quantitative Reading of Latin Verse" (Scott, Foresman and Company).

II. THE METRICAL LICENSES OF VERGIL

239 Licenses Defined. — The exigencies of metrical composition are such that Latin poets, like English writers, frequently decline to be bound down by a rigid adherence to the general laws of versification or pronunciation. These departures from normal usage are commonly spoken of as licenses; some are in fact archaisms. Vergil allows himself no licenses beyond those to be found in other Latin poets.¹

240 I and U as Consonants. — Vowel *i* and vowel *u* are sometimes treated as consonants (i.e. as equivalent to English *y* consonant or *w*), and then help to make the preceding syllable heavy. Cf.:

ii. 16 aedificānt sectāque intēxunt abiete costās

v. 432 genua labant, vāstōs quatit aeger anhelitus artūs.

So too *ariēs* ii. 492, *pariēs* ii. 442, and *omnia* vi. 33 count as dissyllabic words, with a heavy penult.

241 Diastole. — Certain syllables that are light in prose are sometimes treated as heavy by Vergil. Sometimes he is permitting himself an archaism in retaining the original vowel quantity. We may note:

(1) Lengthening of the enclitic *-que*, in the thesis (§ 231); see iii. 91, iv. 146, vii. 186, etc. In such a case as iv. 146 *Crētesque Dryopesque fremunt pictique Agathyrsi*, we have to recognize a license, since a final syllable whose vowel stands before a mute and a liquid in the next word does not usually count as heavy.

242 (2) Retention of the original quantity; this occurs in nouns, adjectives, and verbs; *amōr* xi. 323; *Numitōr* vi. 768; *patēr* v. 521; *pulvīs* i. 478; *vidēt* i. 308; *peterēt* i. 651; *āmittēbāt* v. 853. Vergil lengthens final syllables in *-t* in verb-forms only in the second, third, and fourth theses.

243 (3) Lengthening before the caesura; this occurs in nouns

¹ Teachers will find a much more detailed treatment with discussion of difficult verses in 'The Metrical Licenses of Vergil,' by Harold W. Johnston (Scott, Foresman and Company).

and verbs; *domūs* ii. 563; *nemūs* iii. 112; *iactētūr* i. 668; *obruimūr* ii. 411; *datūr* v. 284.

(4) Syllables properly light treated as heavy before a Greek **244** word; *canĪT hymenaeōs* vii. 398; *languentĪS hyacinthī* xi. 69.

(5) Miscellaneous examples; *petīt Euandrī* ix. 9; *graviā* **245** iii. 464. Vergil regularly makes the first syllable of *reliquiae* long. This was a metrical necessity; a word of three or four successive short syllables is impossible in hexameter verse.

Systole. — Occasionally a vowel ordinarily long appears as **246** short. This is a matter of metrical convenience, but may also represent a pronunciation current in popular speech. The few examples belong to one class, showing *-erunt* in the perfect indicative active, third plural; *steterunt* ii. 774, *cōnstiterunt* iii. 681, for *stetērunt* and *cōnstitērunt*.

Synizesis. — Often two vowels which properly belong to **247** different syllables are amalgamated, i.e. pronounced together in one syllable. This happens:

(1) In the forms of proper names with nominatives in *-eus* (§ 99). In the oblique cases these words are naturally cretics or end in cretics (a cretic = — ∪ —). This combination is, of course, utterly impossible in hexameter verse. The synizesis removes all difficulty; cf. *Oīlēi* i. 41; *Īlionei* i. 120; *Eurystheō* viii. 292.

(2) In words which are in themselves cretics (§ 247), or **248** which, taken in conjunction with the preceding word, make a cretic. Such are *aerēi* (twice), *alveō* (four times), *aureā* (twice), *aureis* (thrice), *eādem* (x. 487), *eōdem* (xii. 847), *ferreī* (vi. 280).

(3) In miscellaneous examples; cf. *dehīnc* i. 131, 256, etc.; **249** *sciō* iii. 602; *sēmīanimis* (five times); *sēmīūstus* (thrice). The last two words really fall under § 240, the *i* before *animis* and *ūstus* being consonantal. *deinde* is regularly of two syllables.

Vowel before Mute and Liquid. — A syllable containing a **250** vowel standing before a mute and a liquid (*l* or *r*) Vergil made

heavy or light according to the needs of his verse. So in iii. 647 we have *Cyclōpas*, but in vi. 630 *CYclōpum*¹; cf. also *Atrīdae* ii. 104, *Atrīdae* ii. 415; *sacram* ii. 167, *SAcrum* ii. 230; *Trīnacriā* iii. 440, *TrīNAcria* iii. 554. In ii. 663 we have *patris*, *PATrem* side by side.

NOTE. — These variations result naturally from the two possible ways of pronouncing the mute and the liquid. (1) They may be pronounced together, with the following syllable. Since a mute and a liquid blend so easily as to take, practically, but the time of a single consonant, there is then nothing to make the preceding syllable heavy. (2) They may be pronounced separately, one going with each of the syllables involved. This separation makes the preceding syllable heavy; see footnote to § 228. In ii. 663 the pronunciation was *pa-tris*, *pat-rem*. Note carefully that whether the syllable containing a vowel before a mute and a liquid is treated as heavy or light, the quantity of the vowel itself is unchanged. When the mute and the liquid occur in separate words or in different elements of a compound word, they are to be pronounced separately; the first of the two syllables involved is then heavy. A final syllable ending in a vowel which stands before a mute and a liquid is usually treated as light.

251 Varying Quantity of Proper Names. — Latin poets allow themselves great freedom in the metrical treatment of proper names, especially those derived from the Greek. In some cases the quantity was evidently not fixed by common usage; in others the quantity was such that the name could not be used in verse unless the quantity was arbitrarily altered by the poet. In short the poet used the form of the name best suited to his verse. Cf. *Asiae* iii. 1, *Āsia* vii. 701; *Dīāna* i. 499, *Diāna* xi. 582; *Lāvīnia* i. 2, *Lavīnī* i. 258; *Sychaeus* i. 343, *Sychaeum* i. 348. This last change within six verses is especially significant.

252 Elision; Echthipsis. — The coming together of two vowels not forming a diphthong, called hiatus, was objectionable to Roman ears, whether the vowels were in the same or in different words. Within a word hiatus was often removed by

¹ The syllables in capitals are heavy, the corresponding syllables in italics light.

contraction. Hiatus between words was usually removed in poetry by elision ('crushing out') of the final vowel of the first word. Similarly, a vowel before *h* was elided; *h* necessarily stands between vowels and since it was virtually not sounded the one vowel really came directly before the other. If a word ended in *m* preceded by a vowel, both *m* and the vowel were elided. This form of elision is sometimes called *echthipsis*. Its explanation is simple; final *m* was but lightly pronounced, so that a word ending in *m* practically ended in a vowel sound. Examples of elision are as follows:

(1) Of simple vowel; i. 3 *multum ille et terrīs*; i. 5 *multa quoque et bellō passus*; i. 7 *atque altae moenia Rōmae*.

(2) Of *m* and the preceding vowel; i. 3 *multum ille*; i. 22 *ventūrum excidiō Libyae*.

(3) Of a vowel, or *m* and preceding vowel, before *h*; i. 332 *ignārī hominum*; iii. 658 *mōnstrum horrendum*.

NOTE. — Authorities are not agreed as to how the elided part is to be treated in reading the verse. Some think that the two words were slurred together in some way, others that the elided part was entirely omitted. The former method can not be employed at all in the many cases involving elision at a decided caesura.

Hypermetric Verses; Synapheia. — Vergil occasionally closes a verse with a syllable ending in a vowel that must be elided before an initial vowel in the following verse. This linking together of two verses is called *synapheia*. In one case the verse ends in *m* preceded by a vowel, both of which are elided before the following verse. Such verses, since they seem to have one syllable too many, are called *hypermetric verses*. In most cases the hypermetric syllable is the enclitic *-que*; see i. 332, 448; ii. 745; iv. 558, 629; v. 422, 753; vi 602. The other example is vii. 160

*Iamque iter emēnsī turrīs ac tēcta Latīnōrum
ardua cernēbant iuvenēs.*

257 Hiatus. — In some forty cases in his various poems Vergil does not elide (§ 252) a final vowel. Most of these fall into certain well-defined classes, thus: ¹

(1) At a marked pause in the verse;

i. 16 posthabitā coluisse Samō †: hīc illius arma

i. 405 et vēra incessū patuit dea†. Ille ubi mātrem

iii. 74 Nēreidum mātři † et Neptūnō † Aegaeō

iv. 235 quid struit? aut quā spē † inimicā in gente morātur

In the last two cases the hiatus is at the caesura, which is of the sort discussed in § 236.

258 (2) Between proper names, or when the vowel not elided belongs to a proper name, especially a Greek name. The final syllable of a Greek word is seldom elided. Cf.

i. 617 Tūne ille Aenēās, quem Dardaniō † Anchīsae

iii. 74 Nēreidum mātři † et Neptūnō † Aegaeō

259 (3) Miscellaneous cases; cf.

iv. 667 lāmentīs gemitūque et fēmineō † ululātū.

260 Semi-hiatus. — In a very few cases a long final vowel or diphthong loses half of its quantity before an initial vowel, and is treated as if short. This is called semi-hiatus. Cf.

iii. 211 insulae * Īonio in² māgnō, quās dīra Celaenō

v. 261 victor apud rapidum Simoenta sub Īliō * altō

III. MISCELLANEOUS

261 Monosyllabic Ending to the Verse. — A verse seldom ends in a monosyllable; in such cases the thesis (§ 231) of the last foot is commonly also a monosyllable, or there is elision before the monosyllabic verse-ending. Of the remaining examples some occur in verses borrowed in whole or in part

¹ In the following examples hiatus is marked by an obelisk, †, semi-hiatus (§ 260) by an asterisk, *.

² The first *o* of *Īonio* is short, though marked long in our Latin-English dictionaries and in most vocabularies.

from older poets, others in onomatopoetic verses (§ 224), the poet aiming at some particular effect. Examples are :

(1) Imitations of older poets ;

i. 65 Aeole, namque tibi dīvum pater atque ^{hominum} rēx

iii. 12 cū sociis nātōque Penātibus et māgnis dīs

The latter part of each of these verses goes back to Ennius (§ 72).

(2) Onomatopoetic ;

i. 105 dat latus, insequitur cumulō praeruptus aquae mōns

v. 481 sternitur exanimisque tremēns prōcumbit humi bōs

In the first passage the abrupt ending helps to bring out the thought of the sudden fall of the heavy mass of water; the other verse seems to collapse at the end, and so to picture more effectively the fall of the ox in death.

Incomplete Verses. — There are in the Aeneid fifty-four **262** incomplete verses. Two explanations of their presence have been offered: (1) that they are due to the fact that the Aeneid was left in an unfinished condition (§ 50); (2) that they are intentional variations from metrical uniformity. In favor of the latter it is urged that in general these lines are complete in sense. Examples of incomplete verses are i. 534, 560, 636; ii. 66, 233, 468, 614, 623, 640.

Metrical Treatment of Repeated Words. — In cases where a **264** word or varying inflectional forms of a word are used twice or more in the same verse or in adjacent verses, the tendency among Latin poets seems to be to give such words and forms different metrical treatment unless some special effect of emphasis, exultation, pathos, or the like is to be gained through repetition with the same metrical value. Sometimes both methods are combined. Examples are :

(1) Different metrical treatment ;

ii. 709 quō rēs cumque cadent, *ūnum* et commūne perīclum,
ūna salūs ambōbus erit

ii. 733 prōspiciēns, ‘*Nāte*,’ exclāmat, ‘fuge, *nāte* ; propinquant.’

In the first passage we might have expected similar treatment, to give greater emphasis to *ūnum*, *ūna*.

265 (2) Similar treatment;

i. 421, 422 *mīrātur* mōlem Aenēās, māgālia quondam,
mīrātur portās strepitumque et strāta viārum.

The repetition effectively portrays the growing astonishment of Aeneas as he notes marvel after marvel. In i. 222 *fortemque Gyān fortemque Cloanthum*, the repetition adds to the pathos ('both were gallant men, yet both have perished'); in iii. 435 *ūnum* illud tibi, nāte deā, prōque omnibus ūnum, the repetition of *ūnum* makes still more emphatic the admonition of the seer. In iii. 623–627 *vīdī* egomet . . . *vīdī*, ātrō cum membra fluentia tābō manderēt, the repetition of *vīdī* with precisely the same metrical treatment emphasizes the truth of the narrator's story.

266 (3) Similar and different treatment combined;

iv. 138 cui pharetra ex *aurō*, crīnēs nōdantur in *aurum*,
aurea purpureām subnectit fībulā vestem.

By this arrangement harmony and variety are secured side by side.

E. THE MYTHOLOGY OF VERGIL

I. INTRODUCTORY

267 General Remarks. — No one can fully understand and enjoy Vergil's poetry (or indeed any Latin poetry) without a thorough knowledge of the mythology of the Greeks and the Romans. The role which this mythology plays in the Aeneid is due in part to Vergil's careful study and imitation of the Homeric poems (§ 73), in part to his profound knowledge of the myths and legends of Italy. Vergil's object seems to have been twofold: (1) to reproduce in mythology, as in other matters, the spirit of the Homeric poems, and (2) to give the Aeneid a truly national character by making it the

repository of all that was worth preserving of the myths of Rome and Italy. The names he uses — e. g. of divinities — are chiefly Roman, but the spirit of his mythology is mainly Greek.

Myths. — A myth is a story, in reality fictitious but accepted as true, dealing with supernatural beings and events, or with natural beings and events influenced by supernatural agencies. The myth belongs to a very primitive stage of man's mental and spiritual development. The myths of the Greeks and the Romans, as set forth in their writings, are a survival in widely altered form from a much cruder period than that represented by any of their historical or literary records.

Greek versus Roman Mythology. — Since Vergil's mythology is partly Greek, partly Roman, we must consider the differences and the resemblances between the native mythologies of the two peoples. The Greek temperament was in the highest degree poetic, imaginative, and given to speculation. A feeling for beauty and symmetry was innate. The Roman mind was unimaginative, practical, and matter of fact; its sense of beauty, at least in the early times, was undeveloped. The Greeks gave bodily form and substance to every creation of their fancy, and from the earliest times made images of their gods. The Romans were slow to give their deities a definite personality. Later, they worshiped abstract conceptions like *Salūs*, *Fidēs*, *Spēs*, *Concordia*. The legends woven by the Greeks about the names of their deities were picturesque in the extreme; the few legends current among the Romans were bald and prosaic. The Romans were more interested in the ritual by which a deity could be propitiated than in the personality of the deity himself. Yet, spite of this difference in the temperaments of the two peoples, there were many resemblances in their respective schemes of mythology. They were descended from the same parent stem, and so possessed by inheritance not only the same language,

or to speak more accurately, closely related forms of the same language, but the same customs and the same fundamental modes of thought. The Romans were thoroughly alive to these resemblances, and came in course of time to identify all their more important deities, at least, with those worshiped in Greece.

- 271 The Gods in the Aeneid.** — One reason for the importance of the gods in the Aeneid has been given (§ 267); the prominence assigned to them is part of its epic character, a reflex of the Homeric poems, which were written in an age of unquestioning belief in the existence of the gods and their interest and intervention in human affairs. Again, Vergil was seeking to bring about a religious revival, and to create among his countrymen the conviction that their fatherland had ever been under the special care of the gods (§§ 66–68).
- 272** In the following paragraphs an attempt will be made to give some sort of systematic account of the more important deities in the Aeneid. Considerations of space enjoin brevity; hence much of interest and importance will necessarily be omitted. The student should own (or at least have access to) a good classical dictionary, and constantly consult it to supplement the brief outline here given.
- 273 The Pre-Olympian Gods.** — In the developed Greco-Roman mythology the important deities are represented as dwelling peacefully together either in heaven or on Olympus, a high mountain in northeastern Thessaly. Prior to this quiet stage is a long history, involving many changes, the story of which is variously told. One tradition was as follows. In the beginning earth, sea, and air were all mixed together. Over this confusion reigned a deity Chaos, with his wife Nyx (Night). Their son Erebus (Darkness) dethroned his father and married his mother. Erebus and Nyx were succeeded by their children Aether (Light) and Hemera (Day), who, aided by their son Eros (Love), created the sea, Pontus, and earth, called Ge or Tellus. Ge was married to Uranus (Heaven),

whom she had herself created. They had twelve gigantic children, called the Titans (*Tītānes*), whom Uranus feared so greatly that he imprisoned them in a dark abyss beneath the earth, called Tartarus. Presently, however, one of the Titans, **274** Cronos, aided by his mother, overpowered Uranus and dethroned him. He then released the Titans and gave them portions of the universe to govern. Cronos married his sister Rhea (also called Cybele), but was soon dethroned by his son Jupiter. Some of the Titans, led by Cronos, fought against Jupiter, but were defeated. Cronos now withdrew to Italy, and founded there a prosperous kingdom over which he reigned in peace for many years, under the name Saturn. Various giants now assailed Jupiter, among them Typhoeus, from whose eyes, mouths (he had a hundred dragon heads), and nostrils flames flashed. Another was Enceladus, who, on his defeat, was imprisoned in a burning cave beneath Mount Aetna. Henceforth Jupiter's supremacy was unquestioned. He and his brothers now divided by lot the dominions of Cronos; Neptune secured the sovereignty of the sea and all waters, Pluto of the underworld, Jupiter of heaven, together with a general supervision over the provinces of his brothers.

Of these traditions we get some echoes in the Aeneid. In **275** iv. 166 Tellus is described as *prīma*, which is usually taken to mean 'oldest of the gods.' In iv. 178 Terra is *parēns*. In vi. 580 the Titans are called *genus antīcum Terrae*, 'sons of earth born in days of old.' Elsewhere Vergil makes Rhea mother of the gods, calling her *māgna deum genetrīx* ii. 788, *Cybēbē* (= Cybele) x. 220, and *Berecynthia māter* (from Berecynthus, a mountain in Phrygia, sacred to Cybele or Rhea) vi. 784. According to iii. 111 ff. her worship was brought to Troy from Crete. There are references to Typhoeus (i. 665, ix. 716), and to Enceladus (iii. 578 ff.). The Italian god Saturnus is identified by Vergil with Cronos; his rule in Italy and the Golden Age inaugurated by him there are more than once referred to (i. 569, vi. 793, vii. 178 ff., 203, viii. 319 ff.).

II. THE OLYMPIAN GODS

- 276 Iuppiter.**¹— Chief of the Olympian gods (§ 273) is Iuppiter, son of Cronus or Saturnus and hence called *Sāturnius* (iv. 372). He is *pater omnipotēns* (i. 60), *dīvum pater atque hominum rēx* (i. 65). He sways the affairs of



Iuppiter Olympius.

gods and men alike with never-ending power, and frightens by his lightnings (i. 229). The chief seat of his worship was Crete, where as a child he had been hidden from his father's fury, protected by the Curetes, the aborigines of the island; see iii. 131.

On Mount Ida near Troy there was a grove sacred to him; hence he is called *Idaeus* (vii. 139). In accordance with the practice whereby the gods were honored with epithets formed from the names of places where they were especially worshiped, Iuppiter is called *Anxurus* (vii. 799) from Anxur in Latium. In Africa he was worshiped under the name *Iuppiter Hammōn* (iv. 198). *Iuppiter Stygius* (iv. 638), however, is not Iuppiter, but Pluto.

- 277** Iuppiter's weapons are the lightning and the thunderbolt, which are fashioned for him in the workshops of Vulcanus (§ 284): see viii. 424 ff. His armor-bearer is the eagle, which is often seen on coins grasping a thunderbolt in its claws; see v. 254 *praepes* (bird) . . . *Iovis armiger*. For the eagle as Iuppiter's favorite bird, see also i. 394 *Iovis āles*. The eagle also carried from earth to heaven Ganymedes, the favorite of Iuppiter, that he might be the cupbearer of the gods in place of Hebe, daughter of Iuno (§ 278); see i. 28, v. 254–257.

- 278 Iuno.**— Next in rank to Iuppiter is his sister and wife, Iuno (cf. i. 46), called *Sāturnia*, as daughter of Saturnus (i. 23). As Iuppiter is *dīvum pater*, so she is *rēgīna deum* (i. 9, i. 46). For her friends she is able to win the favor of

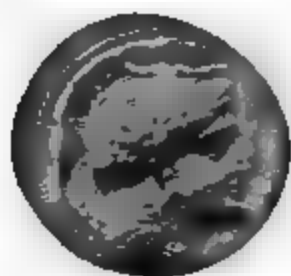
¹ In the following sections the names of the gods are consistently given in their Latin forms.

Iuppiter (i. 78–80). She is described as cruel and vengeful, hating the Trojans on account of the judgment of Paris, and is characterized as *sæva* (i. 4), *aspera* (i. 279), and *atrōx* (i. 662). In iv. 59 and 166 she appears as the goddess of marriage. Her special messenger is Iris (iv. 694 ff.) who makes her way back and forth from heaven on the rainbow (v. 609 ff.). Her favorite places were Argos (i. 24, iii. 547), Carthage (i. 12 ff.), Samos (i. 16). In iij. 552 she is called *dīva Lacinia*, from the famous temple in her honor on the Lacinian promontory on the southern coast of Italy. In vi. 138 *Iūnō Inferna* is Proserpina, wife of Pluto, just as in iv. 638 *Iuppiter Stygius* is Pluto himself.



Juno Lacinia.

Minerva (Greek **Pallas Athene**).—Minerva is the maiden goddess (innūpta ii. 31) of war and of wisdom. In the former capacity she is *armisona* (iii. 544), *armipotēns* (ii. 425), and *praeses bellī* (xi. 483), and wears as a breastplate the *aegis*, or famous shield of Iuppiter, bearing in the centre the baneful head of the Gorgon Medusa (ii. 616, viii. 354, 435 ff.). As



Minerva.

goddess of wisdom she helps the Greeks to build the wooden horse by means of which they capture Troy (ii. 15); for her friendship for the Greeks during the siege of Troy see also ii. 162, 163. At the games celebrated in honor of Anchises (§ 56) one of the prizes is a slave girl *operum haud ignāra Minervae* (v. 284), i.e. well skilled in spinning and weaving; cf. vii. 805. According to one story she was born near Lake Tritonis in Africa, and so is often called *Trītōnia* or *Trītōnis* (ii. 171, 226, 615, xi. 483). She alone of the gods is permitted by Iuppiter to wield his thunderbolts (i. 42 ff.).

Venus.—Venus, the goddess of love (iv. 33, xi. 736) and beauty, was the daughter of Iuppiter (i. 250, 256) and of

Dione (iii. 19). Her son Aeneas (i. 231, 585, 590) therefore himself declaims descent from Iuppiter, saying (vi. 123) *et mi genus ab Iove summo (est)*. She was believed to have risen from the foam of the sea near Cythera, an island off the south-

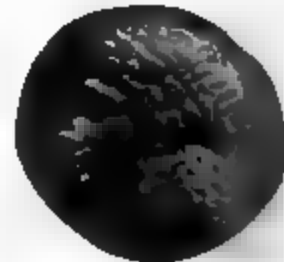


Venus.

ern coast of the Peloponnesus, and so was called *Cytherēa* (i. 257, 657, etc.). Other places loved by her were Paphos and Idalium in Cyprus (i. 415, 681, x. 51 ff.). In i. 720 she is called *Acidalia*, after a fountain named Acidalius, in Boeotia, a province of central Greece. As the mother of Aeneas, and on account of the judg-

ment of Paris, she is always deeply interested not only in Aeneas's welfare, but in that of the whole Trojan race (cf., e.g. i. 229–253, i. 657 ff., ii. 589 ff.).

- 281 Apollo (Greek Phoebus Apollo).** — Apollo is the god of light, of oracles, of music, of the healing art, and at times, also, of war. He was born on the island of Delos and hence is called *Dēlius* (iii. 162, vi. 12). Other places frequented by him were Thymbra, near Troy, and Patara, a seaport town of Asia Minor in Lycia, where he had a famous oracle; hence he is called *Thymbræus* (iii. 85), and his *Lyciae sortēs*, 'Lycian oracle,' is mentioned iv. 346. From Grynium, another small town in Asia Minor, he is called *Grynēus* (iv. 345). It is as a god of oracles that Apollo figures most largely in the Aeneid (iv.



Apollo.

376); the seats of his chief oracles are Delphi (ii. 114) and Cumæ in Campania (vi. 9 ff.). He not only has the gift of prophecy himself but can bestow it upon others (xii. 393 ff., vi. 11, 12). As a god of war he is called *arcitenēs* (iii. 75); arms rattle on his shoulders as he walks (*tēla sonant umeris* iv. 149); he helps Octavianus at Actium (viii. 704; cf. §§ 18, 67). He is god of music (xii. 394) and leader of the dance (iv. 145). He is described as beautiful (*pulcher* iii. 119), with long, flowing locks (*crīnītus* ix. 638; cf. *fluen-*

tem . . . crīnem iv. 147). He can teach others also how to play the lyre (xii. 394). He is god, too, of the healing art (x. 315), and father of the physician Paeon (vii. 769). As sun-god (iv. 119, xi. 913) he is called *Sol* (i. 568, vii. 11), and *Tītān* (iv. 119), since according to one account the sun-god was son of Hyperion, one of the Titans (§ 273).

Diana. — Diana, the goddess of hunting and sister of Apollo 284



*Dia-na as
Huntress.*

(cf. i. 329), is called *Lātōnia* (xi. 534), as being the daughter of Latona (cf. i. 502). Her attendants are the Thracian forest nymphs, the *Orēades* (x. 500). As Apollo was the sun-god, so Diana was the moon-goddess; in ix. 405 she is called *astrōrum decus*, 'brightest glory of the star-land.' She is identified also with Hecate (iv. 511), a goddess especially of the underworld and of witchcraft, but regarded also as a moon-goddess; see x. 537. Hecate was the goddess also of crossroads and so called *Trivia* (vi. 13, etc.). She is called also *tergemina* (iv. 511), 'triple-formed,' and is represented in works of art frequently by three statues standing back to back.



*Diana as
Moon-goddess.*

Mars. — Mars is the god of war (*armipotēns* ix. 717), who 283



Mars.

decides the issue of all battles (xii. 179), and goes forth to war with giant strides (*Grādīvus pater* iii. 35). The Cyclopes, or workmen of Vulcanus, build for him the war-chariot with which 'he rouses men, yea, whole cities to martial fury' (viii. 433, 434). His favorite haunt is Thrace (iii. 13).

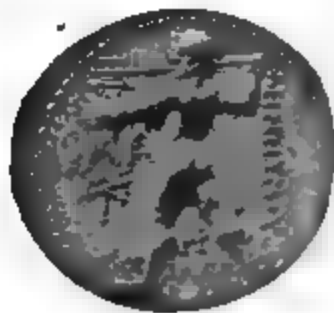
Vulcanus. — Vulcanus, the husband of Venus (viii. 372), was the lord of fire and so called *ignipotēns* (viii. 414). He was brought up on the island of Lemnos and so was called *Lemnius* (viii. 454). His skill in the working of metals is described in viii. 425 ff



Vulcanus.

In particular he fashions, with the aid of the Cyclopes (Brontes, Steropes, and Arges), the thunderbolts of Iuppiter, and the shield of Aeneas (§ 60). His workshop was situated on Lipara, an island off the north coast of Sicily (viii. 417 ff.).

- 285 Neptunus.** — Neptunus, brother of Iuppiter and Iuno (i. 130), was lord of the deep (i. 138; cf. § 274); he calms the sea (i. 142), and rides over its waves at will in his chariot (i. 147, 155). He has a palace in the waters of the Aegean sea, and so is called *Aegaeus* (iii. 74). The symbol of his sovereignty was the trident (i. 138, 145).



Neptunus.

- 286 Mercurius.** — Mercurius, son of Iuppiter (iv. 223) and Maia, daughter of Atlas (i. 297), was born on Cyllene, the highest mountain in the Peloponnesus, and hence is called *Cyllēnius* (iv. 252; viii. 139). He is the messenger of the gods, conveying and interpreting their will to men (i. 297 ff., iv. 238 ff., etc.). To aid him in his duties as messenger he has wings (i. 300, 301), and wears the *tālāria*, winged sandals (iv. 238 ff.). It is his function, also, to conduct the souls of the dead to their final resting-place; he carries a wand which enables him to do as he will with such spirits. He can also, by means of this wand, give sleep or take it away (iv. 242 ff.). His appearance is described in iv. 558 ff. See Shelley's delightful translation of the 'Homeric Hymn to Mercury.'



Mercurius.

- 287 Bacchus.** — Bacchus, the god of the vine and its product, was born on Nysa, a mountain of unknown location, identified by classical writers with various places in Europe, Asia, and Africa (vi. 805). He was especially fond of Naxos (iii. 125) and Cithaeron, a mountain in Boeotia, near Thebes (iv. 300-303). His worship was conducted in wild and orgiastic fashion, in the woods or on mountain slopes, especially by

women, called *Bacchantes* or *Maenades* (cf. iii. 125, vii. 385-405). As the god that makes men unbend and frees them from care he is called *pater Lyaeus* (iv. 58).

Ceres. — Ceres was the goddess of agriculture; hence her name is used both for *frumentum* and for *pānis* (§ 203). A temple in her honor at Troy is mentioned in ii. 713.

Ceres was worshiped, too, as a giver of laws to men: cf. the epithet *légifera* applied to her, iv. 58.



Ceres.

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III. OTHER DEITIES

Minor Water Deities. — Ancient writers represent the waters 289 of the sea, of rivers, and of fountains, the fields and the forests, as all alike peopled with numerous gods and goddesses. Attendants of Neptuneus are Glaucus, Palaemon the god of harbors (v. 241, 823), Nereus and his daughters (the Nereides), and Phorcus, brother of Nereus (v. 240, 822 ff.). Of the Nereides Thetis, Doto, Galatea, and others are mentioned (v. 825, ix. 102); their mother Doris is referred to in iii. 74. Cymothoe, too, and Triton appear in Neptuneus's train (i. 144), and help him in his work; Triton is famed for the skill with which he blows his snail-shaped horn (x. 209). Portunus (v. 241) is identical with Palaemon, being in fact the Roman counterpart of the latter deity. The deities of certain streams are also mentioned, e.g. of the Tiber (viii. 31 ff., 64), and of the Criniseus in Sicily (v. 38).

The Nymphae. — The deities dwelling in springs and foun- 290 tains were called *nymphae* (i. 167, 168). Of these Iuturna, mother of Turnus (xii. 138 ff., especially 146) and Albunea, the nymph resident in one of the sources of the Tiber, are especially mentioned (vii. 83 ff.). In the grove about the spring of Albunea was a famous dream-oracle. The deities of the waters are conceived of as completely personal.

- 291 Deities of Forest and Field.** — Not only the waters but the forests also were peopled with deities; in fact, every place had its own peculiar god or goddess. *Nympha* is the general name for such deities, as well as for the fountain goddesses (§ 290). In iii. 34 Aeneas worships the *nymphae agrestēs*, in consequence of the strange happenings attendant upon his attempt to gather the shafts of cornel and of myrtle. On reaching the island of Ortygia, near Syracuse in Sicily, the Trojans worship the *nūmina māgna locī* (iii. 697). A significant passage is vii. 136 ff. The Trojans are come at last to Italy; an incident, trifling in itself but important as fulfilling in innocent fashion a prediction which had sadly disturbed them, has made their hearts beat high with hope. Gratefully, therefore, they invoke the gods in prayer; among others the *nymphae* and the *genius locī*, i.e. the god under whose
- 292** special care and patronage this place was. The *genius locī* was regarded as concealed under divers forms. For example, in v. 77 ff. we have a description of a sacrifice of milk and blood to the spirit of Anchises. A great snake glides out from the foot of the funeral mound on which the offering was laid and consumes the milk and the blood. The Trojans scarce know whether to consider the serpent the *genius locī* or some special spirit attendant upon Anchises. Nymphs mentioned by name are Ida, mother of the Trojan warrior Nisus (ix. 177), Egeria, a nymph in the grove of Diana by Aricia (vii. 763), Feronia, at Anxur (vii. 800), Carmentis, a nymph of prophetic powers (*vātēs fātidica* viii. 336 ff.), mother of Evander, the Arcadian hero who founded the city of Pallanteum (§ 57), and Marica, a nymph at Laurentum, wife of the woodland god Faunus and mother of Latinus (vii. 47).
- 293 Saturnus; Faunus.** — Deities of forest and field, of more importance than those named in the preceding paragraph, were Saturnus and Faunus. Saturnus, as has been said above (§ 275), was identified by Vergil with Cronos. Faunus, grandson of Saturnus (vii. 48 ff.), is described as a god that

loved the woods (*silvicola* x. 551). In xii. 766 ff. he appears as the national god of the Italians. He is called *fātidicus genitor* and his oracle is described at length in vii. 81 ff.

Ianus. — Ianus was an Italian god of beginnings and of gateways. In the latter capacity he is *bifrōns*, 'two-headed' (vii. 180), since gates face two ways, and is especially the guardian of the gates of the temple of war (§ 16); see vii. 607 ff. He is mentioned, too, as founder of a city called *Iāniculum*, on the hill of that name (viii. 357, 358).



Ianus.

Vesta; The Penates; the Lar. — Vesta was the goddess of the fireside and of the fire burning there. As one of the oldest of Roman deities she is called *cāna*, literally 'hoar,' 'hoar-headed' (i. 292, v. 744). Vergil represents Aeneas as bringing her statue and her worship from Troy (ii. 296); her temple in Troy is mentioned in ii. 567 ff. Important deities in the Aeneid are the Penates, properly friendly house-spirits who secured to the family its daily bread. The name seems to be connected with *penus*, 'food,' 'daily bread'; *penus* is itself connected with *penitus*, *penetrō*, *penetrālia*. The Penates are thus the gods of the inner and more sacred portions of the house. Closely associated with the Penates was the Lar or *Lār Familiāris*. The Lar, with the two Penates, presided over all the fortunes of the house, standing in the most intimate relation to all its experiences, its joys and sorrows, its good fortune and its misfortune, and all events of importance to the family circle, births, deaths, marriages, departures on journeys and returns therefrom. Since the hearth was the centre of the family life it was especially sacred to the Lar and the Penates (as well as to Vesta); here their images were set up and here sacrifice of food and drink was made to them at each meal.

The Romans always conceived of their state as a great family, a large household; hence the state, like the individual

home, had its Vesta, its Lar, and its Penates. In the *Ātrium Vestae* at Rome a fire was kept always burning by the Vestal Virgins. In Vergil's time the belief was current that the Penates of the Roman state had been brought by Aeneas from Troy to Lavinium. Representations of the Penates similar to these were sacredly kept in a special shrine in the *Ātrium Vestae*. At the very outset of the Aeneid (i. 5) Aeneas's purpose is described as twofold, to build a city and to bring his gods into Italy. In ii. 296 the spirit of Hector brings to Aeneas 'Vesta and Vesta's never-dying fire.' Aeneas (iii. 11), speaking of his departure from the land of Troy, says 'I move out upon the deep, an exile with my comrades, my son, the Penates, and the mighty gods.'

299 In this connection it is worth while to dwell a moment on a point of importance to a right understanding of the ancient conceptions concerning the gods. The ancients found it extremely difficult, in fact, impossible to separate the statue of a deity from the deity itself. Where the statue of the god was, there was the god. Language is used, therefore, naturally enough, of the statue which, strictly speaking, is appropriate only to the god (ii. 172 ff). The loss or destruction of the statue meant the loss of the favor of the deity which it represented. From this brief statement we can understand at once why Aeneas sought to carry the statues of Vesta, the Penates, and the other gods with him in his flight from Troy. The permanence of Trojan destinies was thought to depend on the preservation of these statues. The transference of the statues to the new home of the Trojan race was the one sure means of securing the favor of the gods they represented for the career which the race was to enjoy in the promised land.

300 **The Gods of the Underworld.** — The underworld is variously called *Orcus* (ii. 398), *Acherōn* (vii. 312), *Erebus* (vi. 247), and *Avernus* (vi. 126). Its ruler is called *Plūtōn* (vii. 327), or *Dīs* (iv. 702), the brother of Iuppiter: he is called Iuppiter's *Stygius frāter* (ix. 104, x. 113). In iv. 638 he is

Iuppiter Stygius. His palace was built by the forges of the Cyclopes (vi. 630). His wife is Proserpina (vi. 142). Ordinarily she cuts from the heads of the dying a lock of hair as a kind of offering to the powers of the underworld. The fundamental thought here is that the dying are victims offered up to death and the other world; it was customary to begin a sacrifice of an ox, sheep, or similar victim, by cutting some hairs from its forehead. In iv. 698 ff., however, Iris is sent by Iuno to cut a lock from the head of the dying Dido; see notes there.



Proserpina.

Certain other superhuman personages find residence in the **301** underworld. To these Iuno alludes when she cries: 'If I can not prevail on the powers of heaven, I will move those of Acheron' (vii. 312); cf. too, iii. 211 ff., especially 214. To be mentioned especially are the three Furies, Allecto (vii. 324 ff.), Tisiphone (vi. 555), and Megaera (xii. 846). They are called collectively *Furiae* (vi. 605) or *Eumenides* (iv. 469, vi. 250, 280). These Furies are subject to the will of the gods of Olympus; Allecto, for instance, aids Iuno in her plan of involving the Trojans in war with the Latins (vii. 341 ff.). Their presence within Olympus (§ 273), however, was not countenanced by Iuppiter (vii. 557).

The Fates. — Only three deities exercise an important influ- **302** ence upon the course of the events described in the Aeneid. These are Venus, Iuno, and Iuppiter. Venus is the mother of Aeneas and her interest in events is therefore natural. Iuno was of old the arch-enemy of Troy (§ 53). She opposes Aeneas now in consequence of her love for Carthage (see notes on i. 12 ff., i. 24). Above these two goddesses stands Iuppiter, father of gods and men, charged with the government of the world and all its affairs. Above these three gods there is still a fourth power, Fate, which is sometimes identified with the gods, sometimes distinguished from them.

303 This mysterious power is characterized by various names. A common term is *Fāta* (i. 32, 205, iii. 375, etc.). Others are *Fortūna* (x. 49), *Fortūna omnipotēns et inēluctābile Fātum* (viii. 334), *Parcae* (i. 22, iii. 379). In the sense of 'it is fated' we find such expressions as *fās est* (ii. 779), *postquam vīsum superīs* (iii. 1, 2), and *dīs aliter vīsum* (ii. 428).

304 In seeking to determine Vergil's conception of the Fates, we note at once that no definite inferences can be drawn from the terms in which the human actors in the Aeneid speak of them. On the other hand these mortals constantly pray to the gods as the givers of all good things, with the thought, apparently, that their own destinies rested entirely in the hands of the deities whom they address. From the terms, however, in which the gods themselves speak of Fate, it is clear that all the deities, even Iuppiter, are subject to this mysterious power. We get a hint of this at the very outset. Iuno designs to make Carthage a world power, *sī quā Fāta sinant* (i. 18), 'if in any wise the Fates permit.' Iuppiter is the personal representative of the Fates, charged with executing their will. It is this fact which makes it possible for the poet to call Iuppiter *omnipotēns* (i. 60), and to speak of him as 'swaying the affairs of gods and men with never-ending might' (i. 229). The inconsistency is apparent rather than real; since Iuppiter was the viceroy of the Fates, the executive power by which their will was carried out, it was easy and natural for the poet to speak of him as all-powerful, and to represent him at times as a power coördinate with the Fates or even superior to them.

305 We may note finally that though the gods could not set at nought the will of the Fates they might delay, even for a long time, its accomplishment. This appears very clearly from the words of Iuno herself (vii. 313 ff.): 'Granted that I shall not be able to keep Aeneas from the throne of Latium . . . I can at least retard events so momentous and add delays thereto.' Cf, too, viii. 398, 399.

IV. THE RELATIONS OF THE GODS TO MEN

General Statement. — Vergil follows Homer in representing 306 the gods as coming in various ways into close contact with mortals. He makes Evander (§ 57) say that his subjects believe that they have repeatedly seen Iuppiter himself, shaking his *aegis* (§ 279) and setting the storm in motion (viii. 352). The gods have favorite haunts on earth which they love to visit; thus Iuno loves Carthage (i. 15 ff.), Venus Paphos (i. 415 ff.). To certain favored mortals the gods reveal themselves and their will by (1) personal intercourse, (2) signs, such as oracles, omens, and dreams.

Personal Intercourse of the Gods with Men. — In ii. 589 ff. 307 we read that Venus appears to Aeneas ‘more clearly than e’er she had revealed herself heretofore, in the guise and in the greatness which are hers among the dwellers in heaven.’ She takes away the mist from before his eyes and enables him to see divers gods — Neptunus, Iuno, Pallas, and Iuppiter himself — actively engaged in the work of destroying Troy. Later, Venus appears to Aeneas as he goes forth to explore the land of Carthage (§ 54); this time she is disguised as a huntress, yet her divine nature is not wholly concealed. Her son, however, does not recognize her till she turns to leave him (i. 402 ff.). Later still Venus brings in person to Aeneas the arms which Vulcan had fashioned for him (viii. 608). No other instance of her appearance to Aeneas is recorded, but her care for his interests does not cease. When he is wounded, she speedily cures the hurt; she puts into his mind the plan which brings his struggle with Turnus to a triumphant close. Apollo comes down from heaven to congratulate Ascanius on his first warlike achievement; he assumes the form of Butes, once armor-bearer to Anchises, but the Trojan chiefs recognize the god (ix. 644–660). In other cases the gods deal with mortals through messengers, Mercurius (§ 286) being the messenger of Iuppiter, Iris (§ 278) of Iuno.

308 Omens and Portents. — The second way in which the gods conduct their dealings with mortals is through omens and portents. The terms employed to denote these manifestations of the divine will are *portentum*, *mōnstrum*, *ōmen*, *augurium*. The practice of attaching importance to various phenomena, especially unusual phenomena, receives endorsement from the words put into the mouth of Venus (i. 390–400), when she makes predictions to Aeneas concerning the welfare of his fleet from the actions of a flock of swans, declaring that she can assure him of the safety of his ships, ‘unless her foolish parents have taught her augury to no purpose.’ Of the many omens and signs mentioned in the Aeneid only a few need be noted here. Dido and her followers, on reaching the site of Carthage, dig up there the head of a spirited charger and know at once, from something Iuno had told them, that this was the place where they were to build their city (i. 441 ff.). The snakes which destroy Laocoön and his sons, after Laocoön has darted a spear into the side of the wooden horse, are regarded as a *mōnstrum*, as proof of the anger of the gods at the act of Laocoön (ii. 199–231). When Anchises is firmly set in his purpose not to flee from Troy, a *mōnstrum* makes him waver; bright flames play about the head of his grandson Ascanius, without, however, harming the boy (ii. 680–686).

309 We may note in connection with the last named *mōnstrum* that it is not regarded as constituting in itself a sufficient indication of the divine will. Anchises, though favorably impressed, yet hesitates, and cries to Iuppiter,

Dā deinde auxilium, pater, atque haec ōmina fīrmā.

So, at the grave of Polydorus, Aeneas, troubled by the sight of the blood that trickles forth from the myrtle shafts, begs Mars and the woodland nymphs to ‘give a favorable turn to the sight and to lighten the omen’ (iii. 34–36). Often, however, the omen is at once intelligible, having been anticipated by some utterance or prophecy of the gods or their human spokesmen.

Prophecies and Oracles. — Originally the knowledge of 310 future events was possessed only by Iuppiter. He bestowed it, however, upon other gods, and they in turn upon their offspring or upon favored mortals. All this is set forth by the Harpy Celaeno, who declares (iii. 251) that she reveals the secrets which Iuppiter had unfolded to Apollo and Apollo in turn had communicated to her. The terms for prophet are *augur* (iv. 376, ix. 327) and, more frequently, *vātēs* (e. g. ii. 122). The seers mentioned are Calchas, prophet of the Greeks before Troy (ii. 122 ff.), Cassandra, prophetess of the Trojans, inspired by Apollo, but by him condemned to have her utterances disregarded by her countrymen (ii. 246 ff., iii. 182 ff.), Nautes, inspired by Minerva (v. 704 ff.), and the nymph Carmentis (viii. 336 ff.; §.292).

The seers possessed their gift of prophecy only in limited 311 measure, many things being concealed from them. So Helenus says to Aeneas (iii. 377), *pauca tibi ē multīs . . . expediam dictīs, prohibent nam cētera Parcae scīre Helenam fārīque vetat Sātūrnīa Iūnō*. The gift of prophecy was possessed also by all mortals to whom immortality was vouchsafed or who became divine beings after their removal from earth, and by the spirits of the dead, the *Mānēs*. So Aeneas's wife Creusa, who does not die but becomes an immortal attendant of the *māgna deum genetrīx* (Cybele, § 275), gives Aeneas, immediately after her translation from earth, a brief outline of his destiny (ii. 780 ff.). From the spirit of his father Anchises, Aeneas learns in detail the glorious history of his descendants (vi. 756–886).

Oracles. — As seats of oracles mention is made of Delphi, 312 described simply as *ōrācula Phoebī* (ii. 114), of Delos (iii. 79 ff., especially 88, 89), and Cumae (vi. 9 ff.). On arriving at Delos Aeneas goes at once to the temple of Apollo, and questions the god about the further course of his voyage. Cumae is the seat of the Sibyl, the priestess of Apollo. The utterances of the oracles were proverbially dark and myste-

rious, often misunderstood by those to whom they were delivered ; an instance is found in Book III, where Anchises misinterprets the answer to Aeneas's prayer. The god's answer was : *antīquam exquīrite mātrem*, 'Seek your ancient mother,' i. e. Seek the cradle of your race ; see iii. 96. The god had Italy in mind, Anchises thought of Crete (cf. iii. 103 ff. with iii. 180 ff.).

313 Dreams. — Another means whereby mortals learned the will of the gods was formed by dreams and visions. Vergil mentions two gates, one of horn, the other of ivory, by which dreams make their way from the underworld to this (vi. 893–896). By the former gate real spirits issue, to appear to mortals in sleep, by the other misleading apparitions come forth. Here Vergil is following Homer. When the Greeks have forced an entrance into Troy through the stratagem of the wooden horse, Hector appears in a vision to Aeneas and bids him flee, at the same time commending to him his country's gods (ii. 270 ff.). When the Trojans, misunderstanding the oracle delivered to them at Delos (§ 312), settle in Crete, they suffer grievously in consequence of their mistake. Presently, the Penates (§§ 296–298) appear to Aeneas as he lies in sleep, and tell him that Italy, not Crete, was the land meant by Apollo (iii. 147 ff.). After Aeneas had at last resolved to quit Carthage, a figure, like in all respects to Mercurius, appears to him in his sleep, to urge him to instant departure (iv. 556 ff.). A dream-oracle is described at length in vii. 81 ff. Here the priest makes a sacrifice of sheep and lays him down to sleep on the skins of the victims ; as he slumbers 'he sees strange sights and hears various voices and enjoys converse with the gods.'

F. THE MANUSCRIPTS OF VERGIL

314 For the text of Vergil, as for that of all other Greek and Latin authors, we are compelled to rely ultimately on copies of the poet's works written by hand on papyrus or parchment ;

such copies are called manuscripts. Vergil's poems, especially the Aeneid, became text-books in the Roman schools almost immediately after his death (§ 80); hence the text of his works was repeatedly copied, and as a result it exists to-day in more copies (i. e. in more manuscripts), perhaps, than does that of any other Latin author. Further, the manuscripts of Vergil are not only very numerous, but some of them, at least, are very good, by reason of the fact that they go back to very early times. Manuscripts dating back of the tenth century of our era form the exception rather than the rule; yet three at least of the Vergilian manuscripts antedate 500 A. D. These are (1) the *Cōdex Medicēus*, preserved at Florence, and belonging to the fifth century; (2) the *Cōdex Palātīnus*; and (3) the *Cōdex Rōmānus*. The last two are in the library of the Vatican at Rome, and were written in the fourth or the fifth century. None of these manuscripts is complete. There are several important fragments of good and early manuscripts. Of these one is specially interesting, known as the *Schedae* (leaves) *Vāticānae*. Though only seven leaves of it are preserved, four at the Vatican, three at Berlin, it is a very important manuscript, being one of the very earliest Latin manuscripts extant. All these manuscripts were written in capital letters. There is also a host of manuscripts written in what are called minuscule characters, i. e. in small letters. These are all late, and are descendants of a common original.

G. A BRIEF BIBLIOGRAPHY

In this section is given a very brief list of books of **315** importance and interest to the average student of Vergil. Books in foreign languages have for the most part, for obvious reasons, been excluded. No American editions of the Aeneid are here named, because during his work on this book the author has scrupulously refrained from examining such editions. He has therefore no familiarity with their

contents, and is not prepared to speak of their respective merits.

316 General Criticism of Vergil.

F. W. H. Myers. *Essays Classical*, pp. 106-176. (The Macmillan Co., New York, 1897.) This is probably on the whole the most instructive and suggestive discussion of Vergil's poetry.

W. Y. Sellar. *The Roman Poets of the Augustan Age: Virgil*. (The Clarendon Press, Oxford, third edition, 1883.) A very elaborate and valuable work (423 pages).

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H. Nettleship. *Suggestions Introductory to a Study of the Aeneid*, in his *Lectures and Essays* (first series), pp. 97-142. (The Clarendon Press, Oxford, 1885.)

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H. Nettleship. *Vergil*. (D. Appleton & Co., New York, 1880.)

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A. Sidgwick. *P. Vergili Maronis Opera*, edited in two volumes. (The Macmillan Co., 1890-1894.) See the Introduction to vol. i, pp. 3-76.

R. Y. Tyrrell. *Latin Poetry*, chap. 5, pp. 126-163. (Houghton, Mifflin & Co., Boston, 1895.)

J. W. Mackail. *Latin Literature*, pp. 91-105. (Scribners, New York, 1895.)

Domenico Comparetti. *Vergil in the Middle Ages*, translated from Italian into English by E. F. M. Benecke. (The Macmillan Co., 1895.) This is a very elaborate study, espe-

cially of the legends which in the Middle Ages gathered about the name of Vergil.

J. S. Tunison. *Master Virgil*. (Robert Clarke & Co., Cincinnati, 1890.) This book is similar in subject and contents to the work by Comparetti, but is much less elaborate and exhaustive.

Editions.— Beside the editions by Conington and Sidgwick 317 named above, the following may be noted:

B. H. Kennedy. (Longmans, Green & Co., London and New York, 1895.) The notes are rather meager, but often very good. The Appendix gives valuable collections of material, though the references are untrustworthy.

T. E. Page. (The Macmillan Co.: Books I-VI, 1894, Books VII-XII, 1900.) On the whole a useful book; the notes are often very suggestive.

Of the German editions, the most helpful, at least for ordinary students, are the following:

Oskar Brosin. (F. A. Perthes, Gotha, 1890.) The Appendix contains much useful matter on Vergil's language and style.

Th. Ladewig. Eleventh edition revised by Paul Deuticke. (Weidmann, Berlin, 1891.)

Karl Kappes. Fifth edition. (B. G. Teubner, Leipzig, 1893.)

Mythology.— On the general subject of classical mythology 218 the following English works will be of service:

The Classic Myths in English Literature, by C. M. Gayley. (Ginn & Co., Boston, 1894.)

Myths of Greece and Rome, by H. A. Guerber. (American Book Co., 1893.)

An Outline of Greek and Roman Mythology, by Francis W. Kelsey. (Allyn & Bacon, Boston, 1893.)

Greek and Roman Mythology, by K. P. Harrington and H. C. Tolman. (B. H. Sanborn & Co., Boston, 1897.)

Murray's Manual of Mythology, revised by W. H. Klapp. (Altemus, Philadelphia, 1898.)

Smith's Classical Dictionaries are invaluable. A very useful book is

Harper's Handbook of Classical Literature and Antiquities, edited by H. T. Peck. (American Book Co., New York, 1897.)

P. VERGILI MARONIS
AENEIDOS

LIST OF ABBREVIATIONS USED IN THE NOTES AND VOCABULARY

In the grammatical references A. = Allen and Greenough; B. = Bennett; G. = Gildersleeve-Lodge; H. = Harkness. (In each case the latest revision has been followed.)

abl. = ablative.
abs. = absolute, absolutely.
acc. = accusative.
act. = active, actively.
adj. = adjective, adjective-y.
adv. = adverb, adverbial, adverbially.
advers. = adversative.
allit. = alliteration.
antec. = antecedent.
apod. = apodosis.
appos. = apposition, appositive.
asynd. = asyndeton.
Caes. = Caesar.
cf. = Latin *cōnfer*, i.e. compare.
char. = characteristic.
Cic. = Cicero.
cl. = clause.
coll. = collective.
comp. = comparative.
cond. = condition, conditional.
conj. = conjunction.
constr. = construction.
dat. = dative.
delib. = deliberative.
dem. = demonstrative.
dep. = deponent.
dim. = diminutive.
e.g. = for example.
Eng. = English.
esp. = especial, especially.
excl. = exclamation, exclamatory.
f., ff. = following (after numbers).
fem. = feminine.
fig. = figurative, figuratively.
freq. = frequentative.
fut. = future.
gen. = genitive.
Gk. = Greek.
hist. = historical.
imp. = imperative.
impers. = impersonal, impersonally.
impf. = imperfect.
indef. = indefinite.

indic. = indicative.
infin. = infinitive.
instr. = instrumental.
interrog. = interrogative.
intrans. = intransitive.
lit. = literally.
masc. = masculine.
metr. = metrical, metrically.
n. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = objective.
O. O. = *ōrātiō oblīqua*, indirect discourse.
O. R. = *ōrātiō rēcta*, direct discourse.
p., pp. = page, pages.
pass. = passive, passively.
pers. = person, personal, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
poss. = possessive.
pred. = predicate.
prep. = preposition.
pres. = present.
pron. = pronoun.
prot. = protasis.
prtcpl. = participle, participial.
ref. = reference.
rel. = relative, relatively.
rhetor. = rhetorical.
sc. = Latin *scilicet*, i.e. supply.
sing. = singular.
spec. = specification.
subj. = subjunctive.
sup. = superlative.
temp. = temporal.
trans. = transitive, transitively.
V. = Vergil.
voc. = vocative.
Vocab. = vocabulary.
vs., vss. = verse, verses.

P. VERGILI MARONIS
AENEIDOS

LIBER I

Arma virumque canō, Trōiae quī primus ab ōris
Italiam fātō profugus Lāvīniaque vēnit
lītora, multum ille et terrīs iactātus et altō
vī superum saevae memorem Iūnōnis ob iram,
multa quoque et bellō passus, dum conderet urbem

1-7. The theme of the poem is the making of Rome.

1. **Arma . . . canō**: the character and contents of the poem are at once clearly indicated: *arma* points to a story of wars, an epic poem (§ 69), *virum* to a story dealing chiefly with a single hero. 3-7 show that we shall learn also of this hero's wanderings and sorrows till he accomplished his divinely appointed mission of founding the city whence Rome ultimately sprang. His wanderings occupy Books I-VI, his wars Books VII-XII. The hero's name is not given till 92; the story of Aeneas had long been familiar to the Romans. **Trōiae**: § 51. **ōris**: in poetry *ōra* often suggests distance; render, 'from Troy's far-distant shores.'

2. **Italiam . . . lītora**: for case see § 127. **Lāvīnia . . . lītora** defines and restricts the general name *Italiam*; cf. § 198. V. of necessity often refers to places by names not given to them until long after Aeneas's time. For scansion of *Lāvīnia* see § 240. **fātō**: causal abl., = *fātōrum dēorētō*, with both *vēnit* and

profugus. Fate (§§ 302-305) willed not merely that he should lose one home but also that he should gain another.

3. **multum**: for case see § 134. **ille** emphatically repeats the subject *quī*, 1, a use not uncommon in poetry. Render, 'much tossed *he*.' **terrīs . . . et altō** = the common *terrā marique*; poets avoid stereotyped expressions of prose. For case see §§ 141, 142.

4. **superum**: the gods of heaven, as opposed to those of the underworld; §§ 273, 300. For form see § 89. **memorem**: transferred epithet, § 194; it was Juno that never forgot. **Iūnōnis**: § 278.

5. Join **quoque** with *multa passus*, **et**, 'also,' 'even,' with *bellō*. The climax of Aeneas's woes was the war he had to wage on reaching the promised land; § 57. **dum . . . inferret**: A. 553; B. 293, III., 2; G. 572; H. 603, II., 2. The cl. gives the purpose of the Fates; see on *fātō*, 2. **urbem**: Lavinium.

6. **deōs**, 'his gods,' the gods of his country, the Penates; for these see §§ 295-299, esp. § 299.

inferretque deōs Latīō, genus unde Latinum
Albānique patrēs atque altae moenia Rōmae.

Mūsa, mihi causās memorā, quō nūmine laesō
quidve dolēns rēgina deum tot volvere cāsūs

10 insignem pietāte virum, tot adire labōrēs
impulerit. Tantaene animis caelestibus irae?

Urbs antiqua fuit (Tyrii tenuere colōnī),
Carthāgō, Italiam contrā Tiberīnaque longē
ōstia, dīves opum studiisque asperrima bellī,

15 quam Iūnō fertur terris magis omnibus ūnam
posthabitā coluisse Samō; hic illius arma,

6, 7. **Latīō**: for case see § 122. **unde**: sc. *fuit*, 'sprang.' The antec. is to be found in the acts expressed by 3-6; the establishment of the Latin race, etc., was the result of all Aeneas's experiences. **genus . . . Rōmae**: after the death of Turnus (§ 57) Aeneas married Lavinia, founded a town (cf. *urbem*, 5), and called it Lavinium in her honor. Having succeeded Lavinus as king of both Latins and Trojans, he bound the two peoples together by giving them a common name, *Latīnī*. Thus arose the *genus Latīnum*. Ascanius, son of Aeneas, led a colony from Lavinium to Alba Longa, whence later Romulus and Remus founded Rome. **patrēs**, 'senators.' **altae**: a standing epithet of cities, probably as built on high ground. A Roman reader would think of Rome's many hills.

8-11. Vergil begs the Muse to relate the causes of Aeneas's sufferings.

8. **Mūsa**: Gk. and Latin poets often profess to be merely the mouthpieces of the Muses. **quō . . . laesō**: lit., 'what heavenly will (of hers) having been outraged,' i.e. 'in what respect her god-head was outraged.'

9, 10. **quid**, 'on what account'; for case see on *multum*, 3. The interrogs. really belong only with the participles, but are made to introduce the whole cl. ending with *impulerit*. More correct but

less vigorous would be *quod nūmen laesum sit quidve doluerit ut . . . impulerit*. **rēgina deum** = Juno; cf. 4. For form of *deum* cf. *superum*, 4. **volvere . . . adire**: for mood see § 168. **volvere** = *evolvere* (§ 201), 'undergo'; lit., 'unroll,' like a book or scroll. **pietāte**: see § 62.

11. **impulerit**: subj. in dependent question; see on *quid*, 9. **animis**: sc. *sunt*. **irae**: for pl. see § 176. *tantae . . . irae* is really an exclamation, 'Strange that,' etc.

12-33. The answer to 8-10 is now given, to *quō . . . laesō* in 12-22, to *quidve dolēns* in 23-33. The causes are Juno's love for Carthage and her hatred of the Trojans.

12. **antiqua**, 'in days of old'; § 195. **tenuere**: sc. *eam*; § 214. For the form see § 104.

13. **contrā**, 'facing,' governs both *Italiam* and *ōstia*; § 210. **longē**: an adv. standing between an adj. and a noun, or associated in thought with an adj. and a noun, has adj. force; *longē* here—*longinqua*, 'distant.' Carthage lay almost due south of the mouth of the Tiber, distant about two days' sail. *Tiberīna . . . ōstia* defines *Italiam*; cf. n. on *Italiam . . . litora*, 2.

14. **ōstia**: for pl. see § 177. **opum**: gen. with *dīves*, which = *plenus*; § 116. **studiis . . . bellī**, 'devoted to the stern pursuits of war.' **asperrima** is a transferred epithet; see on *memorem*, 4.

15, 16. **fertur** = *dicitur*. **omnibus**

hīc currus fuit; hōc rēgnū dea gentibus esse,
 sī quā Fāta sinant, iam tum tenditque fovetque.
 Prōgeniem sed enim Trōiānō ā sanguine dūcī
 audierat, Tyriās ōlim quae verteret arcēs;
 hinc populum lātē rēgem bellōque superbum
 ventūrum excidiō Libyae; sīc volvere Parcās.
 Id metuēns veterisque memor Sātūrnīa bellī,
 prīma quod ad Trōiam prō cārīs gesserat Argīs
 (necdum etiam causae irārū saevīque dolōrēs
 exciderant animō; manet altā mente repostum
 iūdicium Paridis sprētaeque iniūria fōrmae
 et genus invīsum et raptī Ganymēdis honōrēs)

here = *ceteris*. Note juxtaposition of contrasts in *omnibus ūnam*; §212. *posthabitā Samō*: freely, 'yea, more even than Samos.' For the hiatus at *Samō hīc* see §257. *a.l.ma*: some ancient statues show Juno armed with a spear.

17. *hōc* refers to *urbs*, 12, but is attracted into the gender of the pred. noun *rēgnū*, the normal usage. A. 296, 2; B. 246, 5; G. 211, R. 5; H. 396, 2. *esse* gives the purpose of *tenditque fovetque*, 18; §§159, n., 164.

18. *quā*: sc. *viā, ratiōne*. *sinant*: O., representing *hōc rēgnū gentibus erit, sī quā Fāta sinunt*. Even the gods are subject to the Fates; §304.

19. *prōgeniem* = *genus Latīnum*, 6. *sed enim*, 'but of a truth,' i.e. 'however'; *enim* is often thus affirmative rather than causal. This is its earlier use. *dūcī*, 'was (at that very moment) springing.' The very exile and wanderings of Aeneas were contributing to the birth of this new race; see on *fātō*, 2, and *unde*, 6.

20. *Tyriās*: 12 shows how this word came to = 'Carthaginian.' *quae verteret*, like *dum . . . inferret*, 5, expresses the purpose of the Fates, 18. 19, 20 foreshadow the great conflict between Rome and Carthage.

21, 22. *hinc*=*hūc ex prōgeniē*. *lātē* qualifies *rēgem*, which suggests the

verbs *regō* and *rēgnō*, and virtually=*rēgnantem*. *excidiō Libyae*: A. 382, 1; B. 191, 2; G. 356; H. 433. *volvere*: as in 9. *Parcās*: the third ref. to the Fates in 23 vss. 21, 22 repeat the thought of 19, 20; see §222.

23. *id* sums up 19-22. *metuēns* = a causal cl. with *arcēbat*, 31; so too *memor* and *accēnsa*, 29. *veteris* here=*antiqui, priōris*; strictly, it = 'longstanding.' *Sātūrnīa*: Juno; §278.

24. *prīma*, 'first and foremost'; for position see §209. *Argīs*: from *Argi*. Even in prose the name of a people is found for that of a city or country. Juno's love for Argos played the same part in the war against Troy as her regard for Carthage is to play in the Aeneid.

25. *etiam*, 'besides'; *necdum . . . exciderant* is really affirmative in sense, 'the causes were still lingering.' *irārū*: cf. *irae*, 11. *dolōrēs*, 'affronts'; §186.

26. *altā mente*, 'in the depths of her soul'; for case see §143. *repostum* = *repositum*; §107.

27. *sprētae . . . fōrmae*: for case and meaning see §111. The phrase repeats and defines *iūdicium Paridis*; §222. For the matters referred to see §53, and Tennyson's 'Oenone.'

28. *genus invīsum*: the Trojans

- his accēnsa super iactātōs aequore tōtō
 30 Trōas, rēliquiās Danaum atque immītis Achillī,
 arcēbat longē Latiō, multōsque per annōs
 errābant āctī Fātis maria omnia circum.
 Tantaē mōlis erat Rōmānam condere gentem.
 Vix ē cōspectū Siculae tellūris in altum
 35 vēla dabant laetī et spūmās salis aere ruēbant,
 cum Iūnō aeternum servāns sub pectore vulnus
 haec sēcum: 'Mēne inceptō dēsistere victam
 nec posse Italiā Teucrōrum āvertere rēgem?
 Quippe vetor Fātis. Pallasne exūrere classem
 40 Argivum atque ipsōs potuit submergere pontō

were sprung from Dardanus, son of Jupiter by Electra, daughter of Atlas. Juno hated them therefore because they reminded her of Jupiter's unfaithfulness. **Ganymēdis**: for case see §119. Juno hated the Trojans on three accounts: (1) their origin; (2) the act of Paris; (3) because a Trojan, Ganymede, was preferred to her own daughter Hebe.

29. **his**, the matters of 25-28. **accēnsa**: see on *metuēns*, 23. **super**, 'besides,' i.e. in addition to the causes noted in 12-22; but for this word *his* could be referred to all the matters in 12-28. **aequore tōtō**: for case see §144.

30. **Trōas**: for form see §96. **rēliquiās** . . . **Achillī**, 'the miserable remnant left unslain by,' etc. The gens. are subjective. For scansion of *rēliquiās* see §245. With *Danaum* cf. *superum*, 4, *deum*, 9. For the form *Achillī* see §97.

31. **Latiō**: for case see §140. **multōsque**: for *-que* see §199.

32. **āctī Fātis**: the Fates forbade them to rest till they reached Italy. **circum**: for position see §210.

33. **tantaē mōlis**: pred. gen. see A. 343, b. c; B. 198, 3; G. 366; H. 430. The vs. sums up all that has preceded. Two elements of the Aeneid have been prominent thus far: (1) the national, 5-7, 12-22, 33; (2) the religious, esp. in the frequent refs. to the Fates; §§59-63, 66, 67.

34-49. Juno reproaches herself for having failed to destroy the Trojans.

34, 35. **vix** . . . **Siculae**: for the situation see §53. **altum**: often used, like Eng. 'deep,' of the sea. **laetī**: they fancied their wanderings at an end. **aere**, 'their brazen prows'; §187. **ruēbant** = *erubant*; see on *volvere*, 9.

36. **aeternum** is illustrated by 25-28 **sub pectore** = *altā mente*, 28. **sub**, 'under cover of,' is often used where we say 'in' or 'within.'

37, 38. **haec**: sc. *ait* or *dicit*; §216. **sēcum**: Latin regularly says *sēcum* or *cum aliis dicere* (*loquī*). **dēsistere** . . . **posse**: for mood see §158. **inceptō** is explained by 31 and 38. **nec** = *et nōn*, as often. Often, too, the *nōn* belongs to one word of the cl., as here to *posse*. **Italiā**: for case and meaning cf. *Latiō*, 31.

39. **Quippe** . . . **Fātis** gives a sarcastic explanation of her failure. In her rage and disgust Juno talks as if the decrees of the Fates were of little moment. For case of *Fātis* see §121. **Pallas**: §279. **exūrere**: in compounds *ex* often suggests success; here it = 'utterly.'

40. **ipsōs**: i.e. the crews as distinct from the ships. **pontō**: for case see §142, end.



JUNO

ūnius ob noxam et furiās Āiācis Oīleī?

Ipsa Iovis rapidum iaculāta ē nūbibus ignem
disiēcitque ratēs ēvertitque aequora ventīs,
illum expīrantem trānsfixō pectore flammās
turbine corripuit scopulōque infixit acūtō;
ast ego, quae dīvūm incēdō rēgīna Iovisque
et soror et coniūnx, ūnā cum gente tot annōs
bella gerō. Et quisquam nūmen Iūnōnis adōrat
praetereā aut supplex ārīs inpōnit honōrem?

Tālia flammātō sēcum dea corde volūtāns
nimbōrum in patriam, loca fēta furentibus Austrīs,

41. **ūnius**: sharply contrasted with *ipsōs*, 40, and *gente*, 47. There was but one sinner (see *Āiāx* in Vocab.), yet all perished. The whole Trojan race, not merely one man, had sinned against Juno, yet she is powerless. **et . . . Oīleī** explains *ūnius ob noxam*; § 222. **furiās**, 'mad deeds'; see on *irae*, 11. **Āiācis Oīleī**: lit., 'Oileus's Ajax,' i.e. Ajax, son of Oileus. For the form *Oīleī* see §§ 99, 247. *Pallasne . . . Oīleī*, 39-41, is highly rhetorical. Smarting under defeat Juno speaks as if she can hardly credit her recollection of these familiar facts. 39-47 thus = 'Can it be that, though Pallas avenged herself, I have failed so ignominiously?'

42. **ipsa**: she not only caused but wrought the ruin. Jupiter suffered no deity save Pallas to wield his thunderbolts; this was a sore trial to his jealous spouse. **ignem**: the lightnings; see § 277.

43. **-que . . . -que**: often in poetry (cf. 18) instead of *et . . . et*, or a simple *et*; only once in Cic. **ratēs**: often in poetry for *nāvēs*; see on *terrīs . . . et altō*, 3.

45. **scopulō**: dat. after *infixit*; § 126. Cic. has *in* and *abl.* after *infigere*. *ipsa . . . acūtō*, 42-45, breaks into two equal parts, between which there is advers. asynd. (lack of connecting conj.). This is relieved by the contrast implied between *illum* and *ratēs*; asynd. is common in enumerations and contrasts.

46. **ast**: § 109. **ego**: contrasted with *ipsa*, 42. **incēdō**: a picturesque substitute for *sum*. The verb denotes slow, stately movement, as of a deity or an army.

47. **ūnā**: emphatic by contrast with *tot annōs*; the queen of heaven might reasonably have expected to destroy a single race at once. **tot . . . gerō**, 'have been . . . waging and still am waging.' Cf. the force of a pres. with *iam diū*, etc.

48. **Iūnōnis**: an emphatic substitute for *meum*; the name has associations and suggests thoughts beyond the power of any pronominal word to express. The usage is common in Gk., Latin, and Eng.

49. **praetereā**, 'thereafter,' i.e. after this feebleness, these seven years of fruitless efforts against the Trojans; a very rare sense. The expected answer to the question is neg. **ārīs**: dat., for the prose *in ārūs*; see on *scopulō*, 45. **honōrem**: here that which confers honor, 'an offering'; see on *dolōrēs*, 25.

50-80. Juno enlists Aeolus, king of the winds, against the Trojans.

50. **tālia . . . volūtāns**: for the order see § 205. **flammātō . . . corde** may be local *abl.* or modal *abl.*, 'excitedly.'

51. **patriam**: the poets picture the winds not merely as natural forces but as persons; hence they have a native

Aeoliam venit. † Hic vāstō rēx Aeolus antrō
luctantis ventōs tempestātēsque sonōrās
imperio premit ac vinclis et carcere frēnat.

55 Illi indignantēs māgnō cum murmure montis
circum claustra fremunt; celsā sedet Aeolus arce
scēptra tenēns mollitque animōs et temperat irās;
nī faciat, maria ac terrās caelumque profundum
quippe ferant rapidi sēcum verrantque per aurās.

60 Sed pater omnipotēns spēluncis abdīdīt ātrīs
hōc metuēns mōlemque et montis insuper altōs
inposuit rēgemque dedit, quī foedere certō
et premere et laxās sciret dare iussus habēnās.

Ad quem tum Iūnō supplex his vōcibus ūsa est:

65 'Aeole, namque tibi dīvm pater atque hominum rēx

land. *fēta*, as an adj. of fullness, is construed with the abl.; contrast *dīves opum*, 14. *Austris* = *ventis*; § 190.

52-54. *antrō* may be either local or instr. abl.; cf. *pontō*, 40. The winds are in the cave, Aeolus outside. *luctantis* continues the personification in *patriam*, 51. *frēnat*: the figure changes; the winds are now high spirited steeds.

55. *māgnō* . . . *montis*: freely, while the great mountain echoes loudly'; see § 147.

56. *claustra*: the doors of the *carcer*, 54. *fremunt*: this verb is used of confused noises of all sorts, esp. of expressions of rage. *arce*: distinct from the mountain of the winds; see on *antrō*, 52.

58. *nī faciat*, 'should he fail to do this.' See A. 516, b; B. 303; G. 596, 1; H. 576. *nī* denotes an exception rather than a cond.; the meaning is, 'under all conceivable conditions save the present, the winds would,' etc. *maria* . . . *profundum* = 'the universe.' Like *altus*, *profundus* = both 'high' and 'deep.'

59. *quippe*: as in 39, but without the sarcastic force.

60. *pater omnipotēns*: Jupiter; § 276. *spēluncis*: for case see on *antrō*, 52.

61. *hōc* sums up 58. 59; cf. the use of

id, 23. *mōlem* is explained by the rest of the vs. *montis*: metrical pl.; § 174. In 55 we had the sing. of the same barrier.

62. *quī* . . . *sciret*: a purpose cl. *foedere certō*, 'in accordance with a fixed compact'; there was to be no room for misunderstandings. B. calls this abl. the abl. of accordance; it is a species of modal abl.

63. *et* . . . *et* emphasize the infinitives. Aeolus was to be as skilful in loosing the winds at the right time as in restraining them at others. For the infin. after *sciret* see §§ 160, 166. *iussus*: an important word here; sc. *ā Iove*. For the figure in *laxās habēnās* see on *frēnat*, 54. Sc. *eōs* with *premere*, *eīs* with *dare*; § 214.

64. *quem*: Latin loves to tie its sentences closely together, and often uses the rel. pron. where the Eng. is content with a dem. or a pers. pron.

65. The *namque* cl. does not give the cause of anything expressed in the sentence, but rather tells why Juno comes to Aeolus. Render, 'Aeolus (to thee I come), for.' Such ellipsis is common with *namque*. *dīvm* . . . *rēx* = *pater omnipotēns*, 60. For the monosyllabic ending of the vs. see § 261.

et mulcēre dedit fluctūs et tollere ventō,
 gēns inimica mihi Tyrrhēnum nāvigat aequor
 Īlium in Ītaliā portāns victōsque Penātīs;
 incute vim ventīs submersāsque obrue puppīs
 aut age dīversōs et disice corpora pontō.

70

Sunt mihi bis septem praestantī corpore nymphae,
 quārum quae fōrmā pulcherrima Dēiopēa,
 cōnubiō iungam stabilī propriamque dicābō,
 omnis ut tēcum meritīs prō tālibus annōs
 exigat et pulchrā faciat tē prōle parentem.'

75

✓ Aeolus haec contrā: 'Tuus, ō rēgina, quid optēs,
 expiōrāre labor; mihi iussa capessere fās est.

Tū mihi quodcumque hōc rēgnī, tū scēptra Iovemque
 conciliās, tū dās epulīs accumbere dīvum
 nimbōrumque facis tempestātumque potentem.'

80

66. *mulcēre* . . . *tollere*: objects of *dedit*; §166, n. *ventō*: join with *mulcēre* as with *tollere*. The winds soothe the waves by ceasing to blow.

67, 68. *gēns inimica*: cf. *genus in-vi-sum*, 28. *Penātīs*: see §§295-298. Cf. n. on *deōs*, 6.

69. *submersās* . . . *obruere*: we should say, 'o'erwhelm and sink'; Latin more logically subordinates one verb to the other. Coördination of verbs is avoided by means of (1) a pf. pass. prtcl., as here and in *iactātōs*, 29; (2) an abl. abs.; (3) a *cum* cl.; (4) a pf. prtcl. of a dep. verb.

70. *dīversōs* gives the result of *age* (sc. *eōs*); see §193. *disice*: by reason of its etymology (*dis*+*iaciō*) the first syllable of this word counts as heavy (§228).

71. *praestantī corpore*, 'preēminently lovely.' See A. 415; B. 224; G. 400; H. 473, 2. Such an abl. or gen. of char. usually = a compound adj., or an adj. modified by an adv. *nymphae*: §§290, 291.

72. *quārum* . . . *Dēiopēa*: this vs. would naturally run, *quārum (illam) quae fōrmā pulcherrima (est), Dēiopēam*, but *Dēiopēa* has been incorporated with-in the rel. cl., and so attracted into the

case of *quae*. *quārum* is partitive gen. with *quae*.

73. *iungam*: sc. *tibi*. Juno was goddess of marriage. *propriam* is very effective, since it denotes something which only one person can have; *suus* denotes what only one person at a given moment happens to own. In different contexts *proprius* is used of all three persons.

74. *omnis* . . . *annōs*, 'forever'; the nymphs were immortal. For the order see §205.

75. *pulchrā* . . . *prōle*: freely, 'by bearing thee a lovely offspring'; instr. abl.

76, 77. *haec*: as in 37. *tuus* . . . *mihi*: strongly contrasted; 'You command, I obey.' *quid optēs* = *optāta tua*. Why the subj.? Cf. *quō* . . . *impulerit*, 8-11. *expiōrāre*: i.e. as to its rightness or wrongness. *mihi*: note final *i* in *mihi* before initial *i*-consonant. This is the regular usage. *fās est*: a strong phrase. Aeolus, in accepting the bribe, speaks humbly, as if he were but a mortal. He throws all responsibility on Juno.

78-80 give the reasons for *mihi* . .

- Haec ubi dicta, cavum conversā cuspide montem
 impulit in latus, ac ventī velut agmine factō,
 quā data porta, ruunt et terrās turbine perflant.
 Incubuere marī, tōtumque ā sēdibus imīs
 85 ūnā Eurusque Notusque ruunt crēberque procellīs
 Āfricus et vāstōs volvunt ad litora fluctūs;
 insequitur clāmorque virum strīdorque rudentum.
 Ēripiunt subitō nūbēs caelumque diemque
 Teucrōrum ex oculīs; pontō nox incubat ātra.
 90 Intonuere poli, et crēbris micat ignibus aethēr,
 praesentemque virīs intentant omnia mortem.
 Extemplō Aenēae solvuntur frīgore membra;

est, i.e. they = a *nam* cl. or a causal *cum* cl. *tū mihi*: Latin likes to emphasize contrasted prons. by putting them together at the head of a sentence. For the repeated *tū* (anaphora) see A. 598, f; B. 350, 11, b; G. 682; H. 666, 1. *quodcumque . . . rēgnī*, 'every atom of sovereignty I possess.' *hōc* here, as often, = 'this of mine,' *meum*. *rēgnī* is partitive gen. with *quodcumque*. *scēptra*: for the pl. see § 175. For the *ā* see on *mihi*, 77. *Iovem* = *grātiā Iovis*. *accumbere*: object of *dās*; see on *mulcere*, 66. Sc. *mihi* with *dās*, *mē* with *facis*; cf. the ellipses in 63. For the gen. with *potentem* see § 115.

81-123. Aeolus causes a great gale, which scatters the Trojan ships. One sinks.

81, 82. *conversā cuspide*: the direction in which Aeolus turns his spear is indicated by the position of the abl. abs. between *cavum* and *montem*, and by *in latus*; *in* = 'against.' Render, 'turning his spear toward the mountain he struck it full upon its side.' He pushes the *claustra*, 56, inward. *ac*, 'and forthwith'; § 200. *velut . . . factō*, 'like a marshalled host.' How lit.? *velut* apologizes for the fig. language, which represents the winds as soldiers falling into line. *quasi* is similarly used.

83. *quā* (sc. *parte*) = *ubi*. *data*: sc.

est. *ruunt* = *prōruunt*; § 201. *turbine*: modal abl.; § 145.

84. *incubuere*, 'instantly they swoop down on.' For the tenses in 83-94 see §§ 149, 150. With *incubuere* (from *incumbō*) sc. *sē*, and see § 139.

85. *ruunt* = *ēruunt*. 'upheave'; cf. *ruēbant*, 35, and contrast *ruunt*, 83. Latin writers often repeat words, even with changed meaning. *crēber . . . procellis*, 'gusty'; *procellis* is abl. with *crēber* treated as an adj. of fullness. Cf. *fēta . . . Austris*, 51. Poets, ancient and modern, often make all four winds blow at once; they are poets, not scientists.

87. *Insequitur . . . rudentum*: read this vs. aloud, and then see § 224. *insequitur* is sing., agreeing with the nearer subject, instead of with both together; so regularly in prose. *virum* = *virōrum*; in prose this form occurs only in compounds like *triumvir*.

89, 90. *ātra*: a fine epithet, since it denotes a dull, lustreless black. Not a gleam of light relieves the darkness. *intonuere*: instantaneous pf.; cf. *incubuere*, 84. *ignibus*, 'lightning flashes,' cf. *rapidum . . . ignem*, 42.

92. *Aenēae*: the *vir* of 1; see n. there. *solvuntur*: the Greeks and the Romans thought of the limbs as normally in a state of tension, like a bowstring ready for action. *frīgore*, 'chilling fear'; § 186.

ingemit et duplicis tendens ad sidera palmās
 tālia vōce refert: 'Ō terque quaterque beātī,
 quīs ante ōra patrum Trōiae sub moenibus altīs 96
 contigit oppetere! ō Danaum fortissime gentis
 Tydīdē! mēne Īliacīs occumbere campīs
 nōn potuisse tuāque animam hanc effundere dextrā,
 saevus ubi Aeacidae tēlō iacet Hector, ubi ingēns
 Sarpēdōn, ubi tot Simois correpta sub undīs 100
 scūta virum galeāsque et fortia corpora volvit?'
 Tālia iactantī strīdēns Aquilōne procella
 vēlum adversa ferit fluctūsque ad sidera tollit;
 franguntur rēmī; tum prōra āvertit et undīs
 dat latus; insequitur cumulō praeruptus aquae mōns. 105

93. **duplicis** merely = *duo*, a common poetic usage. **palmās**: in praying, the Greeks and the Romans stretched their hands, palms upwards, to heaven.

94. **tālia**, 'the following words'; contrast *tālia*, 50, and cf. *haec*, 37, 76. **terque quaterque**: i.e. 'many times,' 'greatly.'

95, 96. **quīs . . . contigit**, 'whose happy lot it was.' For *quīs* = *quibus* see § 92. *contingō* is commonly used of good fortune, *accidō* of bad. **ante ōra . . . oppetere**: sc. *mortem*; by itself *oppetere* simply = 'to meet.' The old heroes did not fear death in itself; what they dreaded was a death without glory or burial.

97, 98. **Tydidē**: for form see § 94. **mēne . . . effundere**: for mood see § 158. **tuā . . . dextrā**: Diomedes wounded Aeneas in a fight before Troy, and would have killed him had not Venus rescued him. **hanc** = *meam*; see on *quodcumque . . . rēgnī*, 78.

99. **saevus** pictures the feelings with which Hector was regarded by his Gk. foes, not those of his countryman Aeneas; it is thus a compliment. Contrast *saevae*, 4. **tēlō**: instr. abl. with *iacet*, which = *percussus* or *prōstrātus est*. Latin writers often picture the re-

sult of an action rather than the action itself. **ingēns**: the Homeric heroes were regarded as of larger stature than the men of later times.

100, 101. **ubi**: for the repetition see on the triple *tū*, 78, 79; here it gives a pathetic effect. **correpta** belongs with all the nouns in 101, but gets its gender from the nearest. The pf. pass. prtcpl. often = a rel. cl.; so *correpta* = *quae corripuit*. **volvit**: in his emotion Aeneas speaks as if the river were still buffeting the bodies of those slain seven years before; cf. *iacet*, 99. He forgets the intervening years; a fine touch.

102. **iactantī** (sc. *eī*), 'as he was wildly uttering'; for case see A. 376, and N.; B. 188, 1; G. 350, 2; H. 425, 2, 4. **strīdēns . . . procella**, 'a howling blast from the north.' *strīdēns* is onomatopoeic; see on 87. *Aquilōne* is instr. abl.

103. **adversa**: adv. in sense, 'full in front.' The sails of ancient ships were square, setting across the mast.

104. **āvertit**, 'swings round'; for the intrans. use see § 139, comparing *incubere*, 84.

105. **dat latus**: the blast stops all headway; the ship will not answer the helm, and so falls into the trough of the

Hī summō in fluctū pendent, hīs unda dehiscēns
 terram inter fluctūs aperit; furit aestus harēnis.
 Trīs Notus abreptās in saxa latentia torquet
 (saxa vocant Italī mediīs quae in fluctibus Ārās,
 110 dorsum immāne mari summō), trīs Eurūs ab altō
 in brevia et syrtīs urget (miserābile vīsū)
 inlīditque vadīs atque aggere cingit harēnae.
 Ūnam, quae Lyciōs fīdumque vehēbat Orontēn,
 ipsius ante oculōs ingēns ā vertice pontus
 115 in puppim ferit; excutitur prōnusque magister
 volvitur in caput; ast illam ter fluctus ibīdem
 torquet agēns circum et rapidus vorat aequore vertex;
 ✓ appārent rārī nantēs in gurgite vāstō,
 arma virum tabulaeque et Trōia gaza per undās.

sea. *cumulō*: for case see on *turbine*, 83. *mōns*: a huge wave, due to the blast of 102, comes down on Aeneas's ship. For the monosyllabic ending of the vs. cf. 65.

106, 107. *unda*: here simply 'the water'; contrast *undīs*, 104. *furit* . . . *harēnis*, 'the seething waters struggle madly with the sands,' i.e. with those at the bottom of the deep. The phrase explains *hīs* . . . *aperit*. For the case of *harēnis* see § 124.

108. *trīs*: sc. *nāvis*. *abreptās* . . . *torquet*: see on *submersās* . . . *obruē*, 69. The prefix in *abreptās* = 'out of their true course.'

109. This vs. is in appos. with *saxa latentia*, 'rocks which, (lying) in the midst . . . the Italians call.' For the involved order of words see § 209. Join *mediīs in fluctibus* closely with *quae*; a prose writer would say *quae sita in*. The double *saxa* has pathetic effect; see on *ubi*, 100.

110. *dorsum immāne* describes the normal appearance of these rocks, and so emphasizes the greatness of the storm which now hides them from view.

111, 112. *brevia*: here a noun; see § 196. 2. *miserābile vīsū*: gram. in

appos. with *trīs* . . . *urget*, but in thought an independent excl., 'O piteous sight.' V. is fond of such pathetic phrases. For *vīsū* see A. 510, N. 1; B. 340, 2; G. 426. NN. 1, 2; H. 635, and 1. *vadīs*: dat.; § 126.

113. *Orontēn*: for form see § 94.

114. *ipsius*: Aeneas. *ipse* is often thus used of the chief person or leader of a group. To realize the pathos here think of the *pietās* of Aeneas, 10. *ā vertice* = an adjective, 'overhanging,' 'combing.' With *ūnam* . . . *in puppim ferit* cf. *montem* . . . *latus*, 81.

115, 116. *excutitur*: sc. *ex nāve*. *prōnus* . . . *in caput*: a circumlocution for *praeceps*. -*que* properly belongs with *volvitur*, but is joined to *prōnus* to emphasize that word. The *magister* is thrown overboard, and the ship is left helpless. *illam*: the ship, as distinct from the helmsman.

117. *circum*: join with both *torquet* and *agēns*. The billow makes the ship spin round like a top.

118. *appārent rārī*, 'here and there men are seen.' *rūrus*, when used of single things, emphasizes the distances between them.

119. Sc. *appārent* and participles cor

Iam validam Īlioneī nāvem, iam fortis Achātae, 120
et quā vectus Abās, et quā grandaevus Alētēs,
vīcit hiems; laxīs laterum compāgibus omnēs
accipiunt inimicum imbrem rīmīsque fatiscunt.

Intereā māgnō miscērī murmure pontum
ēmissamque hiemem sēnsit Neptūnus et īmīs 125
stāgna refūsa vadīs graviter commōtus et altō
prōspiciēns summā placidum caput extulit undā.
Disiectam Aenēae tōtō videt aequore classem,
fluctibus oppressōs Trōas caelīque ruīnā;
nec latuērē dōiī frātre Iūnōnis et īrae. 130

Eurum ad sē Zephyrumque vocat, dehinc tālia fātur.
'Tantane vōs generis tenuit fīdūcia vestrī?
Iam caelum terramque meō sine nūmine, ventī,
miscēre et tantās audētis tollere mōlēs?

responding to *nantēs*. *arma*: wicker shields, leather helmets.

120, 121. *Īlioneī*: for form see §§ 99 and 247. *Achātae*: for form see § 94. *quā . . . Abās*: *vehī* with or without *equō* or *nāvi* = 'sail,' 'ride.' Note the pathetic *iam . . . iam, quā . . . quā*; cf. n. on the triple *ubi*, 99, 100.

122. *laxīs . . . compāgibus*: instr. abl., 'through the starting timbers of their frames.'

123. *imbrem*: properly, 'rain-water,' but here = *aquam* or *undam*; *inimicum* personifies *imbrem*. *rīmīs*: modal abl.

124-126. Neptune ends the storm and rescues the ships.

124. *māgnō . . . murmure*, 'was confounded and in grievous uproar'; for the abl. see § 147. *miscērī* is in itself indefinite, but is defined by 125, 126.

125. *Neptūnus*: § 285. *īmīs*: *īmus* is often best rendered by an intensifying adj. or adv., 'even,' 'very.'

126. *stāgna* (cf. *stō*, *stāre*): properly quiet, standing waters, here the waters at the bottom, which are commonly unmoved by the winds that sweep the surface. The word thus pictures the

terrible character of the present storm; cf. 106, 107. *refūsa*, 'upheaved.' *altō* = *in altum*; see on *Latiō*, 6.

127. *placidum*: the god is outwardly calm, though *graviter commōtus*. There is a fine contrast between his serenity and the fury of the elements.

129. *caelī ruīnā*, 'heaven's downfall,' a strong phrase. The Trojans are between two dangers; the seas run high, and the sky threatens to crush them.

130. *latuēre*: cf. *tenuēre*, 12. With a non-personal subject *lateō* is often trans. in poetry, in sense of, 'to be hidden from,' 'to be unknown to.' Neptune takes in the situation and, knowing his sister's feelings towards the Trojans, at once attributes it to her. See § 225.

131, 132. *dehinc*: for scansion see §§ 247, 249. *generis . . . fīdūcia*, 'confidence in your lineage'; a contemptuous phrase, the winds being inferior deities. For the obj. gen. see A. 347, 348; B. 200; G. 363, 2; H. 440, 2.

133, 134. *iam . . . audētis*, 'has it come to this, that ye dare?' *iam* emphasizes the closing moment of a series

- 135 quōs ego—! sed mōtōs praestat compōnere fluctūs.
 Post mihi nōn similī poenā commissā luētis.
 Mātūrāte fugam rēgīque haec dīcite vēstrō:
 nōn illī imperium pēlagī saevumque tridentem,
 sed mihi sorte datum. Tenet ille immānia saxa,
 140 vestrās, Eure, domōs; illā sē iactet in aulā
 Aeolus et clausō ventōrum carcere rēgnet.'
 Sic ait et dictō citius tumida aequora plācat
 collēctāsque fugat nūbēs sōlemque redūcit.
 Cymothoē simul et Tritōn adnīxus acūtō
 145 dētrūdunt nāvis scopulō; levat ipse tridentī.
 et vāstās aperit syrtīs et temperat aequor
 atque rotīs summās levibus perlābitur undās.

(like 'already,' 'by this time'); *nunc* gives a single moment absolutely coincident with the time of writing or speaking. *meō* . . . *nūmine*, i.e. though you have no orders from me. *mōlēs*: either 'disturbance' or 'massive waves.'

135. *quōs ego*: the rest Neptune leaves to the imagination of the winds. So parents sometimes seek to frighten disobedient children by the very vagueness of their threats. The antec. of *quōs* is *vōs*, 132, implied also in 133, 134. *mōtōs* . . . *fluctūs*, 'the turmoil of the deep.' The main thought lies in the prtcl.; cf. *annō urbis conditae*, etc. Latin was strong in verbs, but weak in abstract nouns like 'movement,' 'founding.' *compōnere*: often used of settling wars, and so very appropriate here.

136. *nōn similī* = *longē dissimilī*. By a usage called litotes, i.e. (studied) plainness or simplicity of speech, writers often, instead of affirming a given thought, deny its opposite; so we call a good thing 'not bad.'

137-139. *fugam*: for case see § 131. *rēgī*: Aeolus; cf. 62. *saevum*, 'awful,' as the symbol of Neptune's power, dis-

played below, 145. *sorte datum* (*esse*), 'was allotted'; see § 274, end.

140. *vestrās*: since neither *vōs* nor *vester* is ever used of a single person, *vestrūs* . . . *domōs* must = 'your home, Eurys, and that of your fellows.' *domōs* is pl. because all the winds are addressed; note the pl. throughout 133-137. *sē iactet*, 'give himself airs'; cf. Cic. *Cat.* 1. 1, *Quem ad finem sēs . . . iactābit audācia*.

141. *clausō* . . . *rēgnet* is contemptuous. Aeolus's sovereignty would amount to little if he were never at liberty to loose the winds. Jupiter had not so willed it; see 61-63, and notes. *carcere*: as in 54.

142, 143. *dictō citius*, 'ere his speech was done.' Even as he spoke he was calming the waves; he undoes instantly the work of the storm. With 143 contrast 88.

144. Join *simul* with *adnīxus*; it = *unā*, 85. The prtcl. belongs with both subjects; see on *correpta*, 100. For Cymothoē and Triton see § 289.

145. *nāvis*: the three of 108. *ipse*: Neptune; see on *ipsius*, 114.

146. *aperit*, 'makes a way through.' *syrtīs*: see 111, 112.



NEPTUNE

✓ Ac velutī māgnō in populō cum saepe coorta est
 sēditio saevitque animīs ignōbile vulgus,
 iamque facēs et saxa volant—furor arma ministrat—, 150
 tum pietāte gravem ac meritīs sī forte virum quem
 cōspexēre, silent arrēctisque auribus adstant,
 —ille regit dictīs animōs et pēctora mulcet—
 sic cūctus ^{whole} pelagī cecidit fragor, aequora postquam
 prōspiciēns genitor^{te} caelōque invectus apertō 155
 flectit equōs currūque volāns dat lōra secundō.

Dēfessī Aeneadae, quae proxima litora, cursū
 contendunt petere et Libyae vertuntur ad ōrās.
 Est in sēcessū longō locus: īhsula portum
 efficit obiectū laterum, quibus omnis ab altō 160

148. *ac* joins the whole simile, 148-156, to what precedes; *velutī* is balanced by *sic*, 154. *māgnō*: an important word; the greater the throng, the greater the achievement of the man who checks the riot. *cum . . . est*: we should say, 'when, as often happens.' We might have had *cum, ut saepe fit, coorta est*, but the condensed formula of the text is very common.

149. *animīs*: local abl., = 'inwardly'; §143. At first the rioters keep their passions concealed.

150. *iam*, 'presently'; the second stage, open violence. *furor . . . ministrat*: see §§ 218, 219. *arma* properly = defensive armor, but here = *tēla*, 'missiles,' the *facēs et saxa*.

151. *tum*, 'in such a crisis'; join with the *sī* cl. *pietāte . . . meritīs*: i.e. whose devotion to duty and noble deeds lend weight to what he says.

152. *cōspexēre*: for form cf. *latuēre*, 130, *tenuēre*, 12. *silent . . . mulcet* is the conclusion to *velutī . . . cōspexēre*. *arrēctis*, 'straining'; lit., 'pricked up.' The word is properly applicable only to beasts, but Latin writers freely compare men with beasts.

153. In thought this vs. = a causal cl. with *silent . . . adstant*.

154, 155. *sic . . . fragor* balances *silent . . . adstant*, 152. In this simile the winds and the rioters correspond, as do Neptune and the *vir pietāte . . . meritīs*. *aequora . . . prōspiciēns*: the acc. with *prōspiciō* denotes the object looked at, the dat. (cf. *altō*, 126) the goal or mark towards which one looks. *genitor*: like *pater*, a complimentary title of gods. *caelō . . . apertō*: for case see §146. *apertō* gives the result of 143. For the force of *invectus* see §171.

156. *currū*, 'team.' For form see §91. *dat lōra*: cf. *laxūs . . . dare . . . habēnūs*, 63. *secundō*, 'swiftly gliding'; lit., 'following,' i.e. opposing no bar to progress.

157-179. The Trojans reach land, light a fire, and begin to prepare a meal.

157, 158. *dēfessī*: the prefix, as often, gives the idea of thoroughness. cf. n. on *exūrere*, 39. *Aeneadae* = *Trōiānī*; see §181. *quae . . . litora*: sc. *sunt*. *vertuntur* = *vertunt sē*; see §§152, 153. Contrast the normal prose form, *scindit sēsē*, 161.

159. *sēcessū*, 'estuary.' See Vocab. *longō* pictures the estuary as it appears to one entering it.

160. *objectū laterum*: the island

frangitur inque sinūs scindit sēsē unda reductōs.
 Hinc atque hinc vāstae rūpēs geminīque minantur
 in caelum scopulī quōrum sub vertice lātē
 aequora tūta silent; tum silvīs scaena coruscīs
 165 dēsuper horrentīque ātrum nemus imminet umbrā.
 Fronte sub adversā scopulis pendentibus antrum,
 intus aquae dulcēs vivōque sedilia saxō,
 nymphārum domus. Hic fessās nōn vincula nāvis
 ūlla tenent, uncō nōn alligat ancora morsū.

lies across the estuary and so serves as a breakwater. For the form of this passage see § 220. *omnis ab altō* . . . *unda* belong closely together, 'every wave that rolls in,' etc. For the prep. phrase with adj. force cf. n. on *ā vertice*, 114.

161. *inque* . . . *reductōs*: *sinus*, properly, any curve or bend, was the technical term for a gulf or bay; *reductōs* = 'retired,' or, as we should say, 'retreating.' The whole thus = 'parts (and) flows on into the retreating curves of the shore.' *scindit sēsē* suggests motion and = *scindit sē ut influat in*. The wave, broken by the sides of the island, flows by harmlessly on either side, till it works its way into every curve of the shore.

162, 163. *hinc* . . . *hinc*: i.e. on either hand as one entered the harbor. Prose says *hinc atque illinc*. *rūpēs* = the continuous cliffs encircling the harbor. *scopulī* = peaks, standing like watch towers, one on either side, at the seaward end of the cliffs.

164. *tum*, 'besides,' introduces a fresh series of particulars. *silvīs* . . . *coruscīs*, 'a bright-wooded background.' *coruscīs* suggests the gleam of the sunlight on the waving trees. For the abl. see on *praestantī corpore*, 71. In the Roman theater the stage was bounded at the back by a permanent wall of masonry, the top of which was on a level with the highest seat in the auditorium. In front of this wall the simple scenery was arranged. The wall, which was thus in a double

sense a background and completely cut off the view of the spectators, was called *scaena*. V., thinking of this, neatly calls the woods that shut off the view of any one entering this harbor a *scaena*.

165. *dēsuper*: i.e. on the *rūpēs*. *horrentī* . . . *umbrā*: V. seems to have evergreen trees in mind. *horrentī* well describes the rough, shaggy appearance of such trees when untrimmed, and thus has much the same force as *vivō*, 167; the trees are in their natural state, a fact that would appeal to a nature-lover like V. *ātrum* well describes the dark hue of evergreen trees. *umbrā*, 'shade-trees.' With *imminet* sc. *portū* (dat.; cf. *currū*, 156). For the sing. see on *insequitur*, 87.

166. *fronte*: sc. *rūpiūm*. We still talk of the 'brow' of a hill. *adversā*, 'facing (the entrance of the harbor)'; the point of view is the same as that in *longō*, 159. *pendentibus*: the Romans poetically applied this word to the sky, the roofs of houses or of caves, to bridges, etc. They regarded such things as suspended between heaven and earth. The abl. here and in *vivō* . . . *saxō*, 167, is either one of quality, or one of material without *ex*, a poetic use chiefly.

167. *aquae dulcēs*: sure to be welcome after wanderings by sea. *vivō*: i.e. natural; cf. n. on *horrentī*, 165.

168. *hic* = *hōc in portū*. *hic* . . . *morsū* well pictures the absolute security of the harbor; cf. *lātē* . . . *silent*, 163.

169. *ancora*: in Trojan times ships

Hūc septem Aenēās collēctīs nāvibus omni
ex numerō subit, ac māgnō tellūris amōre
ēgressī optātā potiuntur Trōes harēnā
et sale tābentīs artūs in lītore pōnunt.

Ac primum silicī scintillam excūdit Achātēs
suscēpitque ignem foliīs atque ārida circum
nūtrimenta dedit rapuitque in fōmite flammam.

Tum Cererem corruptam undīs Cereāliaque arma
expediunt, fessī rērum, frūgēsque receptās
et torrēre parant flammīs et frangere saxō.

Aenēās scopulum intereā cōnscendit et omnem

170

175

180

were moored with the help of large stones. This importation of the customs of an age later than that which he is describing, called anachronism, is common in V. *morsū*: properly 'bite,' but here of the thing that bites, the fluke or tooth of the anchor; *uncō* is therefore appropriate. In 159-169 V. has no actual harbor in mind; he is drawing upon his imagination.

170. *hūc*=*hunc in portum*.

171. *numerō*: this is given later as twenty.

172. *optātā* = *quam tam vehementer optūrant*; see on *correpta*, 100. The word repeats the idea of *māgnō tellūris amōre*. *harēnā*: why abl.?

173. *tābentīs*, 'dripping'; strictly, the word is far stronger, suggesting decomposition.

174. *silicī*: for the dat. of pers. interest counting practically as one of separation see A. 381; B. 188, 2, d; G. 345, R. 1; H. 428, 2.

175. *suscēpit* . . . *foliīs* has been finely rendered, 'received the fire as it dropped in a cradle of leaves,' since *suscēpit* suggests the Roman custom whereby a father, raising a new-born child from the ground, acknowledged it as his own, and pledged himself to its support. The figure is continued in *nūtrimenta*, 176; Achates feeds the fire as one feeds a child.

176. *rapuit in*: literally, 'snatched (quickly caught) on,' i.e. made the flame quickly find lodgment in. *rapiō* denotes quick, energetic (often unceremonious) action. *fōmite*: materials more substantial than the *folia* and the *nūtrimenta*. Note the double climax: *scintillam*, *ignem*, *flammam* (a vigorous blaze), and *foliīs*, *nūtrimenta*, *fōmite*.

177. *Cererem* = *frūmentum*; see §§ 184, 189. *corruptam*, 'damaged,' not 'spoiled'; they use it. *Cereālia arma*: i.e. the implements needed to prepare the grain for use, the mill, the sieve, and the kneading-trough. For the expression see § 203.

178. *rērum*, 'troubles.' For the gen. see § 116. *frūgēs* = *Cererem*, 177. *receptās*, 'rescued'; sc. *ab undīs*.

179. *et . . . et*: to be taken only with the two *intus*. *torrēre*: grain was roasted before grinding to make it less tough and more easily reducible to meal. Here the parching was esp. needed, since the grain was wet. *saxō*: a stone mill; § 187.

180-222. Aeneas seeks in vain traces of the missing ships. He sees, however, a herd of deer, and kills seven, one for each ship. His comrades enjoy a feast.

180. While the others are preparing a meal, Aeneas, the chief, is busied with weightier cares. *scopulum*: cf. 165

prōspectum lātē pelagō petit, Anthea sī quem
iactātum ventō videat Phrygiāsque birēmīs,
aut Capyn aut celsīs in puppibus arma Caīcī.
Nāvem in cōspēctū nūllam, trīs lītore cervōs
185 prōspicit errantīs; hōs tōta armenta secuntur
ā tergō, et longum per vallīs pāscitur agmen.
Cōstitit hīc arcumque manū celerisque sagittīs
corripuit, fidus quae tēla gerēbat Achātēs,
ductōrēsque ipsōs primum capita alta ferentīs
190 cornibus arboreīs sternit, tum vulgus, et omnem
miscet agēns tēlis nemora inter frondea turbam

omnem: 'in every direction': see on *antiqua*, 12.

181. pelagō = *in pelagus*, the dat. being used with *prōspectum*, as with *prōspiciēs*, 126. **Anthea sī . . . videat**, 'if, haply, he may see Antheus anywhere,' i.e. in the hope that he may see, etc. In this common idiom the *sī* cl. virtually expresses purpose; the subj. is used because we have a person's thought quoted in O. O. With *Anthea quem*, lit. 'any Antheus,' cf. *omnem prōspectum*, 180. For the form *Anthea* see § 99.

182. Phrygiās = *Trōiānās*; see Vocab. **birēmīs**: an anachronism (see on *ancora*, 169). Ships with more than one bank of oars were not known in the Trojan times.

183. Capyn: for form see § 98. **puppibus**: of a single ship; contrast *puppim*, 115. The stern was higher than the main body of the vessel; besides, the stern of a ship with several tiers of oars would sit well out of the water; hence *celsīs*. **arma**: shields were hung on the poops of the vessels, partly for defence or for show, partly, as here, to indicate, by the device they bore, what warrior was on the ship.

184. nūllam, trīs: advers. asynd. (see on *scopulō*, 45), and juxtaposition (§ 212) of contrasted words.

185. secuntur: the common spelling

sequuntur is wrong, since *quū* seems not to have been written by the Romans.

186. ā tergō: cf. *ā fronte*, 'in front.' So Caes. *B. G.* i. 2 says that the Helvetians are hemmed in *ūnā ex parte flūmine Rhēnō*, etc. **vallis**: the poetic pl. suggests the two sides or slopes of the vale. The vale evidently ran down to the shore. The opportune appearance of the deer was both a present comfort and an omen of future good fortune.

187. cōstitit, 'he halted.' V. is telling us indirectly (§ 225) that Aeneas has been moving about to get every possible view (180) of the sea.

188. Achātēs: though his presence is now first noted, he has doubtless been with Aeneas from the start; so no direct mention is made of their descent from the rock. See § 225. For the epithet *fidus* see § 192. Like the Homeric heroes, Aeneas has an armor-bearer.

189. ductōrēs: the *trīs cervōs* of 184. **ferentīs**: we often similarly use 'carry,' e.g. 'he carries his head proudly.'

190. sternit: this verb is often used of the overthrow of armies or warriors. *agmen*, 186, and *victor*, 192, show the same figure. **vulgus**: seldom of beasts, but here fittingly used of the rank and file, so to speak, of the deer.

191. turbam: join with both *miscet* and *agēns*. The word commonly = 'a dis-

nec prius absistit, quam septem ingentia victor
 corpora fundat humi et numerum cum nāvibus aequet.
 Hinc portum petit et sociōs partitur in omnīs.
 Vina bonus quae deinde cadīs onerārat Aestēs 195
 lītore Trīnacrīō dederatque abeuntibus hērōs
 dividit et dictīs maerentia pectora mulcet:
 ‘Ō socii (neque enim ignārī sumus ante malōrum),
 ō passi graviōra, dabit deus hīs quoque finem.
 Vōs et Scyllaeam rabiem penitusque sonantīs 200
 accestis scopulōs, vōs et Cyclōpia saxa
 experti; revocāte animōs maestumque timōrem

orderly throng'; it makes a fine contrast with *agmen*, 'an orderly line,' 186, 82.

192, 193. *prius . . . quam . . . fundat*: the parts of *postquam*, *antequam*, and *priusquam* are often thus separated, both in prose and verse. For the subj. see B. 292, b; G. 577; H. 605, I. *humi*: loc.; cf. the common *domi*, *rūri*. *cum nāvibus*: we should say, 'with the number of the ships,' or 'with that of the ships.' But Latin has no word corresponding to our 'that' in such cases, and so must either use the short form of the text, or say *cum nāvium numerō*, and the like.

194. *hinc*: correlative to *primum*, 189, *tum*, 190. *partitur*: sc. *cervōs*. Nothing is said of the removal of the carcasses to the camping ground; see § 225.

195. *deinde* introduces *dividit*, 197, and so ought to stand first in the sentence (but see § 209); it marks Aeneas's fourth act since leaving the rock. For scansion of *deinde* see § 249. *cadīs*: dat. with *onerārat* which here = *dederat*. See also § 203.

196. *abeuntibus*: sc. *eis* = *Trōiānis*. They had just parted from him; cf. 24. *hērōs*: emphatically placed at the end of the vs. and of its cl.; see § 207. Render, 'with a true hero's generosity.'

197. *dictis* . . . *mulcet*: cf. 153.

198. *neque enim*: elliptical, like

namque, 65. See n. there. The thought is: 'and (such I call you), because together,' etc. *neque* = *et nōn*, the *nōn* belonging with *ignārī sumus*; cf. n. on *nec*, 38. *ante*: join with *ignārī sumus*, which really = 'we have had knowledge of.' V. has again given us the result rather than the process; see on *tēlō*, 99. *malōrum*: with *ignārī*; § 115.

199. *passi* = *qui passi estis*, 'ye (sturdy heroes) who have suffered.' The prtepl. here = an antec. and a rel. cl.; cf. n. on *correpta*, 100.

200. *vōs . . . experti* illustrates *neque . . . malōrum* and *dabit . . . finem*; 'you have suffered before, yet each time a way of escape was provided.' The repeated *vōs* is encouraging; 'it is you (you, who are now cast down), no others, who escaped Scylla,' etc. Contrast the pathetic effect of repetitions in 99, 100, 120, 121. *Scyllaeam* = *Scyllae*; see § 191. *penitus . . . sonantis . . . scopulōs* explains *Scyllaeam rabiem*; for the parallelism cf. 41. *penitus . . . sonantis . . . scopulōs* = 'echoing throughout their cavernous depths' (literally, 'deep within', i.e. to their centers) with the cries of Scylla's dogs.

201. *accestis*: i. e. approached unharmed; for form see § 105. *Cyclōpia saxa*: the cave of the Cyclopes.

202. *expertī*: sc. *estis*; §§ 213, 215. *maestum*: a transferred epithet; § 194.

mittite; forsā et haec ōlim meminisse iuvābit.
 Per variōs cāsūs, per tot discrīmīna rērum
 205 tendimus in Latium, sēdēs ubi Fāta quiētās
 ostendunt; illīc fās rēgna resurgere Trōiae.
 Dūrāte et vōsmet rēbus servāte secundīs.
 Tālia vōce refert cūrisque ingentibus aeger
 spem vultū simulat, premit altum corde dolōrem.
 210 Illī sē praedae accingunt dapibusque futūrīs;
 tergora dēripiunt costīs et vīscera nūdant,
 pars in frūsta secant veribusque trementia fīgunt,
 litore aēna locant aliī flammāsque ministrant.
 Tum vīctū revocant vīrīs fūsique per herbam
 215 implentur veteris Bacchī pinguisque ferīnae.
 Postquam exēpta famēs epulis mēnsaeque remōtae,
 āmissōs longō sociōs sermōne requirunt

203. **mittite** = *dimitte*; §201. **et**, 'even.' A much quoted line.

204. **tot** really = 'so many as we have in fact endured,' but may best be rendered by 'many,' or the like. So in 100. **discrīmīna rērum**, 'crises'

205. **tendimus**: through constant ellipsis of *iter*, *viam*, *cursum*, *tendere* came to = 'go,' 'proceed.' **sēdēs**: properly as here, of settled, lasting abodes.

206. **ostendunt**: sc. *nōbis*. **fās** (sc. *est*), 'heaven wills.' **rēgna**: for pl. see §§173, 175. The sing. would have been unmetrical.

207. **vōsmet**: strong form of *vōs*; cf. *egomet*, *tūtemet*, *sibimet*. **rēbus** . . . **secundīs**, 'brighter days'; contrast *rēs adversae*.

208. **tālia** . . . **refert**: cf. 94. **aeger**, 'though heartsick.' An adj., or prtepl., or even a noun, often does duty for a whole cl., temp., causal, advers., or cond.

209. **vultū**, instr. abl., and **corde**, local abl., are contrasted virtually as 'openly,' 'inwardly.' **altum** may be 'intense,' 'all-absorbing,' or it may

= an adverb, 'deep,' 'far down.' In the latter case cf., for the thought, *altū mente*, 26, with n.

210. **sē** . . . **accingunt**: i.e. they get themselves ready by laying aside superfluous garments, etc.

211. **vīscera** belongs also with the verbs in 212.

212, 213. **pars** . . . **aliī** = *aliū* . . . *aliū*; **pars**, as a coll. noun, often takes a pl. verb. **trementia**, 'quivering,' as fresh raw meat always does when handled. **aēna** (sc. *vūsa*): brazen caldrons. Some roast portions of the meat, others boil pieces. The ref. to boiled meat involves an anachronism; cf. n. on *ancora*, 169, on *birēmīs*, 182. **ministrant**, 'furnish'; sc. *aēnīs*.

214, 215. **fūsi**, 'stretched'; the word suggests ease and comfort. **implentur** = *implent sē*; see on *vertuntur*, 158. **Bacchī** = *vīnī*; see on *Cererem*, 177. For the gen. see §118. **ferīnae**: prop. an adj.; sc. *carnīs*, 'flesh.' So *agnīna* and *porcīna* = 'lamb,' 'pork.'

216. **remōtae**: sc. *sunt*; *mēnsās removere* or *auferre* is a standing phrase, 'to end a feast. Here, of course, there

spemque metumque inter dubiī, seu vīvere crēdant
sive extrēma patī nec iam exaudīre vocātōs.

Praecipuē pius Aenēās nunc ācris Orontī,
nunc Amycī cāsum gemit et crūdēlia sēcum
fāta Lycī fortemque Gyan fortemque Cloanthum.

220

Et iam fīnis erat, cum Iuppiter aethere summō
dēspiciēns mare vēlivolum terrāsque iacentīs
litoraue et lātōs populōs, sic vertice caelī
cōstitit et Libyae dēfixit lūmina rēgnis.

225

Atque illum tālis iactantem pectore cūrās
trīstior et lacrimis oculōs suffūsa nitentīs /
adloquitur Venus: 'Ō quī rēs hominumque deumque
aeternis regis imperiīs et fulmine terrēs,
quid meus Aenēās in tē committere tantum,

230

were no tables. *mēnsae* might be taken as 'dishes.'

218, 219. *inter*: for position see on *contrā*, 13, *circum*, 32. *seu . . . sive*: often in poetry instead of *utrum* or *-ne . . . an*. *vīvere*: as subject sc. *eōs* = *sociōs*; see § 214, b. This ellipsis is rare in the best prose. *crēdant*: in the O. R. we should have had a delib. subj.: see A. 444, 575, b; B. 277, 315, 3; G. 265, 651, R. 2; H. 559, 4, 642, 3. *sive*: sc. *crēdant*. *extrēma . . . vocātōs*: parallelism; both phrases simply = *mortuōs esse*. *extrēma* denotes the last thing man can suffer, death.

220. *pius*: see on *pietāte*, 10, and § 192. *Orontī*: for his fate cf. 113; for the form cf. *Achillī*, 30.

221. *sēcum* repeats the thought of *corde*, 209; he does not talk of his grief as the others do, 217.

222. *fortemque . . . fortemque*: for the repetition see § 265.

223-253. Venus points out to Jupiter the contrast between the present plight of the Trojans and the high destiny he had promised them.

223. *fīnis*: sc. to their mourning.

224. *dēspiciēns* is trans., like *prōspiciēns*, 155, 185, in its literal physical

sense; a rare use. *vēlivolum*: see § 194. *iacentīs*, 'outspread.'

225. *sic*, 'in this attitude,' gathers up the description *aethere . . . populōs*.

226. *rēgnis*: dat., = *in rēgna*; § 122.

227. *atque*: see § 200. *tālis . . . cūrās*: the thoughts suggested by what he saw in Libya, esp. the plight of the Trojans. *iactantem*, 'pondering deeply'; cf. *tālia . . . volūtāns*, 50.

228. *trīstior*, 'in dire distress'; lit., 'sadder (than common).' Beside its true force, the comp. has at times intensive, at times dim. meaning. Our 'rather,' with proper intonation, then makes a good translation. *lacrimis . . . nitentīs*, 'her bright eyes bedewed with tears.' For case of *oculōs* see § 136. For Venus, see § 280, esp. at the end.

229. *rēs . . . deumque*: i.e. the whole universe. Venus treats Jupiter as the world's supreme power; see § 304.

231. *quid . . . tantum*, 'what grievous crime,' etc. With *Aenēās* sc. *potuī*. For *committere* used of wrongdoing cf. *commissa*, 136. For *tantum*, 'grievous,' cf. n. on *tot*, 204.

quid Trōes potuēre, quibus tot fūnera passis
 cūctus ob Italiam terrārum clauditur orbis?
 Certē hīnc Rōmānōs ōlim volventibus annis,
 235 hinc fore ductōrēs, revocatō ā sanguine Teucrī,
 quī mare, quī terrās omnī diciōne tenērent,
 pollicitus—quae tē, genitor, sententia vertit?
 Hōc equidem occāsum Trōiae tristisque ruīnās
 sōlābar, fātis contrāria fāta rependēns;
 240 nunc eadem fortūna virōs tot cāsibus āctōs
 insequitur. Quem dās finem, rēx māgne, labōrum?
 Antēnor potuit mediis ēlāpsus Achivīs
 Illyricōs penetrāre sinūs atque intima tūtus
 rēgna Liburnōrum et fontem superāre Timāvi,

232. quibus: dat. of interest. fūnera, 'deaths,' an exaggeration for cāsūs or pericula.

233. cūctus . . . orbis: exaggeration again. Sicily at least was open to them; cf. 195, 196. The poet's own statement in 31, arcēbat . . . Latīō, is more temperate. For the order cunctus . . . orbis cf. that of omnis . . . annōs, 74. ob Italiam: i.e. just because they are seeking to reach Italy; cf. 205.

234, 235. hīnc: i.e. from the Trōes of 232 (cf. 21). It is defined here by revocatō . . . Teucrī, 235. In the Romans the Trojans were to live again; cf. 19-22. Note the rhetor. effect of the double hīnc; see other examples in 99, 120, 121, 200, 201, 222. Rōmānōs: i.e. a new race, with a new name, and a new and more glorious destiny.

236. omnī diciōne, 'with absolute sway'; lit., 'with every (kind of) sway.' Cf. omnem prōspectum, 180.

237. pollicitus: sc. es; § 215. quae . . . vertit: an energetic way of saying, 'Why art thou not keeping that promise?' The abrupt language pictures the speaker's emotion. genitor: as in 155.

238. hōc: i.e. by this promise; instr. abl. occāsum Trōiae: note the figure,

'the setting of Troy's sun.' tristis: here act., 'sorrow-causing'; § 194.

239. fātis . . . rependēns: 'off-setting adverse fates by (other) fates,' i.e. by fates of a more auspicious kind. fātis = Jupiter's promise, fāta contrāria = the fall of Troy. fātis needs no adj.; their character has been clearly indicated in 234-237. rependēns is fig., suggesting a balance, in the opposite plates of which Venus was wont to put the present sufferings and the promised glories of the Trojans.

240, 241. nunc: advers. asynd.; the contrast is with the past as represented by sōlābar. āctōs insequitur: both words suggest relentless pursuit; the Trojans are hunted like wild beasts.

242. Antēnor potuit: when V. wrote primus in 1, he seems either to have disregarded this story or to have meant the emphasis there to fall on Italiam . . . Lāvīniaque . . . litora, 2. Gallia Cisalpina was not all later a part of Italy; § 35.

243. tūtus: contrasted with virōs . . . āctōs, 240. It gains force by juxtaposition (§ 212) with intima, which suggests distance. Latin writers often describe the navigation of the Adriatic as dangerous.

unde per ōra novem vāstō cum murmure montis
 it mare prōruptum et pelagō premit arva sonantī.
 Hīc tamen ille urbem Patavī sēdēsque locāvit
 Teucrōrum et gentī nōmen dedit armaque fīxit
 Trōia, nunc placidā compostus pāce quiēscit;
 nōs, tua prōgeniēs, caelī quibus adnuis arcem,
 nāvibus (infandum!) āmissis ūnius ob iram
 prōdimur atque Italīs longē disiungimur ōris.
 Hīc pietātis honōs? sic nōs in scēptra repōnis?’

245

250

245. unde = *ex quō*. This substitution of *unde* for a prep. and a rel. pron. is common, except when the antec. represents a person. vāstō . . . montis: cf. *māgnō* . . . *montis*, 55, with n.

246. it = *exit*; §201. The subject is *Timāvus*; *mare prōruptum*, ‘a rushing sea,’ is a pred. nom. *prōruptum* lit. = ‘bursting’; the prtcl. has middle force: §152. The river of which Timavus is a part becomes subterranean sixteen miles from its source. Eighteen miles further on it emerges from the mountain through numerous springs, V.’s *novem ōra*. The *fōns Timāvī* is only a mile from the sea. *pelagō* . . . *sonantī* pictures the force with which the river bursts forth; it is th’s force which makes the mountain reverberate.

247. tamen: i.e. spite of all the difficulties of 242-246. Patavī: for case see §112. sēdēs: as in 205.

248. gentī . . . dedit contains two statements; (1) he established a nation, and (2) he gave it a name. He thus secured the very blessings promised to Aeneas, 234, 235. fīxit: sc. on some temple wall. The Romans dedicated to the gods implements, etc., for which they had no further use. *fīxit* is thus a picturesque way of saying, ‘he laid aside,’ as no longer necessary. His wars and dangers were over; Aeneas’s were yet present and to come.

249. placidā . . . quiēscit: the words bring out the contrast with the scenes of toil and danger in 242-248. compostus: for form see on *repositum*, 26.

250. nōs: advers. asynd. Venus naturally identifies herself with the Trojans. tua prōgeniēs: Venus was daughter of Jupiter and mother of Aeneas. Her point, then, is the hard lot of Aeneas, an immediate descendant of Jupiter, as contrasted with that of Antenor, a mere man, or at most but remotely related to the gods through Dardanus (see on *genus invīsū*, 28). caeli . . . arcem: exaggeration; cf. notes on *fūnera* and *cunctus* . . . *orbis*, 232, 233. Venus declares that Jupiter had promised to make Aeneas a god; Roman tradition said that Aeneas, like Romulus, was translated living to heaven.

251. infandum, ‘o woe unspeakable.’ The word is really in appos. with *nāvibus* . . . *āmissis*. The case is acc.; see G. 324. ūnius: Juno; cf. *saevae* . . . *Iūnōnis*, 4.

252. prōdimur: sc. *ā tē*, ‘you are false to your promises to us.’

253. hīc: for gender see on *hōc*, 17. scēptra: as in 78. The framework of 242-253 really = ‘Antenor could do thus and so: why can not we?’; cf. the structure of 39-47. Venus’s speech is diplomatic. She everywhere reminds Jupiter of his power (cf. 229, *genitor*, 237, *rēx māgne*, 241), then of his promise, thus hinting that if he only will he can

Ollī subridēns hominum sator atque deōrum
 255 vultū, quō caelum tempestātēsque serēnat,
 ōscula libāvit nātae, dehinc tālia fātur:
 ‘Parcē ~~metū~~, Cytherēa; manent immōta tuōrum
 fāta tibi; cernēs urbem et prōmissa Lavīnī
 moenia sublimemque ferēs ad sīdera caelī
 260 māgnanimum Aenēān; neque mē sententia vertit.
 Hīc tibi (fābor enim, quandō haec tē cūra remordet,
 longius et volvēns Fātōrum arcāna movēbō)
 bellum ingēns geret Italiā populōsque ferōcīs
 contundet mōrēsque virīs et moeniā pōnet,
 265 tertia dum Latiō rēgnantem viderit aestās
 ternaque trānsierint Rutulīs hiberna subāctīs.
 At puer Ascanius, cui nunc cognōmen Iūlō

254-296. Jupiter renews past promises and makes still more inspiring predictions of the glories of the Trojan race.

254. *ollī* = *illī*; §92. From a still older form comes *ōlim*, lit., ‘at that time,’ i.e. in days gone by, but often used of any time except the pres. We had it of the fut. in 20, 203, 234.

256. *libāvit*, ‘kissed lightly.’ *libō*, properly, to take a little of anything, e.g. to taste food, sip wine, or pour out a small offering of wine to the gods; *libāvit* thus expresses Jupiter’s affectionate gentleness. *dehinc . . . fātur*: cf. 131. *fātur*, as hist. pres., may rightly be coupled with *libāvit*.

257. *metū*: for form cf. *currū*, 156.

258. *Lavīnī*, like *prōmissa*, belongs with both accs. See on *urbem*, 5, and *genus . . . Rōmae*, 6. For scansion of *Lavīnī* see §251.

259. *sublimem . . . caelī*: for the thought cf. *caelī . . . arcem*, 250, with n.

260. *neque . . . vertit* answers *quae . . . vertit*, 237.

261. *tibi*: freely, ‘I promise you’; dat. of interest (see on *iactantī*, 102) with the verbs in 263, 264.

262. *et*: for position see §209. *volvēns*: as in 9. *movēbō*: the idea is that of disturbing the secrets of the future or routing them out from the place where they now rest and where they should continue to rest until the fullness of time is come. For Jupiter’s relation to the fates see §304.

264. *mōrēs* suggests political institutions, the whole social system. *virīs*, ‘his own warriors.’ The nations he conquers must, of course, conform to the laws he lays down for his own *virī*. For the character ascribed here to Aeneas see §§62, 63. He is to be both conqueror and law-giver. *moenia*: in V. often ‘a city,’ ‘a walled town.’

266. *terna . . . hiberna* (sc. *castra*), ‘three winters spent in camp’; these precede the founding of Lavinium. We have *terna*, not *tria*, because with nouns found only in the pl. the distributive numerals, not the cardinal, are used. *Rutulīs subāctīs*: either abl. abs. or dat. of interest, like *tibi*, 261. For the Rutuli see §57.

267. *at*, always strongly advers., introduces the second stage of Trojan history in Italy. *Ascanius*: Aeneas’s son. *Iūlō* is attracted into the case of

additur (Ilus erat, dum rēs stetit Ilia rēgno),
 trīgintā māgnōs volvendīs mēnsibus ōrbīs
 imperiō explēbit rēgnumque ab sēde Lavīnī 270
 trānsferet et longam multā vī mūniet Albam.
 Hīc iam ter cētum tōtōs rēgnābitur annōs
 gente sub Hectoreā, dōnec rēgīna sacerdos
 Marte gravis geminam partū dabit Ilia prōlem.
 Inde lupae fulvō nūtrīcis tegmīne laetus 275
 Rōmulus excipiet gentem et Māvortia condet
 moenia Rōmānōsque suō dē nōmine dīcet.
 Hīs ego nec mētās rērum nec tempora pōnō;
 imperium sine fīne dedī. Quīn aspēra Iūnō,
 quae mare nunc terrāsque metū caelumque fatīgat, 280
 cōnsilia in melius referet mēcumque fovēbit
 Rōmānōs, rērum dominōs, gentemque togātā.

cul; A. 231, b; B. 190, 1; G. 349, R. 5; H. 430, 1.

268. *rēs*=*rēs pūblica*, as often. *stetit* . . . *rēgnō*, 'was secure in its sovereignty.' *rēgnō* is abl. of spec. The purpose of 267, 268, is to connect the Julian *gēns*, esp. Augustus, with Troy (§ 64). A *gēns* was believed to derive its name from that of its founder.

269. *orbīs*, in itself indefinite, like 'cycles,' is defined by the abl. of char. *volvendīs mēnsibus*, 'made up of circling months.' Cf. *volventibus annīs*, 234. *volvendus* is one of a few gerundives occasionally used like pres. prtcls. act.

270. *sēde Lavīnī* is to be construed like *urbem Patavī*, 247. V. is telling us indirectly (§ 225) that Ascanius is to rule in the city, not in the camp.

272. *iam*, 'in turn,' marks the third stage. *tōtōs*, like *māgnōs*, 269, emphasizes the idea of the length of time. V. gives but 333 years between the coming of Aeneas and the founding of Rome; the ordinary account gave over 400.

273. *Hectoreā* = *Hectoris*; see on *Scyllaeam*, 200. *rēgīna* = an adj., 'of royal blood.'

274. *Marte gravis*, 'pregnant by

Mars.' *geminam* . . . *prōlem*: Romulus and Remus. *partū dabit* = *pariet* or *ēdet*.

275. *inde*: the fourth stage. *laetus*, 'proudly wearing.'

276, 277. *excipiet*, 'will take under his care,' as a host greets his guests. *Māvortia* . . . *moenia*: Rome, city of Mars, father of Romulus and Remus. *dīcet*: sc. *ēds*, suggested by *gentem* and *moenia*; a town implies townspeople. *Rōmānōs* . . . *dīcet* answers 234-237. V. evidently connected *Rōma*, *Rōmānus* with *Rōmulus*; cf. n. on *stetit* . . . *rēgnō*, 268. Modern scholars reject this etymology, but offer nothing certain in its stead.

278. *ego*: emphatic; the speaker was *pater omnīpotēs*, 60. *rērum*, 'destinies'; with both accs.

279. *imperium* . . . *dedī*: note the climax; first three years, 265, 266, then thirty, 269, then three hundred, 272, then a reign without end. *quīn*, 'nay more'; in this sense *quīn etiam* is more common.

280. *metū*: i.e. in her fears for Carthage; see 12-23.

281, 282. *in* . . . *referet*: i.e. will

Sic placitum. Veniet lūstris lābentibus aetās,
 cum domus Assaracī Phthiam clārāsque Mycēnās
 283 servitiō premet ac victis dominābitur Argīs.
 Nāscētur pulchrā Trōiānus orīgine Caesar,
 imperium Ōceanō, fāmam quī terminet astrīs,
 Iūlius, ā māgnō dēmissum nōmen Iūlō.
 Hunc tū ōlim caelō spoliis Orientis onustum
 290 accipiēs sēcūra; vocābitur hīc quoque vōtis.
 Aspera tum positīs mītēscent saecula bellīs;
 cāna Fidēs et Vesta, Remō cum frātre Quirīnus
 iūra dabunt; dīrae ferrō et compāgibus artīs

change for the better. *rērum*, 'the world.' Note the different sense in 278, and see on *ruunt*, 85. *togātā*: the toga marked the Romans as clearly as the plaid and the tartan mark the Scottish Highlander. There is parallelism here; § 222.

283. *placitum*: sc. *dīs*; cf. *senātui placuit*, 'the Senate decreed.' *lūstris lābentibus* = *volventibus annis*, 234. *lābor* is often used of the easy, noiseless passage of time.

284. *domus Assaracī*: the Trojan race. So *Phthiam* . . . *Mycēnās* . . . *Argīs* stand for all Greece; Phthia and Mycenae were the homes respectively of Achilles and Agamemnon, leaders of the Greeks before Troy.

285. *servitiō premet*: cf. *imperio premit*, 54. This prophecy was fulfilled by the capture of Corinth in the year 146.

286. *Trōiānus* . . . *Caesar*: cf. n. on *stetit* . . . *rēgnō*, 268, and § 59.

287. *imperium*: with *terminet*; for position see § 209. *Ōceanō*: the river that flows round the whole earth. The power of Augustus is to be world-wide. The rel. cl. gives the purpose of the Fates that preside over the birth of Augustus; see on *dum conderet*, 5.

288. *Iūlius*: emphatic both by its separation from *Caesar*, 286, and its place in the vs.; § 206. *ā māgnō* . . .

Iūlō: for the condensed comparison see on *cum nāvibus*, 193; for the thought cf. 267, 268. *dēmissum*, 'derived.'

289. *ōlim*: as in 203; see on *ollī*, 254. *caelō*: either dat. = *in caelum*, § 122, or instr. abl.; a host might be said to welcome a guest with his house. *spoliis* . . . *onustum*: there is a ref. to Augustus's victory at Actium and his conquest of Egypt, Syria, and Asia Minor; possibly also to his recovery of the standards captured by the Parthians from Crassus in 53.

290. *sēcūra*: i.e. with your present anxieties (257, 261) all gone. *vocābitur* . . . *vōtis*: i.e. he, too, like Aeneas, 259, 260, will be deified. Divine honors were indeed paid to Augustus, even before his death.

291 contains two statements: (1) *tum bella pōnentur* and (2) *tum aspera saecula mītēscent*. *positis* = *dēpositis*; cf. *pōnunt* = *dēpōnunt*, 173.

292. *cāna*: 'hoar-headed'; i.e. time-honored. *Vesta*: typical of family life and the domestic virtues; § 295. *Remō* . . . *Quirīnus*: tradition said that Romulus slew Remus in a quarrel, but V. pictures them as working together for Rome's good, thus implying that in the time of Augustus fraternal and civil strife is to cease.

293. *iūra dabunt*: i.e. will be supreme; cf. 264. V. usually repre

claudentur bellī portae; Furor impius intus
saeva sedēns super arma et centum vinctus aēnīs
post tergum nōdīs fremet horridus ore cruentō.

295

—Haec ait et Māiā genitum dēmittit ab altō,
ut terrae utque novae pateant Carthāginis arcēs
hospitiō Teucrīs, nē fātī nescia Didō

fīnibus arcēret. Volat ille per āera māgnum
rēmigiō ālārū ac Libyae citus adstitit ōrīs,
et iam iussa facit, pōnuntque ferōcia Poenī
corda volente deō; in primīs rēgīna quīetum
accipit in Teucrōs animum mentemque benignam.

300

At pius Aenēās per noctem plūrima volvēns,

305

sents the lawmaking power as a royal right. *ferrō . . . artīs*, 'with closely-welded bars of iron,' belongs closely with *claudentur*; the gates are awful, to be sure, but are to be securely fastened. With *compūgibus artīs* contrast *laxīs . . . compūgibus*, 122.

294. *Furor* is *impius*, as causing civil strife. *intus*: emphatic; he is no longer free to roam abroad.

295. *saeva . . . arma*: he has no more use for his weapons. *sedeō* often suggests inactivity, feebleness. *vinctus*, 'his hands bound.' *aēnīs*: i.e. enduring. *aes* is often a type of indestructibility.

296. *fremet . . . cruentō*: *Furor* is helpless to do aught save vent his rage in dread cries. 291-296, when finally interpreted, mean: In the time of Augustus there will be a return of integrity, the domestic virtues, brotherly love, and peace. *dirae . . . cruentō* refers to the closing of the temple of Janus; § 16. V. may have had in mind here some work of art.

297-304. Jupiter sends Mercury to Carthage to prepare its people to welcome the Trojans.

297. *Māiā genitum*: Mercury. For case of *Mūtā* see A. 403, a; B. 215; G. 395, and N. 1; H. 469, 2. *altō*, 'sky.'

298. *novae*: gen. sing. V. prob. had

in mind the etymology of *Carthāgō*, which = *nova civitās*. *pateant*: the agency of heaven is needed to effect this result, for, as we learn below, the founders of Carthage were treating all strangers as foes.

299. *hospitiō Teucrīs*: for constr. see on *excidiō Libyae*, 22.

300. *arcērat*, 'might try to bar.' The hist. pres. (*dēmittit*, 297) may take either primary or secondary sequence; hence *pateant*, 298, but *arcēret* here. The pres. and impf. often denote attempted action, and are then called conative pres., etc. *āera*: for form see § 90.

301. *rēmigiō ālārū*: i.e. propelled by his wings, *adstitit*, 'alights'; for tense see on *incubūere*, 84. The pres. *volat*. 300, pictures a lasting act. See § 151.

302. *iussa*: for the prtcl. as noun cf. *commissa*, 136. *pōnuntque*: for *-que* see § 200. *pōnunt* = *dēpōnunt* cf. 173.

303. *rēgīna*: Dido.

305-401. Aeneas reconnoiters. Venus, disguised as a huntress, meets him, tells him of the missing ships, and directs him how to proceed.

305. *volvēns*: sc. *animō*; cf. *corde volūtāns*, 50. *volvēns* violates the rule that the pres. prtcl. denotes only time coincident with that of the main verb; *plūrima volvēns* = the prose *cum plūrima volvisset*.

ut primum lūx alma data est, exire locōsque
explōrāre novōs, quās ventō accesserit ōrās,
quī teneant (nam inculta vidēt), hominēsne feraene,
quaerere cōstituit sociīsque exācta referre.

310 Classem in convexō nemorum sub rūpe cavātā
arboribus clausam circum atque horrentibus umbrīs
occultit; ipse ūnō graditur comitātus Achātē
bīna manū lātō crīspāns hastilia ferrō.

Cui māter mediā sēsē tulit obvia silvā
315 virginis ōs habitumque gerēns et virginis arma,
Spartānae vel quālis equōs Thrēissa fatīgat
Harpalycē volucremque fugā praevertitur Hebrum,

306. *ut . . . est* = a simple *ortā lūce*, with *cōstituit*, 309.

307. *quās . . . teneant* depends on *quaerere*, 309. *ventō*: instr. abl. with *accesserit*, which = *appulsus sit*; see on *tēlō*, 99.

308. *inculta*, 'wilderness'; for the adj. as noun see § 196, 2. *vidēt*: for scansion see § 242. *hominēsne feraene*: *-ne . . . -ne* for *utrum* or *-ne . . . an* is almost entirely confined to poetry.

309. *exācta*: lit., 'the things gathered,' i.e. the information secured.

310. *convexō nemorum*: i.e. under overarching woods; cf. 165. *cavātā*: i.e. by the action of the sea. *sub . . . cavātā* throws light on *scopulis pendentibus*, 166.

311. *clausam* gives the result of *occultit*; cf. n. on *diversōs*, 70. *horrentibus umbrīs*: cf. *horrenti . . . umbrā*, 165, with n.

312. *Achātē*: even in prose *comitārī* is often used with an abl. denoting a person which is sometimes instr., sometimes one of accompaniment. Here *comitātus* is virtually a strengthened *cum*. Note, too, that it is a pf. prtepl. of a dep. verb in full pass. sense, a use found also in prose.

313. *lātō . . . ferrō*: abl. of char.

with *hastilia*; only the heads were of iron. *crīspāns*: i.e. swinging as he walked. In 188 Achates carries the weapons; here Aeneas probably carries a second set, this expedition being fraught with greater chance of danger.

314. *cui*: with *obvia*, 'across his path.' Adjs. compounded with a prep. are often construed with the dat. *sēsē tulit*: *ferō* with a pron., pers. or reflexive, as object, often = 'go,' 'proceed.' On *sēsē tulit obvia* see also § 203.

315. *gerēns*: *gerō* and *ferō*, used with words denoting parts of the body as their objects, often = 'have' or simply 'with.' Cf. *capita . . . arborēis*, 189, and n.

316. *vel* is connected with *volō*, and so often, as here, = 'or if you like,' i.e. it is used when the difference between things is of slight consequence. *quālis*: as *antec. sc. tūlis virginis*, 'such a maiden as Thracian Harpalyce (is when she) tires.' In similes introduced by *quālis* there is usually great condensation of language. *Spartānae . . . Harpalycē* = *vel Spartānae vel Thrēissae*.

317. *volucrem . . . Hebrum*: in Gk. and Latin literature rivers are a common type for swiftness. *fugā*, 'by her fleetness,' goes with *fatīgat* also.



DIANA

namque umeris dē mōre ^{habilem} suspenderat arcum
vênātrix dederatque comam diffundere ventis,
nūda genū ^{nōdō}que sinūs collēcta fluentis. 320

Ac prior 'Heus,' inquit, 'iuvenēs, mōnstrāte, meārum
vidistis sī quam hīc errantem forte sorōrum
succinctam pharetrā et maculōsae tegmine lyncis
aut spūmantis aprī cursum clāmōre prementem.'

Sic Venus, et Veneris contrā sic filius ōrsus: 325
'Nulla tuārum audita mihi neque vīsa sorōrum,
ō—quam tē memorem, virgō? namque haud tibi vultus
mortālis, nec vōx hominem sonat; ō dea certē!
an Phoebī soror? an nymphārum sanguinis ūna?
Sis fēlix nostrumque levēs, quaecumque, labōrem 330
et, quō sub caelō tandem, quibus ōrbis in ōris
iactēmur, doceās; ignārī hominumque locōrumque
errāmus ventō hūc vāstis et fluctibus āctī;

318, 319. umeris: for case see § 140, n. vênātrix, 'in true huntress fashion'; emphatic by position. See § 206. diffundere: for mood see § 159.

320. genū: for case see § 135. sinūs . . . collēcta: for the constr. see on oculōs suffūsa, 228. The garments were gathered up to permit easy and rapid motion.

321. prior, 'taking the lead.' mōnstrāte: sc. eam (= sorōrem meam), to be gathered from the sī cl.

323. maculōsae . . . lyncis: cf. lupae . . . laetus, 275.

324. aut, unlike vel, 316, points to an important contrast, here to that between aimless wandering and eager pursuit of definite game.

325. Veneris . . . filius: pathetic; Venus's own son talks to her, yet knows her not. ōrsus: from ōrdior.

326. mihi: for case see § 121.

327. memorem: delib. subj.; see on crēdant, 218. The ancients believed that the gods took offence if addressed by wrong titles. Aeneas looks on the stranger as more than human; hence

his care as to her identity and name. For personal intercourse of the gods with men see §§ 306, 307. namque: as in 65; 'I ask you this question, for,' etc.

328. hominem: for case see § 128. The gods, try as they might, could not wholly conceal their supernatural character.

329. an . . . an: properly 'or . . . or,' but best left untranslated. They mark Aeneas's second and third attempts to find the right title for the stranger; the first is represented by virgō. Phoebī soror: Diana or Artemis, an ardent huntress; § 282. Aeneas naturally thinks of identifying with her this strange huntress, of whose supernatural character he is convinced. For the ellipsis of es in these questions see § 215.

330. fēlix, 'propitious.' The subj. here express a wish or prayer. quaecumque: sc. deūrum es.

331. tandem in questions gives an emphasis, usually of impatience or astonishment; cf. Cic., Cat. 1. 1, Quoūsq̄ue tandem, etc. ōris: cf. n. on this word, 1.

332, 333. ignārī . . . āctī: gram. in-

- multa tibi ante ārās nostrā cadet hostia dextrā.'
- 335 ✓ Tum Venus: 'Haud equidem tālī mē dignor honōre;
 virginibus Tyriīs mōs est gestāre pharetram
 purpureōque altē sūrās vincīre cothurnō.
 Pūnica rēgna vidēs, Tyriōs et Agēnoris urbem,
 sed finēs Libycī, genus intrāctābile bellō.
- 340 Imperium Dīdō Tyriā regit urbe profecta
 germānum fugiēns. Longa est iniūria, longae
 ambāgēs, sed summa sequar fastigia rērum.
 Huic coniūnx Sŷchaeus erat, dītissimus agrī
 Phoenīcum et māgnō miserae dīlēctus amōre,
- 345 cui pater intāctam dederat primisque iugārat
 ōminibus. Sed rēgna Tyri germānus habēbat
 Pygmaliōn, scelere ante aliōs immānior omnīs.

dependent, but really the reason for the appeal in *doceās*. *locōrumque*: for scansion see § 256.

334. *multa . . . dextrā*: join closely with 330-332; the whole = 'Help us . . . for if thou doest that, many a victim,' etc. Classical writers often represent the worshiper as bargaining with the gods. Cf. esp. the word *vōtum*, which denotes a gift promised to the gods on condition that they grant the worshiper's prayer. Modern parallels to this attitude are not wanting. *dextrā* is instr. abl. with *cadet*, which = *sternētur* or *occidētur*; see on *accesserit*, 307.

335. *honōre*: why abl.?

336, 337. *virginibus . . . cothurnō*: Venus means, 'No goddess am I, only a simple Tyrian maid.'

338. *Pūnica*: the name is thought of as familiar to Aeneas; so also *Libycī*, 339.

339. With *finēs* sc. *sunt*. *genus . . . bellō* is in appos. with *Libycī*. A more accurate expression would be *sed finēs Libycōrum, generis intrāctābilis bellō*. 338, 339 answer the question of 331.

340. 340-368 explain how it is that Tyrii are dwelling in domains belonging to the Libyci. *Tyriā . . . urbe*:

Tyre itself. *regit*, 'wields'; lit., 'directs.'

341. *iniūria*, '(the story of) her wrongs.'

342. *summa . . . fastigia rērum*: i.e. the main points of the story. *fastigium* properly = 'a gable end,' but is used fig. as we use 'pinnacle.' V. thinks of some points of the story as standing out as roof tops stand above the ground.

343. *huic . . . erat*: pathetic, 'she once had.' *dītissimus agrī*: cf. *dīves opum*, 14, with n.

344. *miserae*, 'by his hapless wife'; for case see § 121.

345, 346. *intāctam*, 'in her maiden bloom.' *primis . . . ōminibus*: freely, 'for the first time in wedlock.' Since the Romans regularly consulted the omens in connection with marriage, as on all other important occasions, *prima ōmina*, reinforced by the context, may stand for 'a first marriage.' The abl. is instr. Note the parallelism. *Tyri* justifies the n. on *Tyriā urbe*, 340.

347. *ante . . . omnīs*: a strong expression, due to a combination of *ante omnis aliōs immānis* and *aliis omnibus immūnior*.

Quōs inter medius vēnit furor; ille Sychaeum
 impius ante ārās atque aurī caecus amōre
 clam ferrō incautum superat sēcūrus amōrum 350
 germānae factumque diū cēlāvit et aegram
 multa malus simulāns vānā spē lūsit amantem.
 Ipsa sed in somnīs inhumātī vēnit imāgō
 coniugis ōra modīs attollēns pallida mīris;
 crūdēlis ārās trāiectaque pectora ferrō 355
 nūdāvit caecumque domūs scelus omne retēxit;
 tum celerāre fugam patriāque excēdere suādet
 auxiliumque viae veterēs tellūre recludit
 thēsaurōs, ignōtum argentī pondus et aurī.
 Hīs commōta fugam Dīdō sociōsque parābat. 360
 Conveniant, quibus aut odiū crūdēle tyrannī

348. **quōs**: i.e. Dido, Sychaeus, and Pygmalion. A pl. word referring thus to persons of different sexes is regularly masc. For position of *inter* see §210. **medius**=an adv.; after *inter* it is really pleonastic. For *Sychaeum* after *Sychaeus*, 343, see §251.

349. **ante ārās** stands far from its verb, and next to *impius* for the sake of effect. The place of the crime, an altar, a place of sanctuary, adds to its wickedness in Gk. and Roman feeling. For the pl. *ārās* see §175.

350. **amōrum**: obj. gen. with *sēcūrus*, which=*immemor*.

352. **multa . . . simulāns** gives the means of *lūsit*. Pygmalion invented many stories to account for the absence of Sychaeus. In *malus simulāns* note the juxtaposition of cause and effect; §212.

353. **ipsa . . . imāgō**, 'nothing less than the very semblance.' The words are emphasized by their separation; §205. **sed**, like *et*, is often postpositive in poetry; §209. **inhumātī**: an important word. The spirits of the unburied dead, it was thought, were not admitted to the underworld. They were forced

to wander about the Styx, the boundary line of that world, for 100 years, or until the body was duly buried. The spirits of those who died by violence hovered about the scene of the crime until due burial was given to the body. Pygmalion's failure to bury Sychaeus thus aggravated his crime.

354. **modīs . . . mīris**, 'strangely'; join with *pallida*.

355. **crūdēlis**: a fine epithet; the altar is called cruel because it did not prevent the crime.

356. **caecum**, 'hidden'; the word often thus='unseen' rather than 'unseeing.' **domūs** locates the *ārās* of 349.

357. **celerāre** and **excēdere** depend on *suādet*, which practically = *iubet*; see §167. Sc. *eam* = *Dīdōnem* as subject, and see on *vivere*, 218. With *celerāre fugam* cf. *mātūrāte fugam*, 137.

360. **parābat**: note the tense, 'set about preparing.'

361. **odium crūdēle**, 'relentless hatred,' the sort of hatred which would have led them to work his ruin had they been able. *crūdēle* is emphasized by its position next to *tyrannī*. The

aut metus ācer erat; nāvīs, quae forte parātae,
corripiunt onerantque aurō; portantur avārī
Pygmalīōnis opēs pelagō; dux fēmina factī.

365 Dēvēnēre locōs, ubi nunc ingentia cernēs
moenia surgentemque novae Carthāginis arcem,
mercātique solum, factī dē nōmine Byrsam,
taurīnō quantum possent circumdare tergō.

Sed vōs quī tandem quibus aut vēnistis ab ōris
370 quōve tenētis iter?' Quaerentī tālibus ille
suspīrāns īmōque trahēns ā pectore vōcem:

16 'Ō dea, sī primā repetēns ab orīgine pergam
et vacet annālīs nostrōrum audire labōrum,
ante diem clausō compōnet Vesper Olympō.

375 Nōs Trōiā antīquā, sī vestrās forte per āurīs

conduct of a *tyrannus* is usually such as to inspire *crūdēle odium*.

362. ācer, 'harrowing.'

363. avārī carries us back to *aurī* . . . *amōre*, 349. The thought is: he committed murder in his greed, and yet his greed was balked, and by a woman, too.

364. Pygmalīōnis is sarcastic, 'that Pygmalion fondly thought his own.' opēs = *aurō*, 363. pelagō: abl. of the route; § 146. dux . . . factī: a famous phrase.

365. locōs: for case see § 127.

366. novae . . . Carthāginis justifies the n. on *novae*, 298.

367. factī: from *factum* (§ 196, 1); it is explained by the next vs. Byrsam, '(called) Byrsa.' The Carthaginians called their citadel *Bosra*. This the Greeks made into *Byrsa*, a name identical with the common noun *byrsa*, 'a hide.' Out of the confusion of these words arose the story of the text.

368. quantum possent: O. O. The Tyrians said to the Libyans: *solum* (ground) *mercābimur quantum possumus*, etc. The story was that they cut the hide into thin strips out of which they

made a rope long enough to enclose a large district.

369, 370. vōs: emphatic. The thought is: 'but leaving now these matters and coming to you yourselves.' *vōs* includes Achates; cf. n. on *vestrās*, 140. With *quī* sc. *estis*; cf. the ellipsis of *es* in 329. aut . . . -ve: the Romans usually separated questions by *aut*, -ve, or *vel*. tālibus (sc. *verbis*): join with *quaerentī*, and with that word sc. *ait* or *respondet*.

372. dea: he still believes her divine in spite of 335-337.

373. vacet: sc. *tibi*, 'you should have leisure'; the verb is *impers*.

374. ante, 'ere my tale is done.' clausō . . . Olympō, 'will close the gates of Olympus and lay the day to rest.' To Gk. and Roman poets the sky is a palace; out of its gates the day issues in the morning, to return within them at night. *compōnere* is often used of preparing a body for burial, then of the actual burial; note then the figure here. The indic. *compōnet* expresses the certainty of the result under the assumed circumstances, *sī* . . . *vacet*.

375. nōs balances *vōs*, 369; join with it *vectōs*, 376. *vestrās* (cf. 140) must

Trōiae nōmen iit, dīversa per aequora vectōs
forte suā Libycīs tempestās appulit ōrīs.

Sum pius Aenēās, raptōs quī ex hoste Penātīs
classe vehō mēcum, fāmā super aethera nōtus;
Italiam quaerō patriam et genus ab Iove summō.

381

Bis dēnis Phrygium cōnscendī nāvibus aequor,
mātre deā mōnstrante viam, data fāta secūtus;
vix septem convulsae undīs Eurōque supersunt;
ipse ignōtus, egēns Libyae dēserta peragrō,

Eurōpā atque Asiā pulsus.' Nec plūra querentem
passa Venus mediō sīc interfāta dolōre est:

385

'Quisquis es, haud, crēdō, invīsus caelestibus aurās
vītālīs carpis, Tyriam quī advēneris urbem;
perge modo atque hinc tē rēgīnae ad līmina perfer.

mean 'yours and those of your fellow-citizens.' *per aurīs . . . iit* = the more common but less picturesque *vēnit ad aurīs*. The *sī* cl. is the prot., not to *appulit* but to some thought to be supplied, like *Trōiam dīcō*, 'I mention Troy, as a means of identifying myself, on the chance that,' etc.

377. *forte suā*: freely, 'by the merest accident.' Aeneas wants to emphasize the fact that he has no designs on the people of Libya. *ōrīs*: case?

378, 379. *sum . . . nōtus*: V. is here making Aeneas imitate the frankness of speech that marks the Homeric heroes; Achilles calls himself 'the bravest of the Greeks.' *Penātīs . . . vehō*: see on *deōs*, 6. *fāmā . . . nōtus*: stronger than *fāmam quī terminet astrīs*, 287. For the form *aethera* cf. n. on *āera*, 300.

380. *patriam*: i.e. where my fathers used to dwell. According to tradition, Dardanus, the founder of Troy, came from Italy. *genus . . . summō* is explained by the n. on *genus invīsum*, 28.

381. *bis dēnis*: in expressions of multiplication the distributive numerals are used, by reason of the idea of repetition involved. *Phrygium . . . aequor*

=the sea near Troy. See on *Phrygiās*, 182. *cōnscendī*: the ancients thought of the sea as higher than the land.

382. *mātre deā*: Venus. This scene in which Aeneas unknowingly tells the story of his sorrows to his mother, who knows them all, is finely conceived. Cf. 325, with n. For *deā*=an adj. cf. *rēgīna*, 273. *fāta*: Aeneas speaks of himself as V. spoke of him in 2, *fātō profugus . . . vēnit*.

383. *vix*: join with *supersunt*. *Eurō* is used like *Austrīs*, 51; see n. there.

384. *Libyae . . . peragrō*: he had just learned this from Venus, 339. *dēserta*, 'wastes,' is stronger than *inculta*, 308. Cf. also § 196.

385, 386. *nec . . . passa . . . interfāta . . . est*: a prose writer would have said, *nec . . . passa est, sed interfāta (est)*. For the acc. *plūra* see § 130.

388. *carpis*: freely, 'breathe.' *carpō* is used (1) of plucking flowers, etc., (2) fig. of enjoying kisses, pleasures, etc. In (2) the thought is that of laying hold on quickly ere it is too late; so probably here *carpis* is meant to suggest the quick coming and going of the breath. *advēneris*: subj. in causal rel. cl.

389. *modo*: often used as we use 'just' or 'only' with the imper.

390 Namque tibi reducēs sociōs classemque relātā
 nūntiō et in tūtum versā Aquilōnibus āctam,
 nī frūstrā augurium vānī docuēre parentēs.
 Aspice bis sēnōs laetantīs agmine cūcynōs,
 aetheriā quōs lāpsa plagā Iovis āles apertō
 395 turbābat caelō; nunc terrās ōrdine longō
 aut capere aut captās iam dēspectāre videntur:
 ut reducēs illī lūdunt stridentibus ālīs
 et coetū cūcūxere polum cantūsque dedēre,
 haud aliter puppēsque tuae pūbēsque tuōrum
 400 aut portum tenet aut plēnō subit ōstia vėlō.
 Perge modo et, quā tē dūcit via, dīrige gressum.'

390. **namque**: elliptical again, 'I, speak thus confidently, for.' **reducēs** . . . **relātā**, 'the return of thy comrades and the escape of thy fleet.' *Sc versis Aquilōnibus*, 391. = 'by a change in the wind.' See on *mōtos* . . . *fluctūs*, 135. With *relātā* sc. *ab altō ad terram*.

392. **nī**: the supposition is plainly meant to be regarded as utterly groundless; prose would use *nisi forte*. **vānī** = an adv., 'lyingly,' i.e. with deliberate intent to deceive. With *docuēre* sc. *mē*. **parentēs**: Venus keeps up the fiction of 335-337.

393. **bis sēnōs**: cf. *bis dēnis*, 381, and n. The number is that of the missing ships. **laetantīs agmine**: i.e. clustering joyously together. This is the most important touch in the description.

394-396. **Iovis āles**: the eagle, often pictured on coins as holding a thunderbolt. **apertō** . . . **caelō**: as in 155. **nunc** is related to *turbābat*, as *nunc*, 240, is to *sōlābar*, 239. **terrās** . . . **capere**, 'to be alighting,' to be coming safely to earth; hence *captās* . . . *dēspectāre* = 'to be looking down on the swans that have already alighted.' **videntur** is true pass. of *videō*, i.e. it does not = 'seem.' Render, 'one sees that they are alighting,' etc.

397. **reducēs**: i.e. from their flight before the eagle, 364.

398. **et** . . . **dedēre**: freely, 'having swept round the sky together with joyous cries.' Logically, *cantūs dedēre* is subordinate to *cūcūxere*, being in effect an adv. phrase. Latin poetry, however, often prefers coördination to subordination. Contrast n. on *submersās obrue*, 69. For *cantūs dedēre* see also § 202.

399. **haud aliter** = *sic*; a case of litotes. See on *nōn similī*, 136. **pūbēs** . . . **tuōrum**: for case of *tuōrum* see § 111. Since *pūbēs* = 'adults,' esp. men of fighting age, *pūbēs* . . . *tuōrum* = 'your warrior followers.' *iūvenēs* and *iūventūs* are similarly used.

400. **portum tenet** corresponds to *terrās* . . . *capere*, *subit ōstia* to *captās* . . . *dēspectāre*, 395, 396. 393-400 throw interesting light on Roman augury. The swans correspond to the ships, the eagle to the storm, the *apertum caelum* to the open sea, the *terrae* to the *portus*. Lately the swans were flying before the eagle as the ships were driving before the storm. Since the past experience of the ships and the swans is identical, one may assume, the argument runs, a similar correspondence between their present and their future fates. The swans are now safe; joy has followed fear. So it is with the ships.

Dixit et āvertēns roseā cervīce refulsit,
 ambrosiaequē comae dīvinum vertice odōrem
 spīrāvēre; pedēs vestis dēfluxit ad īmōs,
 et vēra incessū patuit dea. Ille ubi mātrem
 agnōvit, tālī fugientem est vōce secūtus:
 ‘Quid nātum totiēns, crūdēlis tū quoque, falsīs
 lūdis imāginibus? cur dextrae iungere dextram
 nōn datur ac vērās audīre et reddere vōcēs?’
 Tālibus incūsāt gressumque ad moēnia tendit.
 At Venus obscurō gradientis āere saepit
 et multō nebulae circum dea fūdit amictū,
 cernere nē quis eōs neu quis contingere posset
 mōlīrīve moram aut veniendī poscere causās.
 Ipsa Paphum sublīmis abit sēdēsque revisit
 laeta suās, ubi templum illī centumque Sabaeō
 tūre calent ārae sertisque recentibus hālant.

406

416

417

402-417. Venus leaves Aeneas, revealing her divine character as she goes. Aeneas moves on to Carthage, Venus making him and Achates invisible.

402. āvertēns: see on āvertit, 104. roseā: roseus in poetry often = a strengthened pulcher. In prose cervix is used chiefly in the pl.

403. dīvinum . . . odōrem: classical poets often associate the idea of fragrance with that of the presence of a deity. For the acc. odōrem see § 132.

404. pedēs . . . īmōs: contrast 320. Statues regularly show goddesses in long, flowing robes.

405. vēra . . . dea: pred. nom. to patuit, which = ostenta est, ‘was revealed a very goddess.’ See on accesserit, 307. With incessū cf. incēdō, 46, and n. dea. Ille: for the hiatus see § 257.

407, 408. totiēns, ‘time and again’; see on tot, 204. There is nothing in the Aeneid itself to justify this reproach. tū quoque: i.e. like the other gods. falsis . . . imāginibus, ‘by misleading guises,’ i.e. by assuming forms that mislead. imāgō = ‘a counterfeit presentment’ of anything; Venus had

lately played the rôle of a huntress. dextrae . . . dextram: sc. proper forms of manus; this omission is common in prose. For dat. dextrae see § 124.

409. vērās . . . vōcēs: i.e. to speak and reply without disguise. vērūs is opposed to falsis, 407. Had Aeneas known that he was talking to his mother his words would have been far different.

411. obscurō: properly ‘dark,’ but here ‘obscuring’; the āer is described in terms of its own effects; § 194. V. borrowed this device of an enveloping cloud from Homer. gradientis: sc. eōs.

412. circum . . . fūdit: tmesis; § 211. dea: in appos. with Venus, 411. Its unexpected introduction in this late place gives it a strong rhetor. emphasis; render ‘by her goddess power.’ Cf. § 207. In 411, 412 we have parallelism.

413. contingere: here in its primitive sense of ‘touch,’ ‘lay hands on.’

415. sublīmis = an adv., ‘through the air.’

416. laeta: contrast tristior, 228. She had received fresh assurances from

Corripuere viam intereā, quā sēmita mōnstrat.

Iamque ascendēbant collem, quī plūrimus urbī

420 imminet adversāsque aspectat dēsuper arcēs.

Mīrātur mōlem Aenēās, māgālia quondam,

mīrātur portās strepitumque et strāta viārum.

Instant ārdentēs Tyriī, pars dūcere mūrōs

mōlirique arcem et manibus subvolvere saxa,

425 pars optāre locum tēctō et conclūdere sulcō;

18 ✓ iūra magistrātūsque legunt sānctumque senātum;

hīc portūs aliī effodiunt, hīc alta theātrī

fundāmenta locant aliī immānīsq̄ue columnās

rūpibus excidunt, scaenīs decora alta futūrīs:

Jupiter, 257-296, and had herself declared the safety of Aeneas's fleet, 393-400. *illi* = *Venerī*; sc. *est*. *centum*: often, as here, of an indefinitely large number. *Sabaeō*: i.e. Arabian. To the Romans Arabia was a land of fabulous wealth, rich in gold, silver, ivory, and perfumes. The last are still famous.

418-440. From a high hill Aeneas and Achates gain a view of Carthage and its busy people.

418. *corripuere viam*, 'they pressed quickly forward': see on *rapuit* . . . in *fōmite*, 176. *viam* is the way in general, *sēmita* is the actual path followed.

419. *plūrimus*=an adv., 'with huge bulk.'

420. *adversās*: freely, 'that face it'; see on *adversū*, 166.

421. *mōlem*, 'the mass (of buildings),' i.e. the stately structures. *māgālia*, 'mere huts.' The word gives V.'s own thoughts. Note the alliteration in this vs.

422. *mīrātur*: the repetition pictures the variety of impressions which crowd all at once upon Aeneas. Cf. §265. *strāta viārum*, 'the paved streets'; see §197. V. has in mind the conditions of life in Rome. Its noise and bustle are often mentioned by Roman writers; its streets were well paved.

423-425. *pars* . . . *pars*: in distrib-

utive appos. with *Tyrū*. *dūcere mūrōs*: cf. *Caes. B. G. i. 8 mūrū . . . fossamque perdūcit*. For the infin. see §164. *subvolvere*, 'to roll up,' i.e. to their places in the *mūrī* or the *arx*. Compounds of *sub* often denote motion from a lower to a higher level. *tēctō*: dat. of purpose; §123. *sulcō*: the trench for the foundations.

426. *legunt*, to our feeling, fits its two nearer objects, but not the other, *iūra*; modern grammarians call this zeugma. A Roman, reading the vs. straight ahead as a whole, would not be sensible of any impropriety. The vs. means that the Tyrians have a complete government. It seems out of place, however, between 425 and 427, which are closely allied in theme.

427. *portūs*: Carthage had two harbors, both artificial. *alta*, 'deep' and so strong, solid. *theātrī*: V. is describing Carthage in terms of the developed city of his own times, in which a theater was accounted a necessity, second in importance only to the Forum.

429. *scaenīs* . . . *futūrīs*, 'lofty ornaments of the stage that is to be.' For case of *scaenīs* see §120 or §123: for meaning see on *silvis* . . . *coruscīs*, 164. The repetition of *alta* after 427 is effective; the foundations go down deep, the columns rise equally high in air.

quālis apēs aestāte novā per flōrea rūra
 exercet sub sōle labor, cum gentis adultōs
 ēdūcunt fētūs, aut cum līquentia mella
 stīpant et dulcī distendunt nectare cellās
 aut onera accipiunt venientum aut agmine factō
 ignāvum fūcōs pecus ā praesaepibus arcent;
 fervet opus, redolentque thymō frāgrantia mella.
 ‘Ō fortūnātī, quōrum iam moenia surgunt!’

430

Aenēās ait et fastīgia suspicit urbis.

Infert sē saeptus nebulā (mīrābile dictū)
 per mediōs miscetque virīs neque cernitur ūllī.

435

440

Lūcus in urbe fuit mediā, laetissimus umbrae,
 quō primum iactātī undīs et turbine Poenī
 effōdēre locō sīgnum, quod rēgia Iūnō
 mōnstrārat, caput ācris equī; sic nam fore bellō

430-432. *quālis . . . exercet*, ‘such labor is theirs as tries to the utmost,’ etc. See on *quālis*, 316. *gentis . . . fētūs*: some see a ref. to the swarming of the bees, others to the efforts made to teach the young to fly and to gather honey.

434. *venientum*: i.e. of those that come to the hive from time to time. This use of a pres. prtcpl. as equivalent to a noun, or an antec. plus a rel. cl. belongs largely to poetry and postclassical prose; it is found chiefly with the pl. *agmine factō*: see on *velut agmine factō*, 82. Here we have actual warfare: hence *velut* would be inappropriate.

436. *redolent . . . frāgrantia*: the words go closely together, ‘are redolent with the fragrance of.’ 430-436 correspond, in whole and in detail, to 423-429. The comparison involves two points: (1) ceaseless activity, (2) multiplicity of tasks. Each half has seven vs.; *quālis . . . labor* corresponds to *instant . . . Tyrū, cum gentis . . . frāgrantia mella* to *pars dūcere . . . futuris*.

437. *ō . . . surgunt*: as has been well said, ‘The want of a city is the keynote of the Aeneid.’ Cf. Aeneas’s

words, 204-207, Venus’s contrast of Antenor’s lot with that of Aeneas, 211-253. Jupiter’s assurance, 258, and 4-7, esp. *dum conderet urbem*.

438. *suspicit*, ‘looks up at’; cf. n. on *subvolvere*, 424. We infer that Aeneas has left the hill, 419; see § 225.

439. *saeptus nebulā*: cf. *obscurō . . . saepsit*, 411. *mīrābile dictū*: cf. *miserābile visū*, 111, with n.

440. *miscet*: sc. *sē* from the preceding vs. *virīs*: for case see § 124. *ūllī*: for case see § 121. The constr. is easy here, since *cernitur* practically = *appāret*.

441-493. Aeneas comes to a grove in the heart of the city. Here, in Juno’s temple, he sees a series of pictures detailing the course of the Trojan war.

441. *umbrae*: with *laetissimus*, which = *plēnissimus*; see § 116.

442-444. *quō . . . locō* = *ubi*. *primum* belongs with *effōdēre*; it implies that they dug fruitlessly in other places. *iactātī* = *postquam iactātī sunt*. *undis et turbine*: cf. *undis Eurōque*, 383. *quod . . . mōnstrārat*, ‘of whose existence Juno had told them,’ in some oracular utterance, perhaps. *mōnstrā-*

- 445 *ēgregiam et facilem victū per saecula gentem.*
Hīc templum Iūnōnī ingēns Sīdōnia Dīdō
condēbat, dōnīs opulentum et nūmine dīvae,
aerea cui gradibus surgēbant līmīna nexaeque
aere trabēs, foribus cardō strīdēbat aēnīs.
- 450 *Hōc prīmum in lūcō nova rēs oblāta timōrem*
lēniit, hīc prīmum Aenēās spērāre salūtem
ausus et adflīctīs melius cōnfīdere rēbus.
Namque sub ingentī lūstrat dum singula templō
rēgīnam opperiēns, dum, quae fortūna sit urbī,

rat must not be taken too lit. For Juno's interest in Carthage see 15-18. *equī*: the head of a horse was common on Carthaginian coins. *crer ecus* often = 'a charger,' 'war horse' *sic*, 'on this condition,' i.e. *sī capiat . . . effōdissent*. *fore* depends on *dixerat*, to be supplied out of *mōnstrārat*. *bellō ēgregiam*: cf. *bellō . . . superbum*, 21.

445. *facilem victū*, lit., 'easy in respect of sustenance,' i.e. easily sustained, wealthy. *facilī* ('easily-gained') *victū* would be a more natural phrase, but would not so neatly balance *bellō ēgregiam*. *victū* is the noun, as in 214. For military prowess and wealth as the characteristics of Carthage see 14.

446. *Sīdōnia*: since Tyre and Sidon were the chief cities of the Phoenicians, before Carthage was built, *Sīdōnius* and *Tyrius* often = 'Phoenician.' V. uses them also as = 'Carthaginian'; cf. 12, and n. on *Tyriās*, 20. For the various names for one people (cf. too *Poenī*, 442), see § 181.

447. *dōnīs . . . nūmine dīvae*: the two ideas were closely associated in Roman thought. The gifts were there either in payment of favors already received from Juno, or as a means of putting the goddess under obligations and so inducing her to grant further blessings. See on *multa . . . dextrā*, 334.

448. *cui*: dat. of interest, § 120, the temple being personified. *cui . . . trabēs* = 'whose rising steps were crowned

by,' etc. *nexae . . . aere* is parallel to *aerea*, 448, and *aēnīs*, 449, and so must itself = 'brazen.' Lit. it = 'fastened together (i.e. strongly fashioned) of bronze,' *aere* being abl. of material. The *trabēs* are the jambs, made of plates of brass closely riveted together. For scansion of *-que* see § 256.

449. *foribus . . . aēnīs*: i.e. the doors with their grating hinges were of bronze. The pl. *foribus* is natural, since Roman doors were usually in two leaves. *foribus* may be either local abl. or causal abl. *cardō*: see Vocab.; for the sing. see § 172. *strīdēbat* emphasizes the size of the doors, which makes it impossible to open or close them without noise.

450. *oblāta*: sc. *eī* = *Aenēae*, 'greeting his eyes.' *timōrem*: his anxiety as to his reception by the Carthaginians.

452. *adflīctīs . . . rēbus*, 'to put surer trust in his shattered fortunes,' i.e. to feel that, adverse as fortune had hitherto been, he was after all a man destined to better things. For case of *rēbus* see A. 431, and N.; B. 219, 1, and a; G. 401, N. 6; H. 476, 3.

453. *sub . . . templō*: from these words we infer that Aeneas has stepped within the temple; see § 225. *singula*, 'the various sights.'

454. *rēgīnam opperiēns* seems hardly consistent with 389 (see § 49), nor does V. tell us how Aeneas knew that the queen was to come to the temple. *quae*

artificumque manūs intrā sē operumque labōrem 455
 mīrātur, videt Īliacās ex ōrdine pūgnās
 bellaque iam fāmā tōtum vulgāta per orbem,
 Atrīdās Priamumque et saevum ambōbus Achillem.
 Cōstitit et lacrimāns 'Quis iam locus,' inquit, 'Achātē,
 quae regiō in terrīs nostrī nōn plēna labōris? 460
 Ēn Priamus! sunt hīc etiam sua praemia laudī,
 sunt lacrimae rērum et mentem mortālia tangunt.
 Solve metūs; feret haec aliquam tibi fāma salūtem.'
 Sic ait atque animum pīctūrā pāscit inānī
 multa gemēns largōque ūmectāt flūmine vultum. 465
 Namque vidēbat, utī bellantēs Pergama circum
 hāc fugerent Grāī, premeret Trōiāna iuventūs,
 hāc Phryges, instāret currū cristātus Achillēs.

. . . **urbī**: Aeneas's thoughts turn to the future of Carthage; its present magnificence is an earnest of greater things to come. In 455 his thoughts come back to his surroundings.

455. manūs: not the hands themselves, but the product of the hands, 'handiwork,' 'skill.' **intrā sē** = *sēcum* or *tacitus*. **operum**: subjective gen., 'the toil occasioned by the work they had wrought.'

456. ex ōrdine: briefly put for *ex ōrdine expressūs*.

458. saevum . . . Achillem: for his hostility to Troy cf. *rēliquiūs . . . Achillī*, 30. In consequence of a quarrel with Agamemnon, the leader of the Grecian host, Achilles refrained from fighting for some days, during which the Greeks suffered grievous losses.

459. cōstitit: he had been moving about hitherto. See on this word in 187. **lacrimāns**: the Greeks and the Romans saw nothing unmanly in the free expression of emotion. **Achātē**: for form, see § 94.

461. ēn: regularly without influence upon the constr. **sua** apparently violates the rule that the reflexives stand only in the pred., referring back to the

subject. Logically, however, *sunt . . . laudī* = *hīc etiam sua praemia habet laus*. Similar clauses are common, even in prose. **laudī**: here, that which begets praise, 'merit'; § 186. So *culpa* often = 'misconduct.'

462. lacrimae . . . tangunt: sc. *etiam hīc* from 461; 'even here tears are the standing tribute to misfortunes and man's lot touches man's heart.' *rērum* is possessive gen. with *sunt*, the lit. sense being, 'tears belong to,' i.e. are accorded to.

463. metūs: cf. *timōrem*, 450, with n. Aeneas is talking as much to cheer himself as to comfort Achates. **aliquam**, 'some measure of.' Full safety was to be theirs first in Italy.

464. pīctūrā . . . inānī: instr. abl. Note the juxtaposition of contrasts in *pāscit inānī* (§ 212); food usually consists of things substantial. Paintings belong to an age later than Homer; see on *ancora*, 169.

465. multa: for case see § 130.

466. utī, 'how.' **circum**: for position see § 210.

467, 468. hāc . . . hāc = the commoner *hāc* (*parte*) . . . *illūc*. **premeret**: sc. *eōs* = *Grāiōs*. **iuventūs** = *pūbēs*. 399.

Nec procul hinc Rhēsī niveīs tentōria vēlīs
 470 agnōscit lacrimāns, primō quae prōdita somnō
 Tȳdīdēs multā vāstābat caede cruentus,
 ārdentisque āvertit equōs in castra, priusquam
 pābula gustāssent Trōīae Xanthumque bibissent.
 Parte aliā fugiēns āmissis Trōilus armīs,
 475 infēlīx puer atque impar congressus Achillī,
 fertur equīs currūque haeret resupīnus inānī,
 lōra tenēns tamen; huic cervīxque comaeque trahuntur
 per terram, et versā pulvīs inscribitur hastā.
 Intereā ad templum nōn aequae Palladis ībant
 480 crīnibus Īliades passīs peplumque ferēbant

Phryges: note the variety (§ 181), *Phryges* after *Trōiāna iuventūs*, *Achillēs* after *Grāi*. Achilles, foremost champion of the Greeks, stands for the Greeks in general. **cristātus:** V. is thinking of Homeric passages in which ref. is made to the waving plumes of the warriors' helmets as one source of the terror they inspired in their foes.

469. niveīs . . . vēlīs, 'white-canvassed,' involves another anachronism. For case see on *praestantī corpore*, 71.

470. primō . . . somnō may be either temp. or instr. abl.; the attack took place on the very night of his arrival.

471. vāstābat: note the tense. In 466-493 the impf. and the hist. pres. picture the scenes actually represented in the paintings. **cruentus:** for position see § 205.

472, 473. ārdentīs: cf. *ācris*, 444. **āvertit:** the pf. shows that the poet is telling a story independent of the picture, not describing what Aeneas saw. **castra:** sc. *sua*. **priusquam . . . bibissent:** the cl. expresses purpose, 'to keep them from,' etc. Rhesus came from Thrace to help the Trojans. An oracle had declared that Troy could never be taken if his horses tasted the grass and the waters of the Trojan plain; hence the attack by Diomedes. The cl. gives a statement by V. himself

this point could not have been represented in the painting. **Xanthum:** like the Simois, 100, a river of Troy.

474. parte aliā throws light on the constr. of *hūc . . . hūc*, 467, 468.

475. impar = cum ('although') *impar esset*; cf. n. on *aeger*, 208. The thought in *atque . . . Achillī* is really subordinate to that in *infēlīx*, being in effect a causal cl.

476. currū: perhaps dat. with *haeret*; § 124. Others take it as local abl.

477. huic: for case see on *cui*, 448.

478. versā, 'trailing.' Troilus was killed as he stood in his chariot, holding the reins in his left hand and his spear poised in his right. In death he still holds the spear so that the butt of it makes lines in the dust as his body is dragged along by the horses. **pulvīs:** for scansion see § 242.

479. intereā: i.e. while the events of 467-478 were taking place. **nōn aequae** describes Pallas from the point of view of the Trojans.

480. crīnibus . . . passīs (pandō): a standing token of grief among women; at such times men let their hair and beards grow. **peplum:** as offering to the goddess. The Athenians annually adorned the statue of Pallas with a splendid peplus, on which were wrought the great deeds of the goddess.



AN AMAZON

suppliciter tristēs et tūnsae pectora palmīs;
dīva solō fīxōs oculōs āversa tenēbat.

Ter circum Īliacōs raptāverat Hectora mūrōs
exanimumque aurō corpus vēndēbat Achillēs.

Tum vērō ingentem gemitum dat pectore ab imō, 485
ut spolia, ut currūs utque ipsum corpus amīcī
tendentemque manūs Priamum cōspexit inermīs.

Sē quoque prīcipibus permixtum agnōvit Achīvīs
Ēōāsque aciēs et nigrī Memnonis arma.

Dūcit Amāzonidum lūnātīs agmina peltīs 490
Penthesilēa furēns mediīsque in mīlibus ārdet,
aurea subnectēns exsertae cingula mammae,
bellātrīx, audetque virīs concurrere virgō.

481. *tūnsae . . . palmīs*: for constr. see §186; for force of *tūnsae* see §171.

482. *dīva*: advers. asynd.; they were doing all they could to propitiate the goddess, but she remained unmoved. This picture of the appeal to Pallas is in place after the three accounts of reverses suffered by the Trojans, 468-478.

483. *raptāverat*: the pluperfect sets forth something which had occurred prior to the past moment seized by the painter, represented by *vēndēbat*, 484; see on *vāstābat*, 471. The body was represented in the picture, no doubt, as badly mangled.

484. *vēndēbat*: Priam, guided by Mercury, went by night to Achilles to ransom Hector's body.

485. *gemitum dat*: for the phrase see §202.

486. *ut . . . ut . . . ut*: see on the triple *ubi*, 99, 100.

487. *inermīs*: in all ages suppliants have been unarmed.

488, 489. *prīcipibus*: for case see §124. *Ēōās . . . arma*: parallelism; §222. The ref. is to the Ethiopians of India, who, under their chief Memnon, came to Troy.

490. *lūnātīs . . . peltīs*, 'the crescent-shielded lines.' The Amazons fought for Troy. The cultured Roman reader would remember that Achilles slew both Memnon and Penthesilea.

491. *furēns*: i.e. full of martial fury. *furō* and *furor* always denote strong feeling, often, too, lack of self-control. The nature of the feeling must be determined from the context.

492. *aurea . . . mammae*, 'a golden girdle bound 'neath her bared breast.' How lit.? *exsertae*: i.e. of the folds of her garments.

493. *bellātrīx*: for position see §206, and cf. that of *vēnātrīx*, 319. *concurrere*: a military word, 'to meet the shock of.' Note juxtaposition of contrasts in *concurrere virgō*. For case of *virīs* see §124. The allit. *virīs . . . virgō* emphasizes an already strong vs. In 466-493 we have eight pictures, arranged in pairs: (1) a Trojan victory, 467. (2) a Gk. victory, 468; (3) the death of Rhesus, 469-473, (4) the death of Troilus, 474-478; (5) the appeal to Pallas, 479-482, (6) the appeal to Achilles, 484-487; (7) Memnon's fight, 489, (8) Penthesilea's bravery. Only the first picture could stir any feelings other than those of sorrow in a Trojan heart.

Haec dum Dardaniō Aenēae mīranda videntur,
 495 dum stupet obtūtūque haeret dēfixus in ūnō,
 rēgīna ad templum, fōrmā pulcherrima Dīdō,
 incessit, māgnā iuvenum stipante catervā.
 Quālis in Eurōtae rīpīs aut per iuga Cynthī
 exercet Dīāna chorōs, quam mīlle secūtāe
 500 hinc atque hinc glomerantur Orēades,—illa pharetram
 fert umerō gradiēnsque deās superēminet omnīs;
 Lātōnae tacitum pertemptant gaudia pectus,—
 tālis erat Dīdō, tālem sē laeta ferēbat
 per mediōs instāns operī rēgnisque futūrīs.
 505 Tum foribus dīvae, mediā testūdine templī,
 saepta armīs soliōque altē subnīxa resēdit.
 Iūra dabat lēgēsque virīs operumque labōrem
 partibus aequābat iūstīs aut sorte trahēbat,

494-519. Dido enters the temple, followed soon by a delegation containing members from all the missing ships.

494. **Dardaniō**: a very appropriate epithet for Aeneas now, when his heart is racked by Trojan memories. As a Trojan he has good reason to take a deep interest in the pictures. **Aenēae**: in part with *mīranda*, in part with *videntur*, which is a true pass., as in 396.

496. **fōrmā pulcherrima**: cf. 72. V. is fond of sup. adj. with proper names.

497. **incessit**: cf. *incēdō*, 46, with n., *incessū*, 405.

498, 499. **quālis . . . chorōs**: for the form of the comparison cf. 316, 430, with notes. **mīlle**: used like *centum*, 416.

500, 501. **hinc atque hinc**: cf. 162 *illa . . . umerō*: see on *Phoebī soror*. 329. Cf., too, the description of Venus, 318. **deās**: the *Orēades*. For the Nymphs see §§ 290, 291. **superēminet**: V. is following a passage in Homer. The Greeks regarded tallness as an essential element of beauty.

502. **Lātōnae**: mother of Diana and Apollo, in classical literature the type of perfect mother love.

504. **per mediōs**: i.e. through those engaged on the works described in 425-429. The point of 498-504 is the preëminent beauty and majesty of Dido.

505. **foribus**: local abl. Dido sits at the entrance to the *cella* or shrine of the goddess; such a *cella* corresponded roughly to the chancel of a modern church. **mediā . . . templī**: local abl. *testūdō*, properly a 'tortoiseshell,' is used of anything rounded or vaulted like such a shell, e.g. of a certain military formation, and here of the vaulted roof of the temple. The phrase, 'vault of the temple,' stands for 'the vaulted temple.' At Rome the Senate not infrequently met in some temple.

503. **armīs** by metonymy, § 184, = *armātīs militibus*.

507. **iūra . . . lēgēsque**: a common expression for the whole body of law; see *lēx* in Vocab. This vs. is inconsistent with 426, where the people itself performs these actions. There V. seems to have thought of Carthage as a republic, here he views it as a monarchy. **virīs** = *cīvibus*; cf. 264.

508. The queen assigns the work in equal portions, when that is possi-

cum subitō Aenēās concursū accēdere māgnō
 Anthea Sergestumque videt fortemque Cloanthum 510
 Teucrōrumque aliōs, āter quōs aequore turbō
 dispulerat penitusque aliās āvexerat ōrās.
 Obstipuit simul ipse, simul percussus Achātēs
 laetitiāque metūque; avidī coniungere dextrās
 ārdēbant, sed rēs animōs incognita turbat. 515
 Dissimulant et nūbe cavā specularantur amictī,
 quae fortūna virīs, classem quō lītore linquant,
 quid veniant, cūctīs nam lēctī nāvibus ībant
 ōrantēs veniam et templum clāmōre petēbant.
 Postquam intrōgressī et cōram data cōpia fandī, 520
 māximus Īlioneus placidō sic pectore coepit:

ble; when that can not be done, she resorts to the drawing of lots, as the fairest method of distributing these unequal burdens. An appeal to the lots was, in Gk. and Roman feeling, an appeal to heaven itself. **sorte trahēbat**: sc. *operum labōrem* or *labōris partīs*. Each *sors* was a bit of wood or the like, having on it marks corresponding to one of the tasks; hence to draw a lot was to draw a *labōris pars*.

510. **Anthea**: cf. 181. **Cloanthum**: see 222.

511. **āter**: transferred epithet (§ 194), the storm being described in terms of its effects, for which see 88, 89.

512. **penitus**: i.e. far out of their course. **aliās . . . ōrās**: why acc.?

513. **obstipuit**: cf. *stupet*, 495. **simul . . . simul**: a strong but illogical expression, 'himself and Achates, both alike.' One *simul* would suffice.

514. **avidī** goes closely with *ārdēbant*, 'burned with eagerness to.' **coniungere**: for the infin. see § 162.

515. **rēs**, 'state,' 'condition.' **incognita** is the main word of this sentence. It was the uncertainty that distressed Aeneas and Achates.

516. **dissimulant**, 'they feign indifference'; lit, they disguise their in-

terest in what is going on before them. They act exactly as they would if they knew nothing of the *obscurō ūere* (411, 439). *simulō* is to pretend that such and such is the case; *dissimulō* is to conceal the truth, 'dissemble.' **cavā**, 'enshrouding.' **amictī**: from *amiciō*; cf. *multō . . . amictū*, 412.

517. **virīs**, 'their comrades'; sc. *sit*. The omission of the subj. is not very common, and usually occurs only when, as here, other subjs. in the same constr. are expressed in the cl. or sentence.

518. **cūctīs**: put first as the important word; every ship has escaped, even as Venus had predicted, 399. 400. **lēctī**, 'delegates.'

519. **clāmōre**: it appears below that Antheus, etc., have been put under arrest. We may imagine them as crying out against the injustice of this act.

520 - 560. Ilioneus explains how they came to Dido's domains, and begs her to permit them to refit their ships that they may sail on to Italy or to Sicily.

520. Sc. *sunt* with *intrōgressī*, *est* with *data*. **cōram**: freely, 'in the queen's presence.'

521. **māximus**: sc. *nātū*, 'the eldest'; cf. the common *māiōrēs* (*nātū*), 'ancestors.' **māximus** = a causal cl. **placidō**:

'Ō rēgina, novam cui condere Iuppiter urbem
 iūstitiāque dedit gentis frēnāre superbās,
 Trōes tē miserī, ventīs maria omnia vectī,
 525 ōrāmus: prohibē infandōs ā nāvibus ignīs,
 parce piō generī et propius rēs aspice nostrās.
 Nōn nōs aut ferrō Libycōs populāre Penātīs
 vēnimus, aut raptās ad litora vertere praedās;
 nōn ea vīs animō nec tanta superbia victīs.
 530 Est locus (Hesperiam Grāī cognōmine dīcunt),
 terra antīqua, potēns armīs atque ūbere glaebae;
 Oenōtrī coluēre virī; nunc fāma minōrēs
 Ītaliā dīxisse ducis dē nōmine gentem.
 Hīc cursus fuit,
 535 cum subitō adsurgēns fluctū nimbōsus Oriōn

his calmness is the calmness that befits the wide experience of age.

522, 523. *novam . . . urbem*: cf. Aeneas's cry, 437, *ō fortunātī*, etc. See n. there. *cui . . . dedit* gives the reason for *ōrāmus*, 525, 'you have it in your power to help, hence,' etc. *cui* thus=*tibi enim*. For the infin. *condere* and *frēnāre* see § 166, n. *gentis . . . superbās*: the Libyans, called *genus intructibile bellō*, 339. *frēnāre*: cf. *carcere frēnat*, 54, and n.

524. *Trōes . . . miserī*: note contrast with the good fortune of 522, 523. *maria omnia*: for constr. see § 132, and n.

525, 526. *prohibē . . . parce . . . aspice*: in ordinary prose we should have *ōrāmus ut prohibeās*, etc. The constr. here is due to the speaker's passionate earnestness, the independent imp. being the strongest possible expression of an appeal. *piō*: i.e. one that has done no wrong. *propius*: lit., 'from a nearer point,' i.e. more closely, more carefully. From 525, 526 we learn indirectly (§ 225) that Ilioneus and his comrades are under arrest and that their guards have threatened to burn their ships, i.e. to treat them as pirates.

527, 528. *populāre . . . vertere*: for the infin. see § 159. *Penātīs*: properly gods of the home (§§ 296-298), but here 'hearth,' 'home'; see on *Cererem*, 177. *ad litora vertere*: i.e. to carry off in our ships.

529. *animō . . . victīs*: possessive dat.; sc. *est*. Sc. also *nostrō* with *animō*, *nōbis* with *victīs*. He says in effect, 'We are a duty-doing race, hence violence is not in our line; we are a defeated race, hence we have not the presumption to raid the domain of a strong people like yours.'

530. For the form of this vs. see § 219.

531. *potēns . . . glaebae*: the abls. are partly causal, partly abls. of spec.

532, 533. *Oenōtrī . . . virī*: it is implied that the land was once called *Oenōtria*. *fāma*: sc. *est*. *minōrēs*, 'a younger generation'; cf. n. on *māximus*, 521. *Ītaliā . . . gentem*: cf. *Rōmānōs . . . dīcet*, 277. *ducis*: *Italus*. *gentem*: a poetical variation for *terram*.

534. *hīc*: for the gender cf. *hōc*, 17, and n. We might have had *huc*. For the incomplete vs. see § 262.

535. *subitō . . . fluctū*, 'with sudden swell'; modal abl. with *adsurgēns*.

in vada caeca tulit, penitusque procācibus Austris
 perque undās superante salō perque invia saxa
 dispulit; hūc paucī vestrīs adnāvimus ōrīs.
 Quod genus hōc hominum? quaeve hunc tam barbara mōrem
 permittit patria? hospitio prohibēmur harēnae; 540
 bella cient primāque vetant cōsistere terrā.
 Sī genus hūmānum et mortālia temnitis arma,
 at spērāte deōs memorēs fandī atque nefandī.
 Rēx erat Aenēās nōbīs, quō iūstior alter
 nec pietāte fuit nec bellō māior et armīs. 545
 Quem sī Fāta virum servant, sī vescitur aurā
 aetheriā neque adhūc crūdēlibus occubat umbrīs,

adsurgēns suggests at once the rising of the star and the rising of the wave. Both the rising and the setting of Orion are described as attended by storms.

536-538. in vada caeca: cf. *in saxa latentia*, 108. **penitus . . . dispulit** is a double statement, 'drove us far out of our course . . . and scattered us,' etc.; cf. 511, 512. **procācibus Austris**, 'with the help of,' etc.; instr. abl. with *dispulit*, 538. **Austris**: localization; §190. **perque . . . perque**: for the metrical treatment see §264. **paucī**: pathetic, 'a sorry remnant.' **vestrīs . . . ōrīs** defines *hūc*. For case see on *Latiō*, 6.

539. -ve: see on *aut . . . -ve*, 369, 370. **hunc . . . mōrem**: said with a gesture toward the guards; see on *propius*, 526. It is explained also by 540, 541.

540. hospitio . . . harēnae: Aeneas had fared far better; see 172.

541. cient: the subject would be made clear by a gesture; cf. n. on *hunc . . . mōrem*, 539. **primā . . . terrā**: lit., 'on the first (part of) the dry land,' i.e. even on the land's edge.

542. temnitis = *contemnitis*; *temnō* is rare, and is found chiefly in poetry.

543. at, like Eng. 'yet,' is often used in the apod. of a cond. sentence. **spē-**

rāte: properly 'look forward to,' 'anticipate,' but here, by a not uncommon shift of meaning, 'have an eye to,' 'fear.' **memorēs**: pred. adj. after *spērāte deōs*, 'bethink you of the gods as mindful,' etc., i.e. bear in mind with fear and trembling that the gods are, etc. **fandī** is practically gen. of *fūs*, **nefandī** of *nefūs*. Why is the gen. used here?

544, 545. erat: used much as in 343; see n. there. Ilioneus, of course, does not know whether Aeneas is alive or dead; cf. 218-222. **quō . . . fuit**, 'who had not his superior in every good work,' etc. Note *alter*, which = 'the other of two.' We compare or contrast one man with any other man (*alius*), but Latin generally uses *alter*, as here, comparing one definite individual with a second. Join *pietūte* with *iūstior*, which practically = 'more perfect.'

546. quem: as in 64; see n. there. **aurā**: abl. with *vescitur*; see A. 410; B. 218, 1; G. 407; H. 477, 1. *aurā aetheriā* is the air of the upper world; cf. *aurās vitālīs*, 387.

547. umbrīs here = 'the place of the shades.' This place is called 'cruel' from its connection with death. **The**, abl. is local.

nōn metas, officiō nec tē certāsse priōrem
 paeniteat. Sunt et Siculīs regiōnibus urbēs
 550 arvaque, Trōiānōque ā sanguine clārus Acestēs.
 Quassātam ventīs liceat subdūcere classem
 et silvīs aptāre trabēs et stringere rēmōs,
 sī datur Ītaliā sociīs et rēge receptō
 tendere, ut Ītaliā laetī Latinūque petāmus,
 555 sīn absūmpta salūs et tē, pater optime Teucrum,
 pontus habet Libyae nec spēs iam restat Iūli,
 at freta Sīcaniae saltem sēdēsque parātās,
 unde hūc advectī, rēgemque petāmus Acestēn.
 Tālibus Īlioneus; cūctī simul ōre fremēbant
 560 Dardanidae.

Tum breviter Dīdō vultum dēmissa profātur:

548-550. nōn metus: sc. *nōbīs est*. The poets often omit the pers. pronouns. even when, as here, they are really emphatic. See also §214. **officiō . . . paeniteat** = *nec tē paeniteat si officiō prior certūris* (pl. subj.), 'nor would you ever regret it should you take the lead in vying with us in courtesy.' The cl. contains a delicate suggestion to Dido. This is reinforced by 549, 550, which = 'we can reward our friends.' **sunt . . . Acestēs** = *sunt enim*, etc. With *sunt* sc. *nōbīs* again. **et . . . regiōnibus:** i.e. in Sicily, as well as in Italy, mentioned in 530-533. *et* = 'also,' 'even.' **ā sanguine:** briefly put for *ā sanguine nātus*. **Acestēs:** cf. 195, 196.

551. liceat: for mood cf. *sīs*, etc., 330-332, and n. **subdūcere:** ancient ships were small and were frequently drawn up on land, esp. by voyagers about to make a long stop; so, too, in winter.

552. aptāre = to fit the *trabēs* to the proper places. Render by 'hew.' *trabēs*, 'timbers,' required to repair the breaches in the sides of the vessels; cf. 122, 123. **stringere rēmōs:** i.e. to fashion oars by stripping boughs of their leaves and twigs. *stringere* here

= 'to make by stripping'; *rēmōs* is acc. of effect (§128).

553, 554. sī . . . tendere: this cl. belongs in thought after *ut*.

555. sīn balances *sī*, 553. *sī . . . sīn* are regularly used to introduce alternative conditions. **tē . . . Teucrum:** the apostrophe to the missing Aeneas shows Ilioneus's deep emotion.

556. Libyae = *Libycus*. The gen. of a noun often thus = an adj. In fact, the gen. is the adj. case, as distinct from the abl., which is largely adv. **Iūli:** subjective gen. with *spēs*, 'the hope once engendered in us by Iulus.' Aeneas and Iulus were on the same ship; if one was lost, the other was, too.

557. at: used as in 543; see n. there. **sēdēs:** as in 205.

558. advectī: sc. *sumus*; §215. **petāmus** is to be construed here as in 554.

559. fremēbant: see on *fremunt*, 56. Here the ref. is to applause or approval.

561-578. Dido replies, promising all possible help.

561. vultum dēmissa, 'with downcast look.' For constr. see on *oculōs suffūsa*, 228.

'Solvite corde metum, Teucrī, sēclūdite cūrās.

Rēs dūra et rēgnī novītās mē tālia cōgunt
mōlirī et lātē finīs cūstōde tuērī.

Quis genus Aeneadum, quis Trōiae nesciat urbem
virtūtēsque virōsque aut tantī incendia bellī?

565

Nōn obtūnsa adeō gestāmus pectora Poenī,
nec tam āversus equōs Tyriā Sōl iungit ab urbe.

Seu vōs Hesperiam māgnam Sāturniaque arva
sive Erycis finīs rēgemque optātis Acestēn,
auxiliō tūtōs dīmīttam opibusque iuvābō.

570

Vultis et hīs mēcum pariter cōnsidere rēgnīs?
urbem quam statuō, vestra est; subducite nāvīs;
Trōs Tyriusque mihi nūllō discrimine agētur.

562. solvite . . . metum: see § 203. Note the parallelism in this vs. reinforced by double allit.

563. rēs dūra (sc. *mea*), 'the trying position in which I find myself'; see 339. She may have feared, too, an attack by Pygmalion, 363, 364. **tālia:** sc. *quālia feci*, i.e. the things of which you complain as so unusual; see 539 ff.

564. mōlirī: a much stronger word than *facere*, always implying that the thing done is one of magnitude and difficulty, or is in some way out of the common run. *tālia mōlirī* = 'to adopt such stringent measures.' **cūstōde:** coll. sing.; § 172.

565. genus Aeneadum = *Aeneadūs* = *Trōiānōs*. **Trōiae . . . urbem:** cf. *urbem Patavī*, 247, with n. **nesciat** is cond., a cl. like 'should the question be put to him,' being implied.

566. virtūtēs, 'the valiant deeds'; see § 176. All the accs. in this vs. belong with *bellī*. **tantī,** freely, 'that awful'; see on *tot*, 204.

567, 568. adeō: join with *obtūnsa*. **nec . . . urbe:** this vs. = 'We are not so far out of the world as not to hear of its great events,' just as 567 = 'We are not so unfeeling as not to be moved by what we hear.' The track of the sun

symbolizes the habitable, civilized world.

569-571. Hesperiam: see 530. Note the parallelism in this vs. and in 570. **Sāturnia . . . arva:** Italy. See §§ 274, 275. **Erycis finīs** = Sicily. **auxiliō:** instr. abl. with *tūtōs*, which is here the full prtcl. of *tueor*. The cl. *auxiliō* . . . *dīmīttam*, short as it is, contains three promises: 'I will help you,' 'I will let you go,' 'I will give you safe conduct.'

572. vultis . . . rēgnīs? The question forms a prot. to *urbem . . . est*, 573. We have this idiom in Eng. For *el* we should say 'or.' It joins the new promise of 573 ff. to those of 571. **mēcum pariter,** 'on equal terms with me.'

573. urbem . . . est = *urbs quam statuō vestra est*. The antec. is here attracted into the case of the rel. This attraction is not uncommon in prose, but there the antec. is set within the rel. cl.; cf. *Dēiopēa*, 72. **subducite** answers the request of 551.

574. nūllō discrimine: model abl. This vs. has become proverbial as a pledge of strict neutrality and impartiality. **agētur:** this pers. pass. constr. of *agō*, 'deal with,' is poetical. In prose we should have *cum Trōiānō Tyriōque nūllō discrimine equidem agam*.

575 Atque utinam rēx ipse Notō compulsus eōdem
adforet Aenēās! equidem per litora certōs
dīmittam et Libyae lūstrāre extrēma iubēbō,
sī quibus ēiectus silvīs aut urbibus errat.'

— Hīs animum arrēctī dictīs et fortis Achātēs
580 et pater Aenēās iam dūdum ērumpere nūbem
ārdēbant. Prior Aenēān compellat Achātēs:
'Nāte deā, quāe nunc animō sententia surgit?
omnia tūta vidēs, classem sociōsque receptōs.
Ūnus abest, mediō in fluctū quem vīdimus ipsī
585 submersum; dictīs respondent cētera māt̄ris.'
Vix ea fātus erat, cum circumfūsa repente
scindit sē nūbēs et in aethera pūrgat apertum.
Restitit Aenēās clārāque in lūce refulsit
ōs umerōsque deō similis; namque ipsa decōram
590 caesariem nātō genetrīx lūmenque iuventae
purpureum et laetōs oculīs adflārat honōrēs,

575, 576. *utinam . . . adforet*: an example of what is commonly called a wish contrary to fact. A. 442; B. 279, 2; G. 260; H. 558, 1. It is not really a wish at all, but rather the utterance of a vain regret. *Notō . . . eōdem*: sc. *quī vōs ipsōs ad ōrēs nostrūs appulit*. *Notō* replaces *Austris*, 536. *certōs*, 'trusty messengers.' *certus* is always 'assured,' 'specific,' never 'certain' as in the phrase 'a certain lawyer.' That sense is conveyed by *quīdam*.

577. *dīmittam*: note the force of the prefix, 'hither and thither.' *extrēma*, 'the remotest parts.'

578. *sī . . . errat*: the thought, fully expressed, would be, 'that they may find him if,' etc. *ēiectus*, 'shipwrecked'; sc. *nāvibus* or *litore*.

579-612. The cloud enveloping Aeneas and Achates disappears, and they stand forth to view. Aeneas thanks Dido for the help promised by her.

579. *animum arrēctī*: freely, 'profoundly moved.' For case of *animum* see § 135.

580, 581. *iam dūdum . . . ārdē-*

bant, 'had long been eager'; cf. n. on *tot . . . gerō*, 47. For the infin. *ērumpere* cf. *coniungere . . . ūrdēbant*, 514. For the acc. *nūbem* see § 133. *ērumpere* is here a strengthened *relinquere*. *prior*: as in 321.

582. *nāte deā*: cf. *Mūiū genitum*, 297, and n.

583. *receptōs*: cf. *receptūs*, 178, and n.

584. *ūnus*: emphatic, 'only one,' i.e. Orontes; see 113-119. *quem*: for the position of this word see § 209.

585. *dictīs . . . māt̄ris*: they are given in 399, 400.

586. *circumfūsa*: we should say 'enveloping,' 'encircling'; cf. 412.

587. *sē*: join with both *scindit* and *pūrgat*; *pūrgat sē* = 'clears,' i.e. vanishes, melts. The dense dark cloud (411) becomes thinner and finally vanishes.

588. *restitit* is emphatic by position, giving the result of 586, 587. The vs. = 'And lo, there stood Aeneas, gleaming,' etc. Cf. 402. Note the instantaneous pf.; § 150.

589-591. *ōs umerōsque*: for case cf. *animum*, 579, and n. *ipsa . . . gene-*

quāle manūs addunt eborī decus, aut ubi flāvō
argentum Pariusve lapis circumdatur aurō.

Tum sic rēginam adloquitur cūctisque repente
inprōvisus ait: 'Cōram, quem quaeritis, adsum,

593

Trōius Aenēās, Libycīs ēreptus ab undīs.

✓ Ō sōla infandōs Trōiae miserāta labōrēs,

quae nōs, rēliquiās Danaum, terraeque marisque
omnibus exhaustōs iam cāsibus, omnium egēnōs,

urbe, domō sociās, grātēs persolvere dignās

600

nōn opis est nostrae, Dīdō, nec quidquid ubique est
gentis Dardaniae, māgnū quae sparsa per orbem.

trix: cf. *ipsa* . . . *imāgō*, 353, with n. **decōram caesariem**, 'beauty of locks.' The emphasis is on the adj.; see on *mōtōs* . . . *fluctūs*, 135. **lūmen** . . . **purpureum**, 'the bright radiance (flush) of youth.' In the poets *purpureus* often loses the suggestion of specific color, and merely = 'radiant,' 'lustrous.' Cf. *roseū*, 402, and n. **laetōs** . . . **honōrēs**, 'joyous graces,' i.e. beauty and gladness. Venus was not only the mother of Aeneas, but also the goddess of beauty.

592, 593. **quāle** . . . **decus** is briefly put for *tāle decus Aenēae addidit quāle*, etc. **eborī**: ivory was sometimes merely polished, sometimes set in valuable woods, whose colors would contrast with that of the ivory, sometimes set in gold. **aut**: sc. *quāle manūs addunt*. **flāvō argentum**: mark the contrast of colors. Latin poetry revels in suggestions of color, esp. in contrasts. **Parius** . . . **lapis** = marble. In V.'s day the Romans got marble from all parts of the world; Parian marble was the whitest and the most famous. **circumdatur**, 'is enchased.'

594, 595. **cūctis** . . . **inprōvisus**, 'to every one's amazement.' *cūctis* is dat. of agent (§121) with *inprōvisus*, which contains a pf. pass. prtepl. **cōram**: freely, 'in person'; cf. 520.

597. **sōla** . . . **miserāta**: voc.

The vs. = *ō femina quae sōla miserāta est*. Since Acestes had helped the Trojans (195, 196, 557, 558), *sōla* is an exaggeration.

598-600. **quae nōs** . . . **urbe, domō sociās** (sc. *tēcum*), 'who dost make us thine allies by (sharing with us) thy city, yea, thy very home.' **sociās** = *sociōs reddis*. We might say, too, that it = a strengthened *dōnās*, which could take an acc. of the person and an instr. abl. **rēliquiās Danaum**: as in 30. **omnium**: for the case see §116. **urbe, domō**: instr. abl.; *domō* makes a climax. Words of kindred or strongly contrasted meanings are often set together without a conj. (asynd.), esp. in vs. For asynd. between clauses see on *scopulō*, 45. The most important phrases in 598-600 are *rēliquiās Danaum, omnibus* . . . *cāsibus, omnium egēnōs*. The poor, weak remnant of a people can not force a stronger power to respect its needs. Voluntary generosity to such a people, such as Dido has shown, deserves, therefore, heartfelt praise and gratitude.

601, 602. **opis** . . . **nostrae**: pred. gen.; *opis* has its fundamental sense here, 'power,' 'ability.' **quidquid** . . . **Dardaniae**: this cl. really makes a gen. dependent on *opis*, and so = *gentis Dardaniae quidquid eius gentis ubique est* ('survives'). The cl. is thus in constr.

Dī tibi, sī qua piōs respectant nūmina, sī quid
 ūsquam iūstitia est et mēns sibi cōnschia rēctī,
 605 praemia dīgna ferant. Quae tē tam laeta tulērunt
 saecula? Quī tantī tālem genuēre parentēs?
 In freta dum fluvīi current, dum montibus umbrae
 lūstrābunt convexa, polus dum sīdera pāscet,
 semper honōs nōmenque tuum laudēsque manēbunt,
 610 quae me cumque vocant terrae.' Sīc fātus amīcum
 Īlionēa petit dextrā laevāque Serestum,
 post aliōs, fortemque Gyan fortemque Cloanthum.
 Obstipuit primō aspectū Sīdōnia Dīdō,
 cāsū deinde virī tantō, et sīc ōre locūta est:
 615 'Quis tē, nāte deā, per tanta perīcula cāsus
 īsequitur? Quae vīs immānibus applicat ōrīs?

parallel to *nostrae*. *māgnū . . . orbem*: there were at this time Trojan exiles in Crete, Epirus, and Sicily.

603, 604. *tibi*: with *ferant*, 605. *sī quid . . . est*, 'if just dealing and conscious rectitude are anything,' i.e. are held in any esteem (sc. by the gods). *sibi*: with *cōnschia*. It need not be represented in the translation. *rēctī* (see §196) practically = *pietātis*, and is obj. gen. with *cōnschia*. Dido has shown *pietās* by performing fully the duties of hospitality to the Trojans; she has been just in setting free shipwrecked mariners, wrongly arrested by her watchmen (see on 525, 526).

606. *saecula*: for the rhet. pl. see §175. *tantī*, 'illustrious'; so *tālem* = 'noble,' 'godlike.' Cf. n. on *tot*, 204. As in *tantae . . . irae*, 11, we have in *quae tē . . . parentēs* exclamations rather than questions, 'Happy the age, glorious the parents that,' etc.

607, 608. *montibus . . . convexa*, 'the arches on the mountains,' i.e. the arched slopes of the mountains. *monti-us* is local abl. 607, 608 = 'So long as nature endures.' *dum . . . pāscet*: some of the ancients believed that the

stars were fed by fiery particles that floated in the aether or upper air. V. may also have had in mind the comparison of the stars to cattle grazing in 'the infinite meadows of heaven.'

610. *quae mē . . . terrae*, 'Whatever the land whose call I must obey.' For *quae . . . cumque* see §211.

611, 612. *Īlionēa*: for form see §99. *petit*, 'greet.' *fortemque . . . Cloanthum*: cf. 222. The spirit here, however, is different; the repeated *fortem* helps to bring out the joy with which Aeneas greets each tried and trusted comrade safely restored to him at last.

613-642. Dido, deeply moved, welcomes Aeneas, and prepares to entertain him fitly in her palace.

613. *primō* has adv. force. *Sīdōnia Dīdō*: cf. 446, with n.

614. *cāsū . . . tantō*: we should say, more fully, 'the thought of his stupendous woe.' *ōre locūta*: for the epic fullness of expression see §188.

615, 616. *nāte deā*: cf. 582. *īsequitur*: see on *actōs īsequitur*, 240. *immānibus*: Dido puts herself into the position of the Trojans and voices their feelings; cf. 539 ff.

Tūne ille Aenēās, quem Dardaniō Anchīsae
 alma Venus Phrygiī genuit Simoentis ad undam?
 Atque equidem Teucrum meminī Sīdōna venīre
 fīnibus expulsum patriīs, nova rēgna petentem
 auxiliō Bēlī; genitor tum Bēlus opīmam
 vāstābat Cyprum et victor diciōne tenēbat.
 Tempore iam ex illō cāsus mihi cognitus urbis
 Trōiānae nōmenque tuum rēgēsque Pelasgī.
 Ipse hostis Teucrōs īnsīgnī laude ferēbat
 sēque ortum antīquā Teucrōrum ab stirpe volēbat.
 Quārē agite, ō tēctīs, iuvenēs, succēdite nostrīs.
 Mē quoque per multōs similis fōrtūna labōrēs
 iactātam hāc dēmum voluit cōsistere terrā;
 nōn ignāra malī miserīs succurrere discō.
 Sic memorat; simul Aenēān in rēgia dūcit

617, 618. **Dardaniō Anchīsae:** for the hiatus see § 258. **alma** is connected with *alō*, and so = 'life-giving,' 'quickening.' Cf. *lūx alma*, 306. **Venus** was the *genetrīx Aeneadum*; one Roman poet declares that to her all living creatures owe their being. **Simoentis:** cf. 100.

619. **Teucrum:** the ref. (see *Teucer*, 2, in Vocab.) is to the son of Telamon, brother of Ajax (not the Ajax of 41). He was nephew of Priam, but fought against Troy. **Sīdōna:** for form see § 96. **venīre:** the pres. infin. is the usual constr. after *meminī*, when the one who remembers is an eye-witness of the things remembered or is contemporary with them.

620. **expulsum** = *cum expulsus esset*. So **petentem** = *cum peteret*.

621, 622. **Bēlī:** Dido's father. The name seems purely Phoenician, akin to the familiar Baal. **opīmam . . . Cyprum:** note the tense of the verb, 'was even then wasting.' The point of the cl. lies in the fact that Belus helped Teucer to found the town of Salamis in Cyprus. **diciōne tenēbat:** cf. *quī . . . diciōne tenērent*, 236.

623. **iam**, properly 'straightway,' strengthens *tempore . . . ex illō*; the four words = 'from that very moment.' The time referred to was shortly after the fall of Troy, six years or more before Dido's meeting with Aeneas.

625, 626. **hostis** = *quamquam hostis erat*; cf. n. on *aeger*, 208. **ferēbat**, 'extolled.' In this sense *ferre* or *efferre laudibus* is commoner. **sē . . . stirpe:** see on *Teucrum*, 619. **volēbat**, 'claimed,' 'asserted.' Cf. Eng. 'would have it that.' In this sense *volō* is really a verb of saying, and so is construed like *dicō*.

627. **agite:** *age*, *agite* and *agedum*, like Eng. 'come,' often prepare the way for a second imp. **tēctīs:** for the pl. see § 177. **iuvenēs**, 'warriors,' 'heroes'; see on *pūbēs . . . tuōrum*, 399.

629. **cōsistere**, 'to come to rest,' is the foil to *iactātam*; cf. *primū . . . cōsistere terrā*, 541.

630. **nōn ignāra malī** gives the cause of *discō*; it = *quod nōn ignāra sum malī*. Note the modesty of *discō*, 'I am beginning to learn' For the infin. after *discō* see § 166. This vs. is very famous.

tecta, simul divum templis indicit honorem.

Nec minus interea sociis ad litora mittit

viginti taurös, magnorum horrentia centum

635 terga suum, pinguis centum cum matribus agnos,
munera laetitiamque dii.

At domus interior regali splendida luxu

instruitur, mediisque parant convivia tectis:

arte laboratae vestes oströque superbö,

640 ingens argentum mensis caelataque in auro

fortia facta patrum, series longissima rerum

per tot ducta viros antiquae ab origine gentis.

20. Aeneas (neque enim patrius consistere mentem
passus amor) rapidum ad navis praemittit Achaten,

645 Ascanio ferat haec ipsumque ad moenia ducat;

632. *templis*: local abl. The abl. belongs in thought with *honorem*. The latter word is used as in 49. V. has in mind the Roman *supplicatio*, or thanksgiving to the gods on occasions of good fortune; cf. Caes. *B. G.* ii. 35, iv. 38; Cic. *Cat.* iii. §§ 15, 23. Dido's act is a compliment to the Trojans; the good fortune for which she is thanking the gods is their coming.

633. *nec minus*: since *parum* is a weak neg. and *minimè* a very strong neg., *minus*, standing between the two, often = a simple *nön*. Hence *nec minus* = *nec nön*, i.e. 'furthermore,' the two negatives destroying each other.

634, 635. *magnorum . . . suum* = *centum magnos suos horrentibus tergoribus*. The inverted expression (§ 203) emphasizes a certain characteristic of the swine by making the words that picture it the most important. The examples in § 197 are similar. *centum*: as in 416.

636. *munera . . . dii*, 'as gifts wherewith to enjoy the day.' How lit.?
laetitiam . . . dii gives the purpose of Dido in making such gifts. *dii*: old form of the gen. of *diēs*. The gen. is one of possession.

637. *domus interior*, 'the palace

within.' *interior* is to be construed like *primä*, 541. *splendida* is in the pred., and = an adv., 'gorgeously'; § 195.

639. *arte*, 'artistically,' 'cunningly.' With *vestes* sc. *sunt*. The *vestes* are the coverlets of the couches on which the guests are to recline. *oströ . . . superbö*: abl. of material with *sunt* to be supplied. It is briefly put for (*ex*) *oströ superbö factae*, and so is adj. in force. It may therefore be joined by *-que* to *arte laboratae*.

640-642. *argentum*, 'silver plate'; a common meaning. See § 187. *caelata . . . patrum* of course = 'vessels of gold whereon were chased the gallant deeds,' etc. *ducta*, 'traced.'

643-656. Aeneas sends Achates to the ships to bring Ascanius to Carthage with presents for Dido.

643. *consistere*: as in 629. *mentem*: properly the intellect, but often, as here, the emotions, 'heart.'

644. *rapidum*, 'with all speed.' *praemittit*: the prefix reinforces *rapidum*; one sent in advance is sent usually to make all possible speed. V. may have thought also of this visit as anticipating Aeneas's own return to the ships.

645. *ferat . . . ducat*: in O. O. after *praemittit*, which, beside the idea of

omnis in Ascaniō cārī stat cūra parentis.
 Mūnera praetereā Īliacīs érepta ruīnis
 ferre iubet, pallam signīs aurōque rigentem
 et circumtextum croceō vėlāmen acanthō,
 ōrnātūs Argivae Helenae, quōs illa Mycēnis, 650
 Pergama cum peterēt inconcessōsque hymenaeōs,
 extulerat, māt̄ris Lēdae mirābile dōnum;
 praetereā scēptrum, Īlionē quod gesserat ōlim,
 māxima nātārum Priamī, collōque mouīle
 bācātum et duplicem gemmīs aurōque corōnam. 655
 Haec celerāns iter ad nāvīs tendēbat Achātēs.

At Cytherēa novās artīs, nova pectore versat
 cōnsilia, ut faciem mūtātus et ōra Cupidō
 prō dulcī Ascaniō veniat dōnisque furentem
 incendat rēginam atque ossibus implicet ignem:
in doubt, will quippe domum timet ambiguum Tyriōsque bilinguis: *uncertain* *here, L. 660*

sending, contains that of 'bidding.' The subjs. represent imp. of the O. R. Cf. the subj. without *ut* after *hortor*.

646. *in . . . stat*, 'is centered in.'

648. *ferre*: sc. *eum* = *Achātēs*, as subject; §214, 2. *signīs . . . rigentem*: i.e. stiff with figures wrought in gold (thread).

649. *acanthō*: the acanthus was a shape much used in embroidery and in sculpture; it is seen on the capital of the so-called Corinthian column.

650, 651. *Mycēnis Pergama*: the juxtaposition gives an effect like 'when she was quitting her old home in Greece for her new home in Troy.' *Mycēnis* = *Graeciā*; Helen lived at Sparta (§51). *peterēt*: for scansion see §242. *hymenaeōs*, 'marriage.' In the sing. the word usually is the name of the god of marriage; for the meaning here see §189.

653. *scēptrum*: contrast the pl. in 78, 253. In each case there is but one sceptre.

654, 655. *māxima*: cf. *mūximus*, 521. *collō*: dat. of interest; there is personification. *monile bācātum*: a necklace

of gems in the form of berries (*būcae*), e.g. a necklace of pearls. The Romans prized pearls above all other jewels. *duplicem . . . corōnam*: the crown had a circlet of gems above a band of gold, or resting on (i.e. outside) such a band.

656. *haec*: acc. with *celerāns*; §131.

657-694. Venus plans to substitute her son Cupid for Ascanius, that he may be brought to Carthage and set Dido aflame with love for Aeneas.

657. *novās . . . nova*: see §264. *artīs*, 'schemes.' *versat*, 'is revolving,' i.e. all through the time occupied by 521-656, but esp. while Aeneas is doing the things described in 644-656.

658. *faciem . . . ōra*: for case cf. n. on *oculōs suffūsa*, 228. *faciem* = 'figure,' *ōra* = 'the features.'

659, 660. *furentem . . . rēginam* is explained in §193. *ossibus*: dat. with *implicet*; §126. The marrow is often spoken of by Latin writers as the seat of feeling. *ignem*, 'his fire,' i.e. the fire of love.

661. *quippe*, as often, introduces an explanation, like Eng 'you see.' am-

- ūrit atrōx Iūnō, et sub noctem cūra recursat.
 Ergo his āligeram dictis adfātūr Amōrem:
 'Nāte, meae vīrēs, mea māgna potentia sōlus,
 665 nāte, patris summī, quī tēla Typhōia temnis,
 ad tē cōfugiō et supplex tua nūmina poscō.
 Frāter ut Aenēās pelāgō tuns omnia circum
 litora iactētūr odiis Iūnōnis inīquae,
 nōta tibi, et nostrō doliustī saepe dolōre.
 670 Hunc Phoenissa tenet Dīdō blandisque morātur
 vōcibus, et vereor, quō sē Iūnōnia vertant
 hospitā; haud tantō cessābit cārdine rērum.
 Quōcircā capere ante dolis et cingere flammā
 rēginam meditor, nē quō sē nūmine mūtet,
 675 sed māgnō Aenēae mēcum teneātur amōre.

biguam, 'treacherous.' The word is here, as usual, pass. in sense; see Vocab. **bilinguis**: i.e. lying; we call such people 'two-faced.' *Pūnica fides* is a standing sarcasm for 'treachery.'

662. ūrit: sc. *eam* = *Cytherēam*. **atrōx Iūnō**, 'Juno's savagery'; the main thought is in the adj. **sub noctem**, reinforced by the freq. *recursat*, = 'as night after night comes round.' Night is the season when trouble and care weigh most heavily upon men.

663. Amōrem = *Cupīdō*, 658. V.'s love of variety appears here; § 181.

664. meae . . . sōlus = *quī sōlus es meae vīrēs, mea māgna potentia*. Since the words thus = a rel. cl., the nom. is natural enough, even after the voc. *nīte*.

665. tēla Typhōia: the weapons with which Jupiter slew the giant Typhoeus: §§ 274, 275. The weapons are called after the giant they killed as Roman generals were called after the nations they subdued; cf. Aemilius Macedonicus, Scipio Africanus.

667. ut, 'how'; cf. *utī*, 466.

668. iactētūr: for scansion see § 243. **odiis**: for the pl. see § 176. **inīquae**: cf. *vaerue*, 4, *atrōx*, 661.

669. nōta: sc. *sunt*; V. is imitating a familiar Gk. idiom whereby a neut. pl. adj. stands in phrases like 'it is possible.'

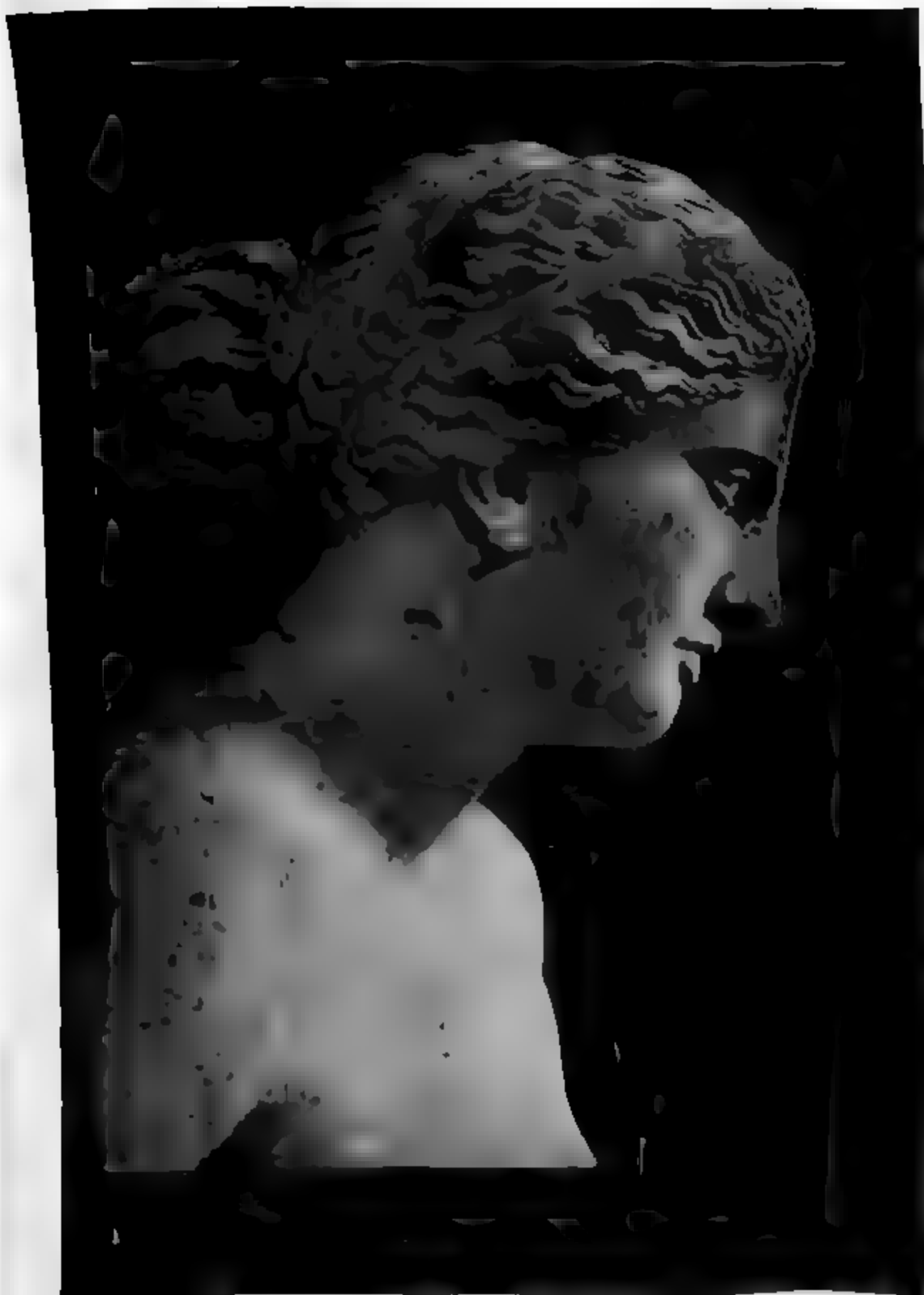
671. et, 'and so'; § 199. **quō . . . vertant**, 'what will be the outcome of.' The pres. subj. often has fut. force. **Iūnōnia**: spoken with great bitterness; cf. 662. Venus sees Juno's hand in everything done at Carthage; to her Dido's hospitality is merely a trick of Juno to harm the Trojans.

672. haud . . . rērum gives the cause of *vereor* . . . *hospitia*. **cessābit** sc. *Iūnō*, to be derived from *Iūnōnia*. **cardine rērum** = the prose *discrimine rērum*; we speak of 'pivotal' moments.

673. ante, 'betimes,' i.e. before Juno can work harm to Aeneas. **flammā**: cf. *ignem*, 660. The vs. contains two figures, both borrowed from military strategy.

674. quō . . . nūmine: freely, 'through the influence of any power'; causal and instr. abl. Venus has Juno in mind, of course.

675. mēcum, 'even as I am myself.' **teneātur**, 'may be imprisoned.' carries out the figure of 673.



Venus

Quā facere id possis, nostram nunc accipe mentem.

Rēgius accitū cārī genitōris ad urbem

Sīdoniam puer ire parat, mea māxima cūra,
dōna ferēns pelagō et flammis restantia Trōiae.

Hunc ego sōpītum somnō super alta Cythēra
aut super Īdalium sacrātā sēde recondam,
nē quā scīre dolōs mediusve occurrere possit.

681

Tū faciem illius noctem nōn amplius ūnam
falle dolō et nōtōs puerī puer indue vultūs,
ut, cum tē gremiō accipiet laetissima Dīdō
rēgālis inter mēnsās laticemque Lyaeum,
cum dabit amplexūs atque ōscula dulcia fīget,
occultum inspīrēs ignem fallāsque venēnō.'

685

Pāret Amor dictis cārāe genetrīcis et ālās
exuit et gressū gaudēns incēdit Iūli.

690

At Venus Ascaniō placidam per mēbra quiētem
inrigat et totum gremiō dea tollit in altōs

676. quā (sc. viā, ratiōne), 'how.' Cf. the indef. quā, 18.

677. accitū . . . genitōris = accitus (ptcpl.) ā genitōre.

679. pelagō . . . flammis: cf. Īliacis trepta ruīnis, 647.

680. Cythēra: cf. Cytherēa, 657; note the quantity of the second syllable in the two words. See §251.

682. medius is proleptic (§194); lit. 'to happen on them so as to be in the midst of them,' i.e. to interrupt and thwart. With occurrere sc. eis = dolis.

683. noctem . . . ūnam: after plūs, minus, longius, and amplius, quam is often omitted, even in prose, without influence upon the constr. The whole expression here is one of duration of time.

684. falle, 'imitate deceitfully,' 'counterfeit,' an extension of the common meaning, 'cheat,' 'cajole.' nōtōs, 'familiar'; sc. omnibus. puerī = 'the boy,' Ascanius. puer = a causal cl.; see on aeger, 208, hostis, 625. Render, 'with the help of your experience as a boy.'

Venus intimates that the task she is setting before Cupid is easy.

685. laetissima, 'at the full flush of her joy,' i.e. when she is most fully alive to every influence of the banquet.

686. rēgālis . . . Lyaeum, 'at the royal table, while the wine goes round.' inter is more strictly applicable to the nearer of its two objects. inter . . . laticem . . . Lyaeum = the prose inter pōcula, inter vīna. Lyaeum: the poets often convert proper names like Lyaeus, Dardanus, bodily into adjs.

688. occultum . . . venēnō: two ways of saying (§222) 'that thou mayest inspire in her a fatal passion for Aeneas.' With ignem cf. ignem, 660; flammā, 673.

689. cārāe genetrīcis is the fem. to cārī genitōris, 677. ālās: cf. āligerum . . . Amōrem, 663.

690. gaudēns pictures Cupid's mischievous pleasure in the rôle he is playing.

691, 692. Ascaniō: for case see §120. placidam . . . inrigat: inrigō is

^{moor:}
 Idaliae lūcōs, ubi mollis amāracus illum
 flōribus et dulcī adspīrāns complectitur umbrā.

Iamque ibat dictō pārēns et dōna Cupīdō
 rēgia portābat Tyriīs duce ^{major} laetus Achātē.

695

Cum venit, ^{superb} aulaeis iam sē rēgīna superbīs
^{golden curtains} aureā composuit spondā mediamque locāvit;

iam pater Aenēās et iam Trōiāna iuventūs
 conveniunt, strātōque super discumbitur ostrō.

700

Dant manibus famulī lymphās Cereremque canistrīs
 expediunt tōnsisque ferunt mantēlia villīs.

Quīnquāgintā intus famulae, quibus ōrdīne longam
 cūra penum struere et flammīs adolēre Penātīs;

construed here with acc. of effect (§ 128), 'sheds sleep like gentle dew,' lit., 'bedews gentle sleep.' It commonly takes an acc. of "affect" (§ 128); that which bedews or moistens is usually the subject, not, as here, the object.

694. *dulcī adspīrāns . . . umbrā* helps to express the means of *amāracus* . . . *complectitur*, and so may be joined by *et* to the instr. abl. *flōribus*; *et* and *-que* often in poetry unite expressions which, though unlike in form, are alike in meaning and function.

695-722. Cupid, in the guise of Ascanius, reaches Carthage, and the banquet proceeds.

695. *dictō*: sc. *Aenēae*, his supposed father; see 644, 645.

696. *laetus* goes closely with *duce* . . . *Achātē*, 'rejoicing in the leadership of Achates.'

697. *aulaeis . . . superbis*: *aulaeae* were hangings or curtains for decorative purposes, spread over the dining table, or on columns about the table, or on the walls of the dining room. The phrase, therefore, seems to be a very free, almost slipshod use of the abl. of attendant circumstances (§ 147), 'amid the gorgeous hangings.'

698. *aureā*: dissyllabic; see § 248. *mediam* merely = 'in the midst of the company.'

699. *Trōiāna*: for *ā* final see on *mihi*, 77.

700. *strātō . . . ostrō*: i.e. coverlets of purple; cf. 639. The Tyrian 'purple' was a mixture of red and blue, the crimson usually predominating. *discumbitur* (sc. *ab eis*): impers. pass., a constr. esp. frequent when the personality of the actors in a given scene is not to be emphasized. The prefix brings out the picture of the guests separating to their appointed places.

701. *Cererem*, 'bread.' In 177 it = 'grain'; see n. there.

702. For *expediunt* cf. 178. *tōnsis . . . villis*: abl. of char. with *mantēlia*, 'short-napped towels,' i.e. fine towels, with the nap cut close and even.

703. *intus*: in the *culīna* or kitchen. Sc. *sunt* with *famulae*, *est* with *cūra*.
 704. *longam*, 'unstinted.' Strictly, *longam . . . penum* = a store that will last a long time. V. may also have been thinking of the long procession of dishes carried out to the banqueters. His phrases often suggest several ideas at once.

704. *struere* combines here the ideas of providing and arranging, i.e. making them ready to be carried out. Since *quibus . . . cūra (est) = qui cūrant*, the in-

centum aliae totidemque parēs aetāte ministri,
quī dapibus mēnsās onerent et pōcula pōnant.

705

Nec nōn et Tyrii per līmina laeta frequentēs
convēnere toris iussī discumbere pīctis.

Mīrantur dōna Aenēae, mīrantur Iūlum

flagrantisque deī vultūs simulātaque verba

710

pallamque et pīctum croceō vēlāmēn acanthō.

Praecipuē infēlix, pestī dēvōta futūrae,

explērī mentem nequit ārdēscitque tuendō

Phoenissa et pariter puerō dōnisque movētur.

Ille ubi complexū Aenēae collōque pependit

715

et māgnū falsī implēvit genitōris amōrem,

rēginam petit. Haec oculis, haec pectore tōtō

haeret et interdum gremiō fovet, īnscia Dīdō,

īnsīdat quantus miserae deus. At memor ille

fins. in this vs. are natural; see, too, § 170. **flammas** . . . **Penātis**, 'to keep the fire duly alight,' i.e. for cooking purposes. **Penātis**, properly the hearth-gods, stands by metonymy (§ 189) for hearth, fire, and the whole phrase (lit., 'magnify the hearth with flames') is an inverted expression (§ 203) for 'pile high the fire on the hearth.'

705. **aliae**: sc. *famulae*. **parēs aetāte**: etiquette permitted only those of royal rank to have slaves all of one age.

706. **pōnant** = *impōnant* (sc. *mēnsis*, § 126); see § 201. The rel. cl. expresses purpose.

707. **nec nōn et**: this combination is used several times by V.; see on *nec minus*, 633. **frequentēs**, 'in throngs.'

708. **pīctis** (*pingō*), 'embroidered.'

709. **mīrantur** . . . **mīrantur**: see § 264. **Iūlum** is put for variety after *Ascaniō*, 691.

710. **flagrantis**, 'flushed,' even as are the faces of his victims; a transferred epithet (§ 194). Another good explanation reminds us that a radiance not of earth is regularly associated by classical writers with the presence of a deity. Cf. the similar idea mentioned

in the n. on *divinum* . . . *odōrem*, 403. **dei** comes in well after *Iūlum*; it reminds us that a god is masquerading as Iulus.

711. **pīctum**: cf. *pīctis*, 708. For the robe and the veil see 648, 649.

712. **futūrae**, 'inevitable.' The fut. prtepl. often pictures something as on the very point of happening and so as certain to occur.

713. **explērī mentem**: for the constr. see §§ 152, 155, n. **tuendō**, 'with gazing'; abl. of gerund to express means, *ārdēscit* being really 'she is set ablaze.' See on *tēlō*, 99.

715. **complexū** . . . **collō**: for case see § 140, and n. We should say 'in the embrace and on the neck.'

716. **falsī** may be an adj., 'supposed,' or a true prtepl., 'tricked,' 'cajoled,' in that a god was palmed off on him as his son.

718. **Dīdō** is very effective, helping, with the double *haec*, 717, to fix our thoughts on the queen alone.

719. **īnsīdat** is probably meant to suggest both the physical idea of 'sitting upon' and the fig. sense of 'assailing'; see on *longam*, 703. **miserae**: sc. *sibi*.

720 mātris Acīdaliae paulātim abolēre Sychaeum
incipit et vivō temptat praevertere amōre
iam pridem residēs animōs dēsuētaque corda.

Postquam prīma quiēs epulis mēnsaeque remōtae,
crātērās māgnōs statuunt et vīna corōnant.

725 Fit strepitus tēctis, vōcemque per ampla volūtant
ātria; dēpendent lychnī laqueāribus aureis
incēnsī, et noctem flammis fūnālia vincunt.

Hic rēgina gravem gemmīs aurōque poposcit
implēvitque merō pateram, quam Bēlus et omnēs

730 ā Bēlō solitī; tum facta silentia tēctis:

‘Iuppiter, hospitibus nam tē dare iūra locuntur,
hunc laetum Tyriisque diem Trōiāque profectis
esse velis nostrōsque hūius meminisse minōrēs.

720. Acīdaliae = *Veneris*; see § 280.

721. vivō . . . amōre: i.e. a love for a living person as opposed to her love for the dead Sychaeus, for which see esp. 344, 352. praevertere, ‘to o’erwhelm,’ ‘engage.’ The force of the prefix is not clear; it may mean (1) before Dido realizes what is happening or (2) before Juno can interfere to thwart Cupid’s schemes. For the infin. after temptat see § 164.

722. dēsuēta (sc. amōrī), ‘loveless.’ How lit.? corda: here pl. doubtless merely to correspond to animos.

723-756. The banquet being ended, there is a song by the bard Iopas, then general talk among the guests. Dido asks Aeneas to describe the fall of Troy and his own wanderings.

723. epulis: poss. dat. with est to be supplied. mēnsae . . . remōtae: cf. 216, and n.

724. māgnōs: in Book IX is mentioned a crātēra behind which a warrior seeks to hide from his foe. statuunt, ‘set in place,’ indicates effort, and so fits in well with crātērūs māgnōs. vīna corōnant: i.e. by wreathing the crātērae.

725. strepitus is the noise of conversation; see next cl.

726. aureis, ‘gilded,’ or ‘inlaid with

gold.’ The laqueāria were often made of expensive woods. For scansion of aureis see on aureā, 698.

727. incēnsī, ‘blazing.’ V. naturally describes this banquet in terms suitable to those with which he was familiar in the elaborate society of Rome.

728. gravem: with pateram, 729, which is obj. of poposcit as well as of implēvit. The poets often distribute words which belong together between the parts or clauses of a sentence. For gravem . . . aurō cf. duplicem . . . aurōque, 655.

729, 730. Bēlus: see 621. omnēs ā Bēlō, ‘all of Belus’s line.’ solitī: sc. erant merō implēre.

731. hospitibus, ‘to those bound by ties of hospitality.’ hospes = both host and guest. Here the two meanings are combined. nam: elliptical, ‘(I address thee), for,’ etc. Cf. the use of namque, 65.

732, 733. hunc . . . velis, ‘may it be thy will that this shall be,’ etc. For the subj. here and in 734 cf. those in 330-332. profectis, ‘those who are come.’ The substantival use of the pf. prtcl. is commoner than that of the pres., for which see on venientum, 434. nostrōs . . . minōrēs, ‘our children’s children.’ hūius: why gen.?

Adsit laetitiae Bacchus dator et bona Iūnō;
 et vōs ō coetum, Tyriī, celebrāte faventēs. 735
 Dixit et in mēnsam laticum libāvit honōrem
 prīmaque libātō summō tenus attigit ōre;
 tum Bitiae dedit increpitāns; ille ^{211.37}inpiger hausit
 spūmantem pateram et plēnō sē prōluit aurō;
 post aliī procerēs. Citharā crīnītus Iōpās 740
 personat aurātā, docuit quem māximus Atlās.
 Hīc canit errantem lūnam sōlisque labōrēs,
 unde hominum genus et pecudēs, unde imber et ignēs,
 Arctūrum pluviāsque Hyadas geminōsque Triōnēs,
 quid tantum Ōceanō properent, sē tinguere sōlēs 745

734. *bona* is spoken from the Carthaginian point of view. For the Trojan view see 9-11, 251, and cf. *saevae*, 4, *atrōx*, 562, *iniquae*, 668.

735. *celebrāte* bears here its lit. sense, 'throng,' 'attend in numbers.'

736. *mēnsam*: the altar, so to speak, of Jupiter, god of host and guest, 731. *laticum* = *vīnī*; cf. *laticem* . . . *Lyaeum*, 686. The gen. is one of definition; § 111.

737. *prīma*: cf. n. on *prīmō*, 613. It is correlative with *tum*, 738. *libātō* = *postquam libātum est*, 'when the offering had been made.' *libātō* is a pf. pass. prtcl. used impers. in the neut. as abl. abs. The constr. is not uncommon, esp. with *auspicātō*, *augurātō*. *summō tenus* . . . *ōre*, 'with her lips only.' For *summō* . . . *ōre* cf. n. on *prīmā* . . . *terrā*, 541.

738. *increpitāns*, 'with a challenge,' i.e. to drink deep. This was a Græco-Roman way of drinking a person's health.

739. *prōluit* is a strong contrast to *summō* . . . *ōre*; it is one of the few bits of humor in the Aeneid. *aurō*, 'goblet.'

740. *procerēs*: the drinking, following the prayer of Dido, 731-735, was a pledge to abide by the laws of hospitality. This explains why the cup is

passed to Carthaginians; it was from them that such pledges were most needed, or, at least, most valuable. With *procerēs* sc. *plēnō sē aurō prōluunt*, or simply *bibunt*. *crīnītus*, 'with flowing hair,' like his patron god Apollo (§ 281).

741. *personat* (sc. *tēcta*), 'makes the hall ring.' *Atlās*, identified in late stories with the African mountain, is a fitting teacher for a Carthaginian bard. For the sup. *māximus* see on *fōrmā pulcherrima*, 496.

742. *errantem lūnam*, 'the wanderings (i.e. the revolutions) of the moon'; see on *mōtōs* . . . *fluctūs*, 135. *labōrēs*: a poetical expression for 'courses'; the word corresponds to *errantem*.

743. *unde* . . . *unde*: sc. *sit* or *sint* to fit the several subjects (cf. *properent*, 745); see on *virīs*, 517.

744. *pluviās* reproduces in Latin the meaning of *Hyadas*, which is from a Gk. root meaning 'to rain.' Cf. the n. on *novae*, 298. *Arctūrum*, *Hyadas* and *Triōnēs* stand for the stars in general.

745. This vs. = 'why the winter days are so short.' The ancients often thought of the day as rising, like the sun, out of the ocean in the morning, and descending into it again at night. For a different view see on *clausō* . . . *Olympō*, 374.

hibernī, vel quae tardīs mora noctibus obstet.
 Ingeminant plausū Tyriī, Trōesque secuntur.
 Nec nōn et variō noctem sermōne trahēbat
 infēlix Dīdō longumque bibēbat amōrem
 750 multa super Priamō rōgītāns, super Hectore multa,
 nunc, quibus Aurōrae vēnisset fīlius armīs,
 nunc, quālēs Diomēdis equī, nunc, quantus Achillēs.
 'Immō age et ā primā dīc, hospes, orīgine nōbīs
 insidiās,' inquit, 'Danaum cāsūsque tuōrum
 755 errōresque tuōs, nam tē iam septima portat
 omnibus errantem terrīs et fluctibus aestās.'

746. This vs. = 'why the winter nights are so long.' For V.'s interest in natural philosophy see §§ 38, 43.

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748. *nec nōn et*: as in 707. *variō . . . sermōne*: cf. *longō . . . sermōne*, 217.

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752. *Diomēdis equī*: Diomedes had horses famed for swiftness, which he had captured from Aeneas. Many have thought a ref. to these horses by Dido most unhappy, as likely to offend her guest by reminding him of something

he might naturally desire to forget. But Aeneas himself, without a trace of shamefacedness, refers in 97 to his encounter with Diomedes. See notes there. The loss of these horses was one phase of Aeneas's sorrows. *quantus* may refer to stature (see on *ingēns*, 99), or to prowess, or to both; see on *longam*, 703.

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LIBER II

Conticuere omnēs intentique ōra tenēbant.
 Inde torō pater Aenēās sic ōrsus ab altō:
 Infandum, rēgīna, iubēs renovāre dolōrem,
 Trōiānās ut opēs et lāmentābile rēgnum
 ēruerint Danaī, quaeque ipse miserrima vīdī
 et quōrum pars māgna fuī. Quis tālia fandō
 Myrmidonum Dolopumve aut dūrī mīles Ulixī
 temperet ā lacrimīs? et iam nox ūmida caelō
 praecipitat, suādentque cadentia sīdera somnōs.
 Sed sī tantus amor cāsūs cognōscere nostrōs
 et breviter Trōiae suprēmum audīre labōrem,
 quamquam animus meminisse horret lūctūque refūgit,

1-12. Aeneas begins: 'Painful though the story is, I will tell it.'

1. **conticuere** . . . **tenēbant**: the instantaneous pf. pictures the sudden hush, the impf. denotes a lasting state. **ōra tenēbant**: the direction of their gaze is easily gathered from the context; sc. therefore in *Aenēan conversa*.

3. **Infandum**: a strong word (cf. i. 251, i. 525), emphatic also by position. **renovāre** = *nārrandō renovāre*, 'to renew by telling'; sc. *mē* as subject; § 214, b.

4. **ut**: used as in i. 667. **lāmentābile**: proleptic (§ 193), 'in piteous ruin'; it belongs with both accs.

5, 6. **quae** . . . **fuī**, 'both the sights that . . . and the deeds of which,' etc. The rel. clauses are in appos. with *dolōrem*, 3, which = 'the story of my woe.' -**que** . . . **et**, 'both . . . and'; this usage is unknown to Cīc. and Caes. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. **tālia fandō** in thought = *sī tālia nārret*. For ease of *fandō* see § 147. The adj. usually found with this constr. is replaced here

by *tālia*; the phrase = 'during such narration.'

7. **dūrī**, 'ruthless.' The nature of the general gives a hint of that of his soldiers. With **mīles** sc. *quī*, the interrogative adj. **quis** . . . **Ulixī** = 'what man, however hostile to Troy, however unfeeling, if he were to tell,' etc.

8, 9. **nox** . . . **praecipitat**: i.e. midnight is past. Night, like the day (i. 745), rises from the ocean, mounts the heavens, and descends into the ocean again. With *praecipitat* sc. *sē* and see § 139. **ūmida**: night is the time of the dew. 3-9 give two reasons why the story should not be told; it is too sad, and the hour is too late.

10. **sī** . . . **amor** (sc. *est tibi*) = *sī tantō opere cupis*; for the infin. *cognōscere* see also § 170.

11. **suprēmum**, 'last.' The day of a person's death was called his *diēs suprēmus*.

12. **horret** = *ōdit*, and so can be construed with the infin.; § 163. **refūgit**: a true pf. The vs. = 'though my soul shudders, as it always has, at the very thought of those pains.'

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5, 6. **quae** . . . **fuī**, 'both the sights that . . . and the deeds of which,' etc. The rel. clauses are in appos. with *dolōrem*, 3, which = 'the story of my woe.' -**que** . . . **et**, 'both . . . and'; this usage is unknown to Cic. and Caes. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. **tālia fandō** in thought = *sī tālia nārret*. For ease of *fandō* see § 147. The adj. usually found with this constr. is replaced here

by *tālia*; the phrase = 'during such narration.'

7. **dūrī**, 'ruthless.' The nature of the general gives a hint of that of his soldiers. With **mīles** sc. *quī*, the interrogative adj. **quis** . . . **Ulixī** = 'what man, however hostile to Troy, however unfeeling, if he were to tell,' etc.

8, 9. **nox** . . . **praecipitat**: i.e. midnight is past. Night, like the day (i. 745), rises from the ocean, mounts the heavens, and descends into the ocean again. With *praecipitat* sc. *sē* and see § 139. **ūmida**: night is the time of the dew. 3-9 give two reasons why the story should not be told; it is too sad, and the hour is too late.

10. **sī** . . . **amor** (sc. *est tibi*) = *sī tantō opere cupis*; for the infin. *cognōscere* see also § 170.

11. **suprēmum**, 'last.' The day of a person's death was called his *diēs suprēmus*.

12. **horret** = *ōdit*, and so can be construed with the infin.; § 163. **refūgit**: a true pf. The vs. = 'though my soul shudders, as it always has, at the very thought of those pains.'

incipiam. Fracti bellō Fātisque repulsi
ductōrēs Danaum tot iam lāpentibus annis
15 instar montis ecum divinā Palladis arte
aedificant sectaque intexunt abiete costās;
vōtum prō reditū simulant; ea fāma vagātur.
Hūc dēlēcta virum sortitī corpora fūrtim
inclūdunt caecō laterī penitusque cavernās
20 ingentis uterumque armātō milite complent.
Est in cōspectū Tenedos, nōtissima fāmā
īnsula, dives opum, Priamī dum rēgna manēbant,
nunc tantum sinus et statio male fida carinis;
hūc sē prōvectī dēsertō in litore cōquunt.

13-39. 'The Greeks, hopeless of taking Troy by force, try strategy. They build a wooden horse, calling it a gift to Minerva, and then pretend to depart forever.'

14. *tot . . . annis*: causal abl. abs. The emphasis is on *tot*; nine full years had passed.

15. *instar . . . ecum*, 'a horse towering mountain-high.' Aeneas's emotion makes him exaggerate. For the gen. with *instar* see A. 359, b; B. 198, 2; G. 373, and R. 1: H. 446, 4. For the spelling *ecum* cf. *secuntur*, i. 185, with n. *divinā . . . arte*: see § 279. For case cf. *procūcibus Austris*, i. 533, with n.

16. *sectā . . . costās*: i.e. they form the sides by making the ribs proper and the planks of fir cross at right angles as the threads of the warp and the woof cross. *intexunt* = 'form by interweaving,' and *costās* is acc. of effect; cf. n. on *stringere rēmōs*, i. 552. For scansion of *abiete* see § 240.

17. *vōtum*: briefly put for *ecum vōtum esse*. For the meaning of the word see on i. 334. Here payment is made to the gods in advance. *ea*: emphatic, 'such is the report that,' etc. Ancient writers say that an inscription on the horse declared it to be a gift to Minerva.

18. *hūc* = *hunc in ecum*; it is further

defined by *caecō laterī*. *dēlēcta virum . . . corpora* = *dēlēctōs virōs corporibus validis*; see on *māgnōrum . . . suum*, i. 634. *sortitī* here merely = 'having selected.' There can be no ref. to the use of lots; one could not choose *dēlēcta . . . corpora* in that way.

19. *caecō laterī* = *in caecum latus* (§ 122), 'into the secret depths of its side.'

20. *milite*, 'soldiery'; for the sing. see § 172.

21, 22. *in cōspectū*: sc. *Trōiae*. Tenedos lay about four miles off the coast. *dives opum*: as in i. 14. *dum . . . manēbant*: cf. *dum rēs stetit Ilia rēgnō*, i. 268. The pl. *rēgna* is metr. convenient.

23. *sinus*, 'a bay'; see on *inque . . . reductōs*, i. 161. *statio*: see Vocab. Here, helped by *carinis*, it = a 'roadstead.' *male . . . carinis*, 'none too safe for ships.' *male* is often used with adjs., in the sense of 'poorly,' 'wretchedly.' It negatives adjs. of complimentary sense, intensifies those of uncomplimentary meaning. *carinis* here = *nāvibus*; see § 188. Cf. the Eng. 'a fleet of twenty sail.'

24. *prōvectī*: see on *quā vectus Abās*, i. 121. *dēsertō*: the change in the fortunes of the island was already begun. Its inhabitants, no doubt, were

Nōs ^{the}abiisse ^{the}ratī et ventō petiisse Mycēnās. 25
 Ergo omnis longō solvit sē Teucra lūctū:
 panduntur portae; iuvat ire et Dōrica castra
 dēsertōsque vidēre locōs lītusque relīctum.
 Hīc Dolopum manus, hīc saevus tendēbat Achillēs;
 classibus hīc locus; hīc aciē ^{the}certāre solēbant. 30
 Pars stupet innūptae dōnum exitiāle Minervae
 et mōlem mīrantur equī; primusque Thymoetēs
 dūcī intrā mūrōs hortātur et arce locārī,
 sive dolō seu iam Trōiae sic fāta ferēbant.
 At Capys et quōrum melior sententia mentī 35
 aut pelagō Danaum insidiās suspectaque dōna
 praecipitāre iubent subiectisque ūrere flammīs

Trojans, who had removed to Troy when the siege began.

25. **ratī**: sc. *sumus*. As subject of the infin. sc. *eōs* = *Danaōs*. **Mycēnās**: as in 1. 650.

27. **panduntur portae**: the gates were of course closed in times of war and siege. **ire** = *exire* (sc. *urbe*); cf. *it* = *exit*, 1. 246. As subject of *ire* and *vidēre* sc. *eōs* = *Trōiānōs*, easily derived from *omnis* . . . *Teucra*, 26. **Dōrica**, 'Grecian.' The Gk. race was divided into Ionians, Aeolians, and Dorians. The adj. *Dōricus* is rare in V., and is used here, probably, merely for the sake of variety; see § 181.

29, 30. **hīc . . . hīc . . . hīc . . . hīc**: we are to think of the Trojans as pointing out to one another these famous spots. **tendēbat**: sc. *tentōria* (1. 469), 'used to tent.' **classibus**: the Gk. force consisted of contingents and fleets from many separate states (§ 51). **locus**: the vessels had been drawn up on shore; see on *subducere*, 1. 551. **solēbant**: sc. *Grāi* or *Danai*, not *classēs*. The vs. gives two points: (1) the place where the vessels had been beached; (2) the place where the land battles had been fought.

31. **stupet** = *admīrātur*, 'gazed bewildered at,' and so takes an acc.; cf.

§§ 129, 130. **innūptae**: the Athenians called Pallas (Minerva) *Parthenos*, 'the Maiden,' and her temple the Parthenon. **dōnum** . . . **Minervae**, 'gift to Minerva.' The gen. is obj. The Greeks had offended Minerva by carrying off her statue from Troy's citadel. They now gave it out that the horse was meant as a substitute for this statue. This would seem to the Trojans a natural proceeding; hence the success of the Gk. scheme to get the horse and its occupants into the city. **exitiāle**: sc. *Trōiānīs*. The adj. fits Aeneas's feelings as he tells his story, not those with which the Trojans first saw the horse.

32. **mōlem mīrantur**: cf. *mīrātur mōlem*, 1. 421. Note the pl. with the coll. noun *pars* after the sing. in *stupet*; similar shifts are common.

33, 34. **dūcī . . . locārī**: for the infin. see § 167. **dolō**: sc. *hortātur* from the preceding vs. Thymoetes had a grudge against Priam, and so might naturally be suspected of helping Priam's enemies. **iam**, 'at last'; see on *iam* . . . *audētis*, 1. 133. **ferēbant**, 'were setting that way'; sc. *sē*, and see § 139.

37. **subiectisque**: we should say 'or,' etc., since 36, 37 contain two dis

ant terebrāre cavās uterī et temptāre latebrās.

Scinditur incertum studia in contrāria vulgus.

40 Prīmus ibi ante omnīs māgnā comitante catervā

Lāocoön ārdēns summā dēcurrit ab arce

et procul: 'Ō miserī, quae tanta insānia, cīvēs?

Crēditis āvectōs hostīs aut ūlla putātis

dōna carēre dolīs Danaum? sic nōtus Ulixēs?

45 Aut hōc inclūsī lignō occultantur Achīvī,

aut haec in nostrōs fabricāta est māchina mūrōs

inspectūra domōs ventūraque dēsuper urbī,

aut aliquis latet error; equō nē crēdite, Teucrī.

Quidquid id est, timeō Danaōs et dōna ferentīs.

50 Sic fātus validīs ingentem vīribus hastam

tinct plans for the destruction of the horse. -que and et may often be thus rendered. With *subiectis* sc. *eis* = *insidiis dōnisque*. We may render by 'consuming.'

38. **terebrāre** and **temptāre**, 'probe,' are parts of the one process; hence they are properly joined by *et*. In *suspecta*, 36, and in 38, as in 18-20, Aeneas speaks with the knowledge of after days.

39. **scinditur** . . . **vulgus**: freely, 'uncertainty reigns among the crowd and men array themselves eagerly on either side.' **studia**: here 'opinions zealously held'; see § 176.

40-56. 'Laocoön, priest of Neptune, declares that the horse cloaks some scheme of the Greeks.'

40. **ibi**, 'at this (critical) moment,' when a very little would determine the action of the crowd.

42. **procul**: sc. *clāmat*; see § 216.

43. **āvectōs** (*esse*): cf. *prōvecti*, 24. **ūlla**: *ūllus* and *quisquam* are used in sentences directly or indirectly neg. The answer to the questions in 43, 44, is neg.; hence the questions = neg. assertions or commands.

44. **dōna** . . . **Danaum**, 'gifts made by Greeks (to Trojans).' Since the

Greeks gave the horse to Minerva as a deity of Troy (see on *dōnum* . . . *Minervae*, 31), Laocoön may fairly speak of them as giving it to the Trojans themselves. He is speaking against the proposal of 33, and for those of 36-38. **Ulixēs**: to Laocoön all Greeks are tricksters; to V. Ulixes is the embodiment of guile. In the Homeric age trickery was not reprehensible; Homer everywhere praises Ulixes. But V., the poet of the Trojans and their descendants, the Romans, naturally views him with different feelings.

45. **hōc** . . . **lignō**: contemptuous, 'this lump of wood.' *lignō* may = *in lignum* (§ 122), or may be local or instr. abl.

47. **inspectūra** . . . **ventūra**: the fut. prtcpl. often thus expresses purpose, esp. in poetry and later prose. V. has in mind the attacking towers so often mentioned by Caesar. **urbī**: dat. of personal interest (disadvantage).

48, 49. **error**: here that which causes error, 'mischief,' 'trick'; § 186. **nē crēdite**: for this form of prohibition see § 156. **timeō** . . . **ferentīs**: a much quoted phrase, in the sense that an enemy's gifts are to be viewed with suspicion. **et** = 'even.'

in latus inque ferī curvam compāgibus alvum
contorsit. Stetit illa tremēns, uterōque recussō
insonuēre cavae gemitumque dedēre cavernae.

Et sī fāta deum, sī mēns nōn laeva fuisset,
impulerat ferrō Argolicās foedāre latebrās,

55

Trōiaque nunc stāret, Priamīque arx alta manērēs.

✓ Ecce manūs iuvenem intereā post terga revinctum ✓

pāstōrēs māgnō ad rēgem clāmōre trahēbant

Dardanidae, quī sē ignōtum venientibus ultrō,

hōc ipsum ut strueret Trōiamque aperīret Achīvīs,

60

obtulerat, fidēns animī atque in utrumque parātus,
seu versāre dolōs seu certae occumbere mortī.

Undique vīsēdī studiō Trōiāna iuventūs

circumfūsa ruit, certantque inlūdere captō.

51. *curvam* . . . *alvum*: freely, 'the jointed arch of its belly'; *compāgibus* is instr. abl. or abl. of spec. For the word see i. 122, i. 293.

52. *stetit*: sc. *in alvō*. *uterō* . . . *recussō*: causal abl. abs., 'because the womb was shaken' by the force of the blow. The prefix in *recussō* does not = 'back' or 'again,' as usual, but merely intensifies (as *con-* often does) the meaning of the verb, which is connected with *quatiō*.

53. *cavae* is pred. to *insonuēre*, 'rang hollow.' *gemitum* . . . *dedēre* (see § 202) explains *insonuēre*. This vs. is onomatopoeic; § 224.

54. *sī fāta deum*: sc. *nōn laeva fuissent*. *deum* is subj. gen., 'ordained by the gods.' *laeva* = 'adverse,' with *fāta*; with *mēns* it = 'warped.'

55. *impulerat*: after 54, a cond. contrary to fact, we should expect the plpf. subj. The indic. here strongly emphasizes the inevitable certainty of a given result, had the proper conditions been realized. The indic. is esp. common in periphrastic expressions made up of *sum* and either the gerundive or the fut. act. prtcpl. *foedāre*: for the infin. with *impulerat* cf. i. 9, 10.

56. *arx*: vocative. For the apostrophe as a token of emotion see on *tē* . . . *Teucrum*, i. 555.

57-76. 'Trojan shepherds now appear with a Greek prisoner. We bid him give an account of himself.'

57. *manūs* . . . *revinctum*: for constr. see § 137; for the expression cf. *centum* . . . *tergum*, i. 295, 296.

59. *ignōtum* belongs in thought with *iuvenem*, 57. Latin often places in the rel. cl. a word which really modifies the antec. esp. when the antec. has another modifier. *venientibus*: with *obtulerat*, 61. When the gates were opened (27), the shepherds had set forth with their flocks. See § 225.

60. *hōc ipsum*: i.e. to be brought into Troy and so to get a chance to tell his plausible story. *strueret*: *struō*, like *mōlior*, is used of difficult tasks. -que, 'and as a result'; § 199.

61. *animī*: for the case see § 148. *utrumque* is explained by 62.

62. *versāre*, 'ply,' 'work out'; lit., 'shuffle.' The suggestion is of carrying one's point by trying scheme after scheme. *occumbere mortī*: cf. *occumbere* alone in this sense, i. 97.

64. *circumfūsa* is a middle, 'stream

- 65 Accipe nunc Danaum insidiās et crimine ab ūnō
disce omnīs.
Namque ut cōnspectū in mediō turbātus inermis
cōstitit atque oculīs Phrygia agmina circumspexit,
'Heu, quae nunc tellūs,' inquit, 'quae me aequora possunt
70 accipere? aut quid iam miserō mihi dēnique restat,
cui neque apud Danaōs ūsquā locus, et super ipsī
Dardanidae infēnsī poenās cum sanguine poscunt?'
quō gemitū conversī animī compressus et omnis
impetus. Hortāmur fārī, quō sanguine crētus
75 quidve ferat; memoret, quae sit fidūcia captō.
Ille haec dēpositā tandem formīdine fātur:
'Cuncta equidem tibi, rēx, fuerit quodcumque, fatēbor
vēra,' inquit, 'neque mē Argolicā de gente negābō;

ing round'; § 171. **certant**: sc. *inter sē*. The pl. *certant* suggests the action of numerous individuals, the sing. *ruit* expresses the act of the whole body of *iuvēnēs* in hastening from every side as a unit; cf. n. on *mōlem mirantur*, 32. **inlūdere**: with *certant*; see § 164. **captō**, 'the captive'; the prtcl. = a noun.

65. **insidiās**: cf. *dīc . . . insidiās*, i. 753. **crimine**: properly 'charge,' but here 'crime,' 'guilty act.'

66. **disce omnīs**: i.e. learn the nature of the whole Gk. race.

67. **cōnspectū**, properly 'sight,' 'vision,' is used here of those who exercise sight or vision, 'the onlookers.' **turbātus**: his emotion is a pretence; cf. *fīdēns animū*, 61. **inermis** is full of pathos. The Trojans were doubtless armed as Laocoön was (50); at any rate they were numerous and his foes.

69, 70 **nunc** and **iam** are rightly used; see on *iam . . . audētis*, i. 133, 134. Further, *iam* and *dēnique* strengthen each other; *dēnique* more often = 'finally,' as preachers or lecturers use that word.

71. **cui . . . locus**: sc. *est*. After *et* sc. *quem*. A rel. pron. is seldom repeated in a different case form from that

in which it has occurred in the sentence. **ipsī**, 'even'; the Trojans ought to be friendly to one hated by the Greeks.

72. **infēnsī** = an adv., 'relentlessly.' **cum sanguine** = *et sanguinem*. *cum* with the abl. often = *et* with a case parallel to that just used.

73, 74. **omnis impetus**, 'every (act of) violence.' **fārī**: for the infin. after *hortor* cf. *dūcī . . . locārī*, 33, with n. **crētus**: a dep. prtcl. of *crēscō*; see B. 114, esp. 2. With *crētus* sc. *sit*, and see on *virīs*, i. 517.

75. **quidve ferat**, 'what his errand is,' represents *quid fers* of the O. R. **memoret**: subj. in O. O., representing an imp. of the O. R. The Trojans said: *Fūre quō sanguine crētus (sis). Quidve fers? Memorā quae sit fidūcia tibi captō*. **captō** (sc. *eī*) is a prtcl.; contrast *captō*, 64.

77-104. 'Sinon's story. "I am a Greek. When Ulixes compassed the death of Palamedes, my kinsman, I swore vengeance against him. He in turn sought my ruin."'

77. **fuerit quodcumque**: the fut. pf. gives a force like 'whatever I shall find to have been the result.'

78. **vēra** = an adv.; for position see § 204.

hōc primum; nec, sī miserum Fortūna Sinōnem
 fīnxit, vānum etiam mendācemque improba finget. 80
 Fandō aliquod sī forte tuās pervēnit ad aurīs
 Bēlīdae nōmen Palamēdis et incluta fāmā
 glōria, quem falsā sub prōditiōne Pelasgī
 insontem infandō indiciō, quia bella vetābat,
 dēmīsere necī, nunc cassum lūmine lūgent, 85
 illī mē comitem et cōsanguinitāte propinquum
 pauper in arma pater primīs hūc mīsīt ab annīs.
 Dum stābat rēgnō incolumis rēgumque vigēbat
 conciliīs, et nōs aliquod nōmenque decusque
 gessimus; invidiā postquā pellācis Ulixī 90
 (haud ignōta loquor) superīs concessit ab ōrīs,

79. **hōc primum**: sc. *fatēbor*. **Sinōnem** = *mē*; see on *Iūnōnis*, l. 48.

80. **improba**, 'shameless though she is,' emphatic by position, like *dea*, l. 412; see n. there. *improbus* often describes persons or things as utterly lacking in moderation and respect for the rights of others. **finget**: a fine verb here, since it is properly used of the potter who molds the clay at his own will.

81. **fandō**, 'as men talked'; lit., 'through talk'; a gerund in instr. abl.

82. **nōmen**, 'mention.' With *sī* . . . *nōmen* cf. *sī* . . . *uit*, l. 375. **incluta fāmā**, 'spread abroad by the voice of fame.'

83. **falsā sub prōditiōne**, 'swayed by misleading information.' *sub*, 'under cover of,' suggests treachery, underhand work; a common use, esp. in compound verbs. For this sense of *prōditiōne* cf. *memoriae prōdere* = 'to hand down,' 'to state.'

84. **Insontem infandō indiciō**: the allit. helps to express Sinon's indignation. **infandō indiciō**: his enemies hid a letter and some money in his tent and then used them, when discovered, as evidence of his guilt, saying that they had come from Priam. In *quem* . . . *indiciō* . . . *necī*, V. suggests indirectly that Palamedes was tried by the whole Gk.

force, and formally condemned to death; § 225.

85. **necī** = *ad necem*; § 122. **nunc**: advers. asynd. as in l. 240. **lūmine**: abl. of separation with *cassum*; cf. the abl. with *carēre*, 44.

86. **illī** begins the apod. to the *sī* cl., 81-85; it is dat. with *comitem*. See on *cui*, l. 314.

87. **pauper** = *quod pauper erat*. Sinon is apologizing to the Trojans for his presence in the ranks of their foes. **primīs . . . ab annīs**: freely, 'in my tender youth'; the phrase = 'I was too young to be responsible.' In expressions of time and place Latin often uses *ā* or *ab* where we should expect *in*; cf. *ā pueris*, 'in childhood,' *ā tergō*, l. 186.

88, 89. **dum . . . vigēbat**: sc. *Palamēdis*; cf. *Priamī dum rēgna manēbant*, 22. **rēgum . . . conciliīs**: the council of war, consisting of the leaders of the several contingents. **et nōs**, 'I also.'

90. **pellācis**, 'that prince of schemers.' Sinon speaks of Ulixes as his Trojan hearers would; see on *Ulixēs*, 44.

91. **superīs . . . ab ōrīs**, 'from this upper clime.' *superus* is often applied to persons and things still in the upper world of light and life; so *inferus* is used of things in the underworld of darkness and death.

- adflactus vitam in tenebris luctūque trahēbam
 et cāsum insontis mēcum indignābar amīcī.
 Nec tacuī dēmēns et mē, fors sī qua tulisset,
 95 sī patriōs umquam remeāssem victor ad Argōs,
 prōmīsī ultōrem et verbīs odia aspera mōvī.
 Hinc mihi prīma malī lābēs, hinc semper Ulixēs
 criminibus terrēre novīs, hinc spargere vōcēs
 in vulgum ambiguās et quaerere cōnsciūs arma.
 100 Nec requiēvit enim, dōnec, Calchante ministrō,—
 sed quid ego haec autem nēquīquam ingrāta revolvō
 quidve moror, sī omnis ūnō ōrdine habētis Achīvōs
 idque audīre sat est? iam dūdum sūmite poenās;
 hōc Ithacus velit et māgnō mercentur Atrīdae.
 105 Tum vērō ārdēmus scītārī et quaerere causās,

92. **adflactus**: lit., 'dashed down,' i.e. from the high estate hinted at in 89.

93. **mēcum**, 'in my secret soul'; cf. *sicūm*, l. 221.

94, 95. **et** = 'but.' After a neg. cl. *et* and *-que* may often be so rendered. **tulisset**, 'offered'; sc. *sē* and cf. *fūta ferēbant*, 34, with n. *tulisset* and *remeāssem* are in O. O., dependent on *prōmīsī*, 96. Sinon said to himself: *fors sī qua tulerit, sī . . . remeārō, ultor erō*. **Argōs**: see on *Argīs*, l. 24; here it = *Graeciam*. Sinon hailed from Euboea.

96. **ultōrem**: in the pred. with *mē* (94) . . . *prōmīsī*; lit., 'I promised myself (as) an avenger,' i.e. I swore to be his avenger. In prose we should have *prōmīsī mē ultōrem fore*.

97. **lābēs**, 'avalanche'; the word is used esp. of the collapse of houses or the settling of the earth.

98, 99. **criminibus**, 'charges'; see the n. on *crimine*, 65. **spargere** . . . **ambiguās**: note the figure. Ulixes is a sower; the seed he scatters is slander, the rabble is the ground in which he plants. For the infinitives in 98, 99 see § 137. **vulgum**: here masc., a rare use. **quaerere** . . . **arma**: a fig. expression for 'went to extremes.' **cōnsciūs**, 'con-

sciūs (of his guilt),' gives the cause of *quaerere*.

100. **enim**, 'indeed'; see on *sed enim*, l. 19.

101. **sed . . . autem** is pleonastic, since both words have advers. force. The phrase comes from the older, more colloquial Latin in which such pleonastic combinations are common. **ingrāta**, 'without interest'; sc. *vōbīs*.

103. **id**: i.e. that one is a Gk. **iam dūdum** . . . **poenās**: *iamdūdum* refers to the past, and so ought not to be joined to a pres. imp., which invites to an action yet to be done. This lack of logic gives weight to the phrase. Sinon is, or pretends to be, a sorrow-stricken man, only too eager to die; he is not a grammarian. His cry suggests; 'Slay me: ye should have done so long ago.'

104. **Ithacus**: Ulixes. **velit** . . . **mercentur**: cond.; the prot. is contained in *hōc* which = *sī hōc fēceritis*. **māgnō**: sc. *pretiō*.

105-144. 'We bid him speak further. He details the scheme whereby Ulixes had sought to work his ruin.'

105. **causās**: i.e. the explanation of the strong statement of 104. V. does not

ignārī scelerum tantōrum artisque Pelasgae.

Prōsequitur pavitāns et fīctō pectore fātur:

56 — Saepe fugam Danaī Trōiā cupiēre relicta
mōliri et longō fessī discēdere bellō

(fēcissentque utinam!), saepe illōs aspera ponti

110

interclūsit hiems et terruit Auster euntīs;

praecipuē, cum iam hīc trabibus contextus acernīs
stāret ecus, tōtō sonuērunt aethere nimbī

Suspēnsī Eurypylum scītantem ōrācula Phoebī

mittimus, isque adytīs haec trīstia dicta reportat:

115

“Sanguine plācāstis ventōs et virgine caesā,

cum primum Īliacās, Danaī, vēnistis ad ōrās;

sanguine quaerendī reditūs, animāque litandum

Argolicā.” ^{crucis} Vulgī quae vōx ut vēnit ad aurīs.

obstipuēre animī, gelidusque per īma cucurrit

120

ossa tremor, cui fāta parent, quem poscat Apollō.

say directly that any questions are put to Sinon; see § 225.

107. **prōsequitur**: intrans., ‘proceeds,’ a very rare use. **pavitāns** marks the result of the emotion of 101-104; cf. *turbātus*, 67. **fīctō pectore**: modal abl., ‘hypocritically.’

108-110. **saepe . . . saepe**: the placing of *saepe* at the head of the two clauses brings out their real connection, thus: ‘often they sought, but as often,’ etc. **fugam . . . mōliri**: much stronger than a simple *fugere*. See on *mōliri*, i. 564. **fēcissent . . . utinam**: see on *utinam* . . . *adforet*, i. 575, 576.

111. **interclūsit**: sc. from sailing. **hiems**: here ‘storminess,’ ‘inclemency.’ **Auster**: here in its strict sense; the south wind would be in the very teeth of voyagers seeking to make Greece from Troy. In Homeric days ships could make little progress against head winds. After the Gk. ships had assembled at Aulis in Euboea head winds for days prevented their departure for Troy. **euntīs**, ‘as they sought to go’; conative pres. See on *arcēret*, i. 300.

112. **acernīs**: contrast *abiete*, 16. Both are simply poetic ways of saying ‘wooden,’ ‘wood’; see § 190.

114. **scītantem**: lit., ‘as one (in the act of) consulting,’ but virtually expressing purpose; the supine *scītātum*. or a future prtepl., might have been used. **ōrācula Phoebī**: the oracle at Delphi; see § 281.

116. **virgine caesā**, ‘by the slaying of a maiden.’ The main thought is in the prtepl.; see on *mōtōs* . . . *fluctūs*, i. 135. The Greeks could not leave Aulis (see end of n. on *Auster*, 111) till they had appeased the gods by the sacrifice of Iphigenia, daughter of Agamemnon.

118, 119. **sanguine**: cf. *sanguine*, 116. The repetition gives the same effect as that of *saepe*, 108-110, ‘As by blood, so by blood.’ **reditūs**: for pl. see § 178. **animā . . . Argolicā**: i.e. ‘to sacrifice successfully, you must offer up a Grecian life.’ *Argolicā*: emphatic by position; § 206.

120, 121. **gelidus . . . tremor**; cf. *frigore*, of fear. i. 92. **īma**: as in i. 84. i

Hic Ithacus vātem māgnō Calchanta tumultū
 prōtrahit in mediōs; quae sint ea nūmina dīvum
 flāgitat. Et mihi iam multī crūdēle canēbant
 125 artificis scelus et tacitī ventūra vidēbant.
 Bis quīnōs silet ille diēs tēctusque recūsāt
 prōdere vōce suā quemquam aut oppōnere mortī.
 Vix tandem māgnis Ithacī clāmōribus āctus
 compositō rumpit vōcem et mē dēstīnat ārae.
 130 Adsēnsēre omnēs et, quae sibi quisque timēbat,
 ūnius in miserī exitium conversa tulēre.
 Iamque diēs infanda aderat; mihi sacra parārī
 et salsae frūgēs et circum tempora vittae.
 Ēripuī, fateor, lētō mē et vincula rūpī

125. **ossa**: see on *ossibus*, i. 660. **parent** . . . **poscat**: subj. in question dependent on *tremor*, which suggests the idea of anxious and fearful questioning. *fūta* = *mortem, exitium*; *parent* is a delib. subj. (see on *crēdant*, i. 218). Its subject is the Greeks in general, but is purposely left indefinite. Men shrink from naming those who are to cause the death of another.

122. **Ithacus**: cf. 104.

123. **nūmina**: lit., 'wills'; we should say, 'intimations of the will.'

124. **canēbant**, 'were prophesying'; *canō* gains this meaning from the fact that originally prophecies were delivered in verse.

125. **artificis**: see on *pellācis*, 90. The juxtaposition with *scelus* shows in what Ulixes was a craftsman. **et**: we should expect *aut*; but see on *subiectisque*, 37. Instead of *multī* . . . *vidēbant* we ought to have *aliū* . . . *canēbant*, *aliū* . . . *vidēbant*, i.e. 'some openly told of, others silently foresaw.' V. has, however, combined the two *aliū* into *multī*, and then united the verbs of their respective clauses by *et*. **ventūra**: see on *futūrae*, i. 712.

126. **bis quīnōs**: see on *bis dēnis*, i. 881. **ille** = Calchas. **tēctus**, 'keeping his tent.'

127. **vōce suā**: i.e. by any utterance of his own, as distinguished from the command of the oracle.

128. **vix tandem**: a favorite phrase with V.; in like sense we find in prose *tandem aliquandō*.

129. **compositō**: for case see on *foedere certō*, i. 62. In prose we should have *ē* or *dē* *compositō*. **rumpit vōcem**, 'he breaks into speech'; lit., 'he makes speech break forth,' *vōcem* being acc. of effect, § 128.

130. **timēbat**: note the tense, 'once feared.'

131. **conversa tulēre**, 'they bore, now that they were turned to (i.e. brought to bear on).' *timēbat*, 130, and *tulēre* gain force each from the other; *timēbat* = 'found unbearable,' even in thought, *tulēre* = 'cheerfully bore.' Sinon speaks in bitter sarcasm.

132. **parārī**: for infin. see § 157.

133. **salsae frūgēs**: the salted meal which prior to the sacrifice was sprinkled on the victim's head. *frūgēs* is used as in i. 178.

134. **fateor** seems strange, until we reflect that Sinon represents himself as a sacrificial victim, offered to the gods, in obedience to the divine command, 116-118; he had, therefore, no right to attempt an escape. **vincula**:

līmōsōque lacū per noctem obscūrus in ulvā 135
 dēlituī, dum vēla darent, sī forte dedissent.
 Nec mihi iam patriam antīquam spēs ūlla videndī
 nec dulcīs nātōs exoptātumque parentem,
 quōs illī fors et poenās ob nostra reposcent
 effugia et culpam hanc miserōrum morte piābunt. 140
 Quod tē per superōs et cōnscia nūmina vērī,
 per sī qua est quae restat adhūc mortālibus ūsquam
 intemerāta fidēs, ōrō, miserēre labōrum
 tantōrum, miserēre animī nōn digna ferentis.'
 Hīs lacrimīs vitam damus et miserēscimus ultrō. 145
 Ipse virō primus manicās atque arta levārī
 vincla iubet Priamus dictisque ita fātur amīcīs:
 'Quisquis es, āmissōs hinc iam oblīvīscere Grāiōs;

Sinon was bound as victims were before the altar.

135. *obscūrus*, 'so that I was concealed'; see § 193.

136. *dēlituī*: a strong verb, 'to skulk,' used esp. of beasts, serpents, etc. It harmonizes with the tone of *ēripui . . . mē*, 134. *dum . . . dedissent*: O. O. dependent on *dēlituī*. Sinon's thought was: *Dēlitēscam dum* ('until') *vēla dent sī forte dederint*. Sinon might well doubt whether they would depart; his own escape had prevented the fulfillment of the condition necessary to such departure, as stated in 116-119.

138. *nātōs*, 'my children,' adds to the pathos, but is inconsistent (§ 49) with *primīs . . . ab annīs*, 87.

139. *fors et* together = 'perchance.' The phrase is a survival from the days when parataxis (§ 218) was the rule. *fors et reposcent* thus = *fors (est) et reposcent*, 'there is a chance, and,' etc., instead of 'there is a chance that.'

140. *culpam*: see on *fateor*, 134, *dēlituī*, 136. *hanc* = *meam*, as in i. 98.

141. *quod*: often used idiomatically in entreaties like Eng. 'but.' In such cases it is really the rel. pron. with its

antec. implied in the context: here the antec. is to be got from Sinon's whole speech, esp. 134-140. *quod* thus = 'as to all of which.' *tē*: with *ōrō*, 143. Note the sing. Sinon is talking to Priam; see 77. *superōs*: as in i. 4.

142, 143. *per* governs the cl. *sī . . . fidēs*; Sinon is speaking rhetorically. A simpler expression would be *per fidem sī qua est quae adhūc restat mortālibus ūsquam intemerāta*. *labōrum*: gen. with *miserēre*. See A. 221, a; B. 209, 2; G. 377; H. 457.

145-198. 'Sinon tells us that the horse is a gift to Minerva and that if we set it in our city we shall win her favor and injure the Greeks.'

145. *ultrō*, 'besides.' The Trojans might out of sheer indifference have suffered Sinon to live.

146, 147. *virō*: dat. of pers. interest (advantage) with *levārī*. A more usual constr. would be *virum manicis . . . vinculis levārī iubet*. For the *manicae* and the *vincla* see 57.

148. *āmissōs . . . oblīvīscere* = *āmitte et oblīvīscere*; see on *submersās obrue*, i. 69. The pers. acc. with *oblīvīscor* is rare, the gen. being the ordinary case with words referring to persons.

noster eris, mihi^{que} haec ēdissere vēra rogantī:
 150 quō mōlem hanc immānis equī statuēre? quis auctor?
 quidve petunt? quae rēligiō aut quae māchina bellī?
 dixerat. Ille dolīs instrūctus et arte Pelasgā
 sustulit exūtās vinclīs ad sīdera palmās:
 ‘Vōs, aeternī ignēs, et nōn violābile vestrum
 155 testor nūmen,’ ait, ‘vōs, ārae ēnsēsque nefandī,
 quōs fūgī, vittaeque deum, quās hostia gessī:
 fās mihi Grāiōrum sacrāta resolvere iūra,
 fās ōdisse virōs atque omnia ferre sub aurās,
 sī qua tegunt, teneor patriae nec lēgibus ūllīs.
 160 Tū modo prōmissis maneās servātaque servēs
 Trōia fidem, sī vēra feram, sī māgna rependam.
 Omnis spēs Danaum et coeptī fidūcia bellī
 Palladis auxiliīs semper stetit. Impius ex quō

149. **noster eris**, ‘be one of us.’ Cf. Dido’s invitation, i. 572-574. The fut. indic. in familiar address (here the superior is speaking to the inferior) often = an imperative. Since *eris* = an imperative, it may be joined to *ēdissere* by *-que*; see on *dulcī adspīrāns . . . umbrū*, i. 694.

150. **mōlem . . . equī**: for the expression see on *māgnōrum . . . suum*, i. 634.

151. **rēligiō**, ‘sanctity,’ ‘religious significance.’ *quae . . . bellī* = *quae rēligiō equī est* (‘belongs to’) *aut quae māchina bellī est ecus?*

152. **arte Pelasgā**: cf. *artis . . . Pelasgae*, 106.

153. **exūtās vinclīs**: an important phrase; he cheats the very men to whom he owed life and liberty.

154. **ignēs**: i.e. of the heavenly bodies.

156. **vittae . . . gessī**: cf. 133.

157. **Grāiōrum . . . iūra**, ‘to sever the hallowed rights of the Greeks.’ V. thinks of the Greeks as having taken an oath like the Roman *sacrāmentum*, whereby soldiers swore to be faithful to their general and to one another. Thenceforth the Greeks had *iūra*,

‘rights,’ in one another, e.g. the right to loyal help.

158. **ferre sub aurās**: i.e. to reveal.

159. **nec**: for position see § 209. Of 157-159 it has been well said: ‘Sinon disclaims all obligations as a soldier, as a friend (*ōdisse virōs*), as a colleague and confidant (*sī qua tegunt*) and as a citizen (*patriae, etc.*).’

160, 161. **modo**: as in i. 389. The subjs. here virtually = imperatives. **prōmissis**: implied in *noster eris*, 149. The word is local abl. with *maneās*, as we say, ‘abide by your promises.’ **servāta . . . Trōia** is voc.; *servāta* is causal in force, ‘since you have been yourself preserved, preserve faith (with me),’ i.e. extend to me the joy of preservation which you have just experienced. **māgna rependam**, ‘I shall make thee a great requital,’ i.e. for your good faith; the requital is the information of 162-194.

162. **bellī**: obj. gen. with *fidūcia*.

163. **auxiliīs**: instr. abl. with *stetit*, which = ‘was kept firm’; see on *tēlō*, i. 99. For the pl. see § 178. **ex quō** is balanced by *ex illō*, 169. With both phrases sc. *tempore*.

Tydidēs sed enim scelerumque inventor Ulixēs
fātāle adgressī sacrātō āvellere templō

164.

Palladium, caesis summae cūstōdibus arcis,
corripuēre sacram effigiem manibusque cruentis
virgineās ansī dīvae contingere vittās,
ex illō fluere ac retrō sublāpsa referri
spēs Danaum, frāctae virēs, āversa deae mēns.

170

39 Nec dubiis ea signa dedit Tritōnia mōnstrīs.

Vix positum castris simulācrum: ārsēre coruscae
lūminibus flammae arrēctīs, salsusque per artūs
sūdor iit, terque ipsa solō (mirābile dictū)
ēmicuit parmamque ferēs hastamque trementem.

175

Extēplō temptanda fugā canit aequora Calchās
nec posse Argolicis excindī Pergama tēlis,
ōmina nī repetant Argīs nūmenque redūcant,

164. *sed enim*: as in l. 19.

165. *adgressī* = *cōnūti*, and so can take the infin. *āvellere*. *templō*: within the citadel of Troy.

166. *Palladium*: see Vocab. It is *fātāle*, 'fateful,' because the loss of it meant the loss of the favor of the deity whom it represented; § 299. Aeneas refers but briefly to this story, omitting details, as if Dido were fully acquainted with it. V.'s readers knew the story well.

167, 168. *cruentis virgineās*: juxtaposition of contrasts. *virgineās* is a transferred epithet; the fillets are virgin because they are worn by a virgin goddess. See on *innūptae*, 31.

169. *retrō* . . . *referri* defines *fluere*, and definitely suggests the idea of the receding tide. By itself *fluere* might merely = 'disappear,' 'lose permanence.' *ferō* and its compounds in the pass. often = 'move,' 'proceed.'

170. *frāctae* . . . *āversa*: note indic. after hist. infin. in 169; see § 157.

171. *ea signa* = *ēius rei signa*, i.e. tokens of her hostility to the Greeks. *ea* refers back to *āversa* . . . *mēns*, 170. *Tritōnia*: Pallas; § 279.

172. *vix* . . . *ārsēre*: for the parataxis see § 220.

173. *lūminibus* . . . *arrēctīs*, 'her staring eyes.' *arrēctīs* really = 'uplifted' (l. 152), and is applied to the eyes either as (1) raised in fury from the ground (contrast l. 482), or (2) as wide open. In (2) the epithet would apply really to the eyelids. *salsus*: we might say 'real': the adj. emphasizes the significance of the portent. The statue is apparently alive; it sweats as a living mortal might see § 299.

174. *ter*: three was to the Romans a sacred number. *ipsa*, 'unaided.'

176. *canit*: see on *canēbant*, 124.

178. *ōmina nī* . . . *Argīs*: i.e. unless they go back to Greece and start afresh. V. is thinking of a Roman custom whereby a general, if bad luck overtook his expedition, returned to Rome to consult the omens afresh, and to begin his operations anew, in hope of better fortune. *nūmen*, 'the favor of heaven.' V. is again thinking of Roman custom. No Roman general would set out till the omens became favorable, i.e. till he had the *nūmen*. By the theft of the Palladium the Greeks lost (163-175)

- quod pelagō et curvīs sēcum āvexēre carīnīs.
 180 Et nunc quod patriās ventō petiēre Mycēnās,
 arma dcōsque parant comitēs pelagōque remēnsō
 inprōvisī aderunt; ita dīgerit ōmina Calchās.
 Hanc prō Palladiō monitī, prō nūmine laesō
 cffigiem statuēre, nefās quae trīste piāret.
 185 Hanc tamen inmēnsam Calchās attollere mōlem
 rōboribus textīs caelōque ēdūcere iussit,
 nē recipī portīs aut dūcī in moenia posset
 neu populum antīquā sub rēligiōne tuērī,
 nam sī vestra manus violāset dōna Minervae,
 190 tum māgnū exitium (quod dī prius ōmen in ipsum
 convertant!) Priamī imperiō Phrygibusque futūrum;
 sīn manibus vestrīs vestram ascendisset in urbem,
 ultrō Asiam māgnō Pelopēa ad moenia bellō
 ventūram, et nostrōs ea fāta manēre nepōtēs.
 195 Tālibus insidiīs periūrīque arte Sinōnis

the *nūmen* they had brought to Troy. They are seeking now a fresh *nūmen*, in order to renew the attack.

180. *quod* . . . *Mycēnās*, 'so far as their departure . . . is concerned.' For *quod*, 'as to the fact that,' cf. Caes. *B. G.* i. 14 *quod* . . . *glōriārentur*.

181. *comitēs*: freely, 'to come with them.' See on *nūmen*, 178. *remēnsō*: in pass. sense; see on *Achūtē*, i. 312.

182. *ita* goes back to 176-179; 180, 181 contain a side remark. *dīgerit*, 'interprets'; lit., 'marshals,' so as to give them sequence and meaning.

183. *monitī*: sc. *ā Calchante*. *nūmine laesō*, 'the outrage done her divine majesty'; the prtēpl. carries the main thought. Cf. *quō nūmine laesō*, i. 8.

184. *nefās* . . . *piāret*: a rel. cl. of purpose. *trīste*: as in i. 238.

185. *tamen* carries us back to *prō Palladiō*, 183; it = 'though this horse is a substitute for the (small) Palladium.' *inmēnsam*: erolectic; §193. *mōlem*: as in 150.

186. *rōboribus textīs*, 'interwoven planks of oak.' See on *acernīs*, 112.

187. *portīs* . . . *moenia*, 'your gates . . . your city.'

188. *populum* . . . *tuērī*: freely, 'guard the people as of old with the bulwarks of religion.' *sub*, 'under cover of.' The motive of *nē* . . . *tuērī* is set forth in 189-194, esp. 192-194.

189. *sī* . . . *violāset*: 189-194 give Calchas's words in O. O. He said: *sī Trōiāna manus* . . . *violūverit* (indic.), *tum* . . . *erit*: *sīn ascenderit* . . . *veniet* . . . *manet*. *dōna Minervae*: cf. 31.

191. *convertant*: subj. as in i. 733, 734. *Priamī* . . . *Phrygibus*: Sinon might have said *vestrō imperiō vestrōque populō*, but he is quoting Calchas.

192. *sīn*: as in i. 555.

193. *ultrō*, 'actually.' Study this word well in Vocab.

194. *manēre*: the pres. is striking after *futūrum*, 191, and *ventūram*, 194; it pictures the certainty of the fut. predicted by the seer. The eye of prophecy

crēdita rēs, captīque dolīs lacrimisque coāctīs,
quōs neque Tŷdīdēs nec Lārissaens Achillēs,
nōn annī domuēre decem, nōn mīlle carīnae.

▲ Hīc aliud māius miseris multōque tremendum
obicitur magis atque inprōvida pectora turbat.

200

Lāocoön ductus Neptūnō sorte sacerdos
sollemnīs taurum ingentem mactābat ad ārās.
Ecce autem geminī ā Tenedō tranquilla per alta
(horrēscō referēns) inmēnsis orbibus anguēs
incumbunt pelagō pariterque ad litora tendunt,
pectora quōrum inter fluctūs arrēcta iubaeque
sanguinae superant undās, pars cētera pontum
pōne legit sinuatque inmēnsa volūmine terga.
Fit sonitus spūmante salō, iamque arva tenēbant

205

enables him to see the fut. as if actually
materialized before him.

196. *rēs*, 'his narrative.' *captī* . . .
dolīs: cf. i. 673, with notes.

197. *Tŷdīdēs*: cf. i. 96, 97. *Lārissaeus*: properly 'of Larissa,' a town in north Thessaly, but since Achilles came from Phthia in south Thessaly, it must stand by localization (§ 190) for 'Thessalian.'

198. *mīlle*: a round number, often used of the Gk. ships before Troy. *carīnae*: as in 23.

199-249. 'While Laocoön is sacrificing, two serpents destroy him and his sons. We think his death due to his assault upon the horse, and so with rejoicing bring the monster into our city.'

199. *miseris* (sc. *nōbīs*): freely, 'to our trembling eyes.'

201. *ductus*, 'drawn,' i.e. chosen. In 'draft' times we 'draw' men for the army. See cn i. 508, esp. on *sorte trahēbat*. Through the lots the gods had indicated Laocoön to be their choice for the priesthood; his death now while he is engaged in his priestly duties shows that by some act he has forfeited the divine favor.

202. *ārās*: of a single altar, as in i. 349, 355.

203. *ecce autem*, 'but lo,' 'when lo.' *autem* marks a change of scene, *ecce* calls attention to the new scene. *geminī*: simply 'two,' as often in poetry. Cf. the use of *duplicis*, i. 93. *Tenedō*: cf. 21-23. The coming of the snakes from Tenedos symbolized the later coming of the Greeks from the same quarter.

204. *orbibus*, 'coils'; *inmēnsis orbibus* is an abl. of char. *anguēs*: artfully separated from *geminī*, 203, and postponed to a late place in the sentence.

205. *incumbunt*, 'are breasting.'

206. *iubae*: hairy crests are often given to snakes by Gk. and Roman writers.

208. *legit*, 'skims.' Study *legō* carefully in Vocab. *sinuat* . . . *terga* = an adv. of manner with *legit*; the vs. = 'their hinder parts skim the deep in mighty sinuous folds.' *volūmine*: modal abl., 'in coils.'

209. *fit*: here true pass. of *faciō*. *iam*, 'presently'; lit., 'already.' The word is often thus used to denote the quick development of events. *arva*: the fields inside the beach.

- 210 *ārdentisque oculōs suffectī sanguine et ignī
sībila lambēbant linguis vibrantibus ōra.*
Diffugimus vīsū exsanguēs. Illī agmine certō
Lāocoōnta petunt, et primum parva duōrum
corpora nātōrum serpēns amplexus uterque
215 implicat et miserōs morsū dēpāscitur artūs;
post ipsum auxiliō subeuntem et tēla ferentem
corripiunt spīrisque ligant ingentibus et iam
bis medium amplexī, bis collō squāmea circum
terga datī superant capite et cervicibus altīs.
220 Ille simul manibus tendit dīvellere nōdōs
perfūsus saniē vittās ātrōque venēnō,
clāmōrēs simul horrendōs ad sīdera tollit,
quālis mūgītus, fūgit cum saucius āram
taurus et incertam excussit cervīce sēcūrim.
225 At geminī lāpsū dēlūbra ad summa dracōnēs
diffugiunt saevaeque petunt Trītōnidis arcem

210. *oculōs suffectī*: cf. *oculōs suffūsa*, 1. 228.

212. *diffugimus*: the prefix (= *dis*) suggests the scattering of the Trojans. *agmine certō*, 'with course unerring.' *agmen* suggests here (1) the long, trailing bodies of the snakes, which remind one of an army, and (2) the movement of those bodies.

213. *Lāocoōnta*: for form see § 96.

214. *uterque*: note the exact force, 'each of the two.'

216. *auxiliō*: sc. *eīs*; see on *excidiō Libyae*, 1. 22.

217. *iam*: as in 209.

218. *medium* (sc. *eum*), 'his waist.' *collō*: dat. with *circum* . . . *datī*, which belong together; for the separation see § 211. Note too that *circum* . . . *datī* is a middle, and governs *terga*.

219. *superant*: sc. *eum*, and cf. *superant undās*, 207.

220. *nōdōs* = *spīris*, 217, *orbibus*, 204.

221. *perfūsus* . . . *vittās*: for constr. see §§ 136, 137. Even his priestly character could not save him. *ātrō* . . .

venēnō: poison is so called either because of its effect on the body (it often makes the body turn black) or because it works death. The poets apply *āter* to all things connected with death.

222. *horrendōs*, 'agonizing'; lit., 'at which one ought to tremble.' This use of the gerundive implies a transitive use of *horreō*; cf. § 130.

223. *quālis mūgītus (est)* goes closely with *clāmōrēs*, 222, 'cries like unto the bellowing one hears when,' etc. Note that V. does not directly describe or even mention the actual death of Laocoön and his sons; the best Græco-Roman art, plastic or literary, was unwilling to dwell on painful scenes or themes. See also § 225.

225. *geminī*: as in 203. *dēlūbra* . . . *summa*: the shrines situated on the *summa arx* (41, 166). *dracōnēs*: cf. *serpēns*, 214, and *anguēs*, 204.

226. *saevae* . . . *Trītōnidis*: cf. *saevae* . . . *Iūnōnis*, 1. 4. With *Trītōnidis* cf. *Trītōnia*, 171. Minerva was esp. interested in the horse; cf. 81.



LAOCOON

sub pedibusque deae clipeique sub orbe teguntur.

¶nm vērō tremefacta novus per pectora cūctis
insinuat pavor, et scelus expendisse merentem

Lāocoōnta ferunt, sacrum quī cuspide rōbur

230

laeserit et tergō scelerātam intorserit hastam.

Dūcendum ad sēdēs simulācrum ōrandaque dīvae
nūmina conclāmant.

Dīvidimus mūrōs et moenia pandimus urbis.

Accingunt omnēs operī pedibusque rotārum

235

subiciunt lāpsūs et stuppea vincula collō

intendunt. Scandit fātālis māchina mūrōs

fēta armīs. Puerī circum innūptaeque puellae

sacra canunt fūnemque manū contingere gaudent;

illa subit mediaeque mināns inlābitur urbī.

240

Ō patria, ō dīvum domus Īlium et incluta bellō

moenia Dardanidum! quater ipsō in līmine portae

227. pedibusque: we should have expected *subque pedibus* . . . *subque orbe*. The order in the text may be due to metrical necessity; besides, classical Latin to some extent avoided joining *-que* to a monosyllabic prep. In statues of Pallas snakes are sometimes found coiled at the feet of the goddess.

229. insinuat: intrans., through ellipsis of *sē*; see § 139. **scelus expendisse** is briefly put for *sceleris poenās expendisse*. **merentem** = an adv., 'deservedly.'

230. rōbur: cf. *rōboribus textis*, 186.

231. laeserit . . . intorserit: subj. in causal rel. cl. Laocoön's fate would seem to the Trojans to fulfill Sinon's statement in 189-191. **tergō . . . hastam:** cf. *validis* . . . *contorsit*, 50-52, noting again V.'s love of variety.

232. sēdēs: i.e. the place the gods apparently meant it to occupy.

233. nūmina, 'the majesty.' The goddess, of course, is Minerva. **conclāmant:** note force of the prefix, 'they agree in declaring.' Contrast 39. The group of statuary known as the Lao-

coön (see cut) was discovered in Rome in 1506, near the ruins of the Baths of Titus. It stands now in the Vatican.

234. dīvidimus mūrōs: ancient cities had small gateways. Besides, the walls were carried over the gateways. The only way, therefore, to get the huge horse into Troy was to open up the walls, either by enlarging a gate or by making a breach elsewhere. **moenia:** here 'the buildings'; see on i. 264.

235, 236. accingunt: sc. *sē*. Contrast *illī sē* . . . *accingunt*, i. 210. **rotārum . . . lāpsūs,** 'smoothly gliding wheels'; see on *mūgnōrum* . . . *suum*, i. 634. **collō:** for the abl. see § 140, n.

238, 239. fēta armīs: cf. *loca fēta* . . . *Austris*, i. 51. **puerī . . . gaudent:** a fine example of the irony of fate; the Trojans exultingly do the very thing that in a few hours is to work the ruin that nothing else (197, 198) had been able to accomplish.

241, 242. ō . . . Dardanidum: this outburst is wrung from Aeneas as he thinks how fully warned his country-

- substitit, atque uterō sonitum quater arma dedēre;
 instāmus tamen inmemorēs caecīque furōre
 245 et mōnstrum infēlix sacrātā sistimus arce.
 Tunc etiam fātis aperit Cassandra futūrīs
 ōra deī iussū nōn umquam crēdita Teucrīs;
 nōs dēlūbra deum miserī, quibus ultimus esset
 ille diēs, fēstā vėlāmus fronde per urbem.
 250 { Vertitur intereā caelum, et ruit Ōceanō nox
 involvēns umbrā māgnā terramque polumque
 Myrmidonumque dolōs; fūsī per moenia Teucrī
 conticuēre; sopor fessōs complectitur artūs.
 Et iam Argīva phalanx instrūctīs nāvibus ibat
 255 ā Tenedō tacitae per amīca silentia lūnae
 litora nōta petēns, flammās cum rēgia puppis
 extulerat, fātisque deum dēfēnsus inīquīs

men were and how blindly they ignored all hints of danger. **portae**: the breach was made at one of the gates; see on *dividimus mūrōs*, 234.

243. **substitit**, 'stuck fast.' Mere stumbling on a threshold was ominous. **uterō . . . dedēre**: cf. and yet contrast *uterō . . . cavernae*, 52.

245. **mōnstrum**: see Vocab. The horse is a *mōnstrum* (1) because it is of enormous size, (2) because it was ominous of evil to the Trojans. Read §§ 308, 309. **infēlix sacrātā**: juxtaposition of contrasts; the last place in the world for an *infēlix mōnstrum* is an *arx sacrāta*.

246. **fātis . . . futūrīs**: briefly put for 'with utterance of fates,' etc.; instr. abl.

247. **deī**: Apollo, whom Cassandra had offended. He could not take back the prophetic power which he had given her, but he decreed that her prophecies should never be believed. **crēdita**: since *crēdō* takes a dat., i.e. is not a fully trans. verb, it ought not to be used pers. in the pass., as it is here. The Romans, however, found this misuse convenient.

248. **quibus . . . esset**, 'though,'

etc. For the subj. in advers. rel. clauses see A. 320, e; G. 634; H. 593, 2.

249. **fronde**: coll. sing.; cf. *milite*, 20.

250-267. 'That night, while all in Troy are asleep, the Gk. fleet returns from Tenedos. Sinon opens the horse, and lets out the warriors shut therein. These open the gates to others from the ships.'

250. **vertitur**: a reflexive middle; § 153. The heavens are said to revolve, just as we speak of the sun's movement across the sky. **ruit Ōceanō**: for the opposite thought cf. *nox ūmida caelō praecipitat*, 8.

252. **fūsī per moenia**: cf. *fūsī . . . per herbam*, l. 214. The Trojans were caught completely off their guard.

254. **instrūctīs nāvibus**: cf. the common *aciē instrūctā*.

256. **flammās**: here a fire-signal. Signals by light, beacon fires, and smoke were much used by the ancients. **cum** seems to = *postquam*. **rēgia puppis**, 'the king's ship,' i.e. the ship of Agamemnon. Here *puppis* = 'ship,' as *carinae* does in 23, 179.

257. **fātis . . . deum**: cf. *fāta deum*, 54,

inclūsōs uterō Danaōs et pīnea fūrtim
laxat claustra Sinōn. Illōs patefactus ad aurās
reddit ecus, laetīque cavō sē rōbore prōmunt
Thessandrus Sthenelusque ducēs et dīrus Ulixēs
dēmissum lāpsī per fūnem Acamāsque Thoāsque
Pēlidēsque Neoptolemus prīmusque Machāōn
et Menelāus et ipse dolī fabricātor Epēos.

261

Invādunt urbem somnō vīnōque sepultam;
caeduntur vigilēs, portisque patentibus omnīs
accipiunt sociōs atque agmina cōnscia iungunt.

265

Tempus erat, quō prīma quīēs mortālibus aegrīs
incipit et dōnō dīvum grātissima serpit.

In somnīs ecce ante oculōs maestissimus Hector
vīsus adesse mihi largōsque effundere flētūs,
raptātus bīgīs, ut quondam, āterque cruentō
pulvere perque pedēs trāiectus lōra tumentīs,

270

and n. *dēfēnsus*: i.e. from discovery and punishment.

258. *uterō*: sc *equi*; cf. *uterum* . . . *complent*, 20. *pīnea*: contrast *abiete*, 16, *acernīs*, 112, *rōboribus*, 186, and *rōbur*, 230, all said of the horse.

259. *laxat* is joined by *-que* (257) to *ibat*, 254; cf. n. on *dehinc* . . . *fātur*, i. 256. Sinon could easily see a signal displayed at Tenedos; cf. 21, with notes.

260. *rōbore*: contrast *pīnea*, 258, and see n. there.

261. *dīrus Ulixēs*: cf. *dūrī* . . . *Ulixī*, 7.

262. *dēmissum*, 'hanging'; lit., 'lowered.'

263. *prīmus* ought to = (1) 'first in order of exit,' or (2) 'first in importance,' 'peerless.' To both views objection is made, to (1) that it is extraordinary to mention seventh the man who came out first, to (2) that neither in Homer nor in V. does Machaon play a great part, at least in war. In Homer Machaon is a physician and son of Aesculapius, the god of medicine. Perhaps, therefore, V. calls him 'peerless,' in compliment to his art and his lineage.

265. *sepultam*: an exaggeration for *victam* or *superūtam*, used to heighten the pathos. The wine was drunk in connection with the festivities hinted at in 248, 249.

266. *caeduntur vigilēs*: cf. *caesi* . . . *arcis*, 166. *portis* . . . *patentibus*: abl. of the route, 'through,' etc. See § 146.

267. *sociōs*: the force from the ships. *cōnscia*, 'confederate'; properly, knowing, as they themselves knew, what was on foot.

268-297. 'As I lie asleep, Hector appears to me in a vision, and bids me fly with the gods of Troy.'

269. *grātissima* = an adv., 'with all its charms.' *serpit* (cf. *serpens*) well suggests the quiet approach of sleep.

271. *largōs* . . . *flētūs*: cf. *largō* . . . *vultum*, i. 465.

272. *raptātus* . . . *quondam*: briefly put for 'mangled as he was in the days of old after he had been dragged.' Cf. i. 483, 484.

273. *perque* . . . *tumentīs*, 'his swollen feet pierced through and

- Ei mihi, quālis erat, quantum mūtātus ab illō
 275 Hectore, quī redit exuviās indūtus Achillī
 vel Danaum Phrygiōs iaculātus puppibus ignis,
 squālentem barbam et concrētōs sanguine crīnīs
 vulneraque illa gerēns, quae circum plūrima mūrōs
 accēpit patriōs ~~ultrō~~ flēns ipse vidēbar
 280 compellāre virum et maestās exprōmere vōcēs:
 ‘Ō lūx Dardaniae, spēs ō fīdissima Teucrum,
 quae tantae tenuēre morae? quibus, Hector, ab ōrīs
 expectāte venīs? ut tē post multa tuōrum
 fūnera, post variōs hominumque urbisque labōrēs
 285 dēfessī aspicimus! quae causa indīgna serēnōs
 foedāvit vultūs? aut cur haec vulnera cernō?’
 Ille nihil nec mē quaerentem vāna morātur,
 sed graviter gemitūs imō dē pectore dūcēns
 ‘Heu fuge, nāte deā, tēque hīs,’ ait, ‘ēripe flammīs:

through with thongs'; see § 137. *trū-lectus pedēs lōrīs* would have been simpler. *tumentīs* shows that V. thought of Hector as dragged round Troy while still living; dead limbs do not swell from violence.

274. *ei*, 'alas,' commonly construed with a dat. of interest. *illō*, 'the famous,' 'the glorious,' a common meaning of *ille*.

275. *redit*, 'whom I see returning'; hist. pres. Aeneas talks as if he saw Hector returning; cf. n. on *volvīt*, l. 101. *exuviās indūtus*: for constr. see §§ 154, 188. Hector won these spoils by killing Patroclus, while the latter was wearing the arms of Achilles.

276. *Danaum Phrygiōs*: juxtaposition. While Achilles refrained from fighting (see on l. 458) Hector drove the Greeks back to their camp, and set fire to the ships. *puppibus*: dat. of interest, the ships being personified, or dat. = *in puppīs*, § 122.

277. *concrētōs*, 'matted'; see on *crētus*, 74.

278, 279 *vulnera*: received while be-

ing dragged around the walls of Troy. Note the splendid effect obtained by interrupting the description of Hector's sorry plight, as given in 270-273 and 277-279, to dwell on the contrasting picture of his appearance in the full flush of victory and triumph. *ultrō*, 'without waiting for him to speak'; lit., 'of my own motion.'

281. *lūx Dardaniae*: i.e. deliverer or savior of Troy. The figure is that of a beacon light or star, and is common in Latin writers.

282, 283. *tenuēre*: sc. *tē*. Hector . . . *expectāte*: for the separation of the parts of the voc. phrase, cf. *servāta* . . . *Trōia*, 160. *ōrīs*: as in l. 1. *ut*, in itself simply 'how,' gains from the context the force of *quam libenter*, 'how gladly.'

285, 286. *quae* . . . *cernō*: Aeneas talks as if he had forgotten all about Hector's death.

287. *nihil*: sc. *respondet*. *morātur*, 'hæd.' See Vocab.

288. *graviter* . . . *dūcēns*: cf. *suspīrāns* . . . *vōcem*, l. 371, and Eng. 'a long-drawn sigh.' 'to heave a sigh.'

hostis habet mūrōs; ruit āltō ā culmine Trōia. 290

Sat patriae Priamōque datum; sī Pergama dextrā
dēfendī possent, etiam hāc dēfēnsa fuissent.

Sacra suōsque tibi commendat Trōia Penātis:

hōs cape fātōrum comitēs, hīs moenia quaere,
māgna pererrātō statuēs quae dēnique pontō.' 295

Sic ait et manibus vittās Vestamque potentem
aeternūque adytis effert penetrālibus ignem.

7.1.1. Diversō intereā miscentur moenia lūctū,
et magis atque magis, quamquam sēcrēta parentis
Anchisae domus arboribusque obtēcta recessit, 300
clārēscunt sonitūs, armōrumque ingruit horror.

Excitior somnō et summī fastigia tēctī

ascēnsū superō atque arrēctis auribus adstō,

in segetem velutī cum flamma furentibus Austris

incidit aut rapidus montānō flūmine torrēns 305

290. ruit . . . Trōia: a fig. way of saying, 'Troy is utterly lost'; *āltō*, by dwelling on the distance through which Troy falls, emphasizes the completeness of its ruin.

291. sat . . . datum (sc. *ā tē*): i.e. 'you have done your full duty,' etc. *dextrā* (sc. *manū*) stands for human strength in general.

292. etiam hāc, 'by mine too (even as, were the chance at hand, it would still be by thine).'

293. sacra: emphatic, 'it is her holy rites . . . (not her walls) that Troy,' etc. The Penates and Vesta (§§ 295-298) are evidently represented here by statues or images that could be easily carried; cf., then, § 299.

294, 295. moenia . . . pontō contains a prophecy. See on *ō fortunātī*, etc., i. 437. For the position of *māgna*, 295, see on *ignōtum*, 59. *dēnique*: as in 70.

296, 297. vittās . . . potentem, 'a filleted image of mighty Vesta.' Hector's ghost actually gives to Aeneas the images and the fire.

298-317. 'On awaking I climb to the roof of my house to reconnoiter. I find the city all ablaze. I resolve to make for the citadel, to fight and to die there.'

298. diversō: lit., 'widely sundered,' but best rendered as an adv., 'in diverse quarters,' 'everywhere.' miscentur: cf. *miscērī* . . . *pontum*, i. 124.

299. sēcrēta, 'apart,' 'out of the beaten paths.'

300. recessit, 'stood back,' lit., 'withdrew,' personifies *domus*.

301. ingruit: sc. *mihi* or *in mē*.

302. summī fastigia tēctī, 'the highest point on the roof.' For a different expression cf. *summa* . . . *fastigia rerum*, i. 342. Since *fastigia tēctī* is a compact phrase expressing a single idea, it matters not whether *summus* be put with *fastigia* or with *tēctī*.

303. arrēctis . . . adstō: cf. i. 152.

304. furentibus Austris: cf. i. 51: instr. abl. with *incidit* which = *fertur*. 'is borne.' See on *tēlō*, i. 92.

305. montānō flūmine: instr. abl. 'with its mountain-flood.'

sternit agrōs, sternit sata laeta boumque labōrēs
 praecipitēsque trahit silvās, stupet īnscius altō
 accipiēns sonitum saxī dē vertice pāstor.
 Tum vērō manifēsta fidēs Danaumque patēscunt
 310 insidiae. Iam Dēiphobī dedit ampla ruīnam
 Vulcānō superante domus, iam proximus ārdet
 Ūcalegōn, Sīgēa ignī freta lāta relūcent.
 Exoritur clāmorque virum clangorque tubārum.
 Arma āmēns capiō; nec sat ratiōnis in armīs,
 315 sed glomerāre manum bellō et concurrere in arcem
 cum sociīs ārdent animī; furor iraque mentem
 praecipitant, pulchrumque morī succurrit in armīs.
 Ecce autem tēlis Panthūs ēlāpsus Achīvum,
 Panthūs Ōthryadēs, arcis Phoebīque sacerdōs,

306. **sternit . . . sternit**: the repetition serves to tie the clauses closely together; cf. *saepe . . . saepe*, 108-110, *sanguine . . . sanguine*, 116-118, and notes there. **laeta**: often used of crops, 'bounteous.' **boumque labōrēs**: the results of the oxen's toil, rather than the toil itself; cf. § 185.

307, 308. **stupet īnscius**: juxtaposition of effect and cause; § 212. *stupet* corresponds to *arrēctīs . . . adstō*, 303, and *altō . . . saxī . . . verticē* to *summū . . . tēctī*, 302.

309. **fidēs**: freely, 'truth'; strictly, 'proof,' that which causes faith.

310. **dedit . . . ruīnam**: see § 202, end. *ruīna* in the sing. denotes the actual collapse of anything; the pl. *ruīnae* gives the result of such collapse.

311, 312. **Vulcānō**, 'the fire'; cf. the use of *Cererem*, i. 177, *Bacchī*, i. 215. **iam . . . Ūcalegōn**: a short way of saying, 'the house of Ucalegon, his neighbor,' etc. **Sīgēa . . . relūcent**: *ampla*, 310, paved the way for this statement; the burning of a spacious house produces plenty of light.

313. **exoritur . . . tubārum**: cf. i.

87. Notice that the verb is here of the third conjugation.

314. **arma . . . armīs**: parataxis (§ 218); the vs. = 'frenzied I seize my arms, senseless though such action is.' *nec* = *et nōn*; the *et* in turn = *et tamen*, as often. With *armīs* sc. *capiendīs*, out of *capiō*.

316, 317. **sociīs**: the members of the *manus*, 315. **mentem praecipitant**, 'set my mind awlirl', 'dethrone my reason'; *animī* = the 'emotions,' 'heart,' *mēns* = the intellectual powers. **pulchrum . . . armīs**: sc. *esse* with *pulchrum* and *mihi* with *succurrit*. The whole = 'the thought rushes over me that it is glorious to die in arms.' *mori in armīs* is subject of *pulchrum (esse)* and the whole phrase *pulchrum (esse) mori in armīs* is subject of *succurrit*.

318-369. 'Learning from Panthus, priest of Apollo, that all is lost, I rush out prepared to die. A few valiant spirits join me.'

318. **ecce autem**: as in 203.

319. **arcis Phoebique** = *Phoebi in arce*; see on *vītās . . . potentem*, 296.

sacra manū victōsque deōs parvumque nepōtem 320
 ipse trahit cursūque amēns ad limina tendit.
 'Quō rēs summa locō, Panthū? quam prēndimus arcem?'
 Vix ea fātus eram, gemitū cum tālia reddit:
 'Vēnit summa diēs et inēluctābile tempus
 Dardaniae. Fuimus Trōes, fuit Īlium et ingēns 325
 glōria Teucrōrum; feros omnia Iuppiter Argōs
 trānstulit; incēnsā Danaī dominantur in urbe.
 Arduus armātōs mediīs in moenibus adstāns
 fundit ecus, victorque Sinōn incendia miscet
 insultāns. Portīs aliī bipatentibus adsunt, 330
 milia quot māgnīs umquam vērē Mycēnīs;
 obsēdere illī tēlis angusta viārum

320, 321. *sacra . . . deōs . . . trahit*: cf. *sacra . . . Penātis*, 293, also the notes on 296, 297. Panthus probably gives the images, etc., to Aeneas; see § 225. *ipse* strengthens *manū*; the two thus = *suā ipsius manū*. *trahit* fits *nepōtem* better than it fits *sacra* or *deōs*; see on *legunt*, i. 426. The lad can not keep up with his grandfather's wild strides. Panthus, by coming to Aeneas's house, marks the latter out as a recognized leader among the Trojans.

322. *quō . . . locō*: i.e. how fares the commonwealth? *rēs* is used as in i. 268. *summa rēs* = *summa salūs rei pūb-licae*, for which cf. Cic. *Cat.* i. § 11. *prēndimus*: pf. tense. *quam . . . arcem* ('stronghold') = 'where have we made our stand?' That Pergama, the *arx* proper of Troy is lost, is clear from the fact that Panthus, *arcis . . . sacerdos* (319), was in full flight; see § 225.

324. *summa diēs*: for meaning see on *suprēmum*, 11.

325. *fuimus . . . Īlium*: i.e. Troy and the Trojans are things of the past; the emphasis is on the tense of the verb forms. The pf. of *sum* is often used in this way; cf. too, n. on *huic . . . erat*, i. 243.

326. *ferus . . . Iuppiter*: cf. *saevae Trītōnidis*, 226, *saevae . . . Iūnōnis*, i. 4, and *nōn aequae Palladis*, i. 479.

327. *incēnsā*: as in i. 727. *domi-nantur*, 'are lords and masters'; a strong verb, since *dominus* suggested to the Romans the thought of master and slaves. Cf. *dominūbitur*, i. 285.

328. *armātōs mediīs*: juxtaposition of contrasts. The last place for armed (Greeks) is the heart of Troy. Cf. n. on *infelix sacratā*, 245.

329. *incendia miscet*, 'spreads fire and confusion.' For *miscet* cf. 298.

330. *bipatentibus*: lit., 'twice opening.' Here, probably, we are to think of a two-leaved door (see on *foribus . . . aēnīs*, i. 449) flung wide open. The word thus emphasizes the defenceless state of the city.

331. Note the exaggeration. Vss. 328, 329 emphasize the numbers already in the city, 330-332 those still crowding through the gates.

332. *angusta viārum* = *angustās viās*; see § 197. V. probably thought of Troy's streets as he did of those of Rome, which were much narrower than the streets of modern capitals.

oppositis; stat ferrī aciēs mūcrōne coruscō
 stricta, parāta necī; vix primī proelia temptant
 335 portārum vigilēs et caecō Marte resistunt.'

Min Tālibus Ōthryadae dictis et nūmine dīvum
 in flammās et in arma feror, quō trīstis Erīnys,
 quō fremitus vocat et sublātus ad aethera clāmor.

Addunt sē sociōs Rīpheus et māximus armīs

340 Ēpytus oblātī per lūnam Hypanisque Dymāsque
 et laterī adglomerant nostrō iuvenisque Coroebus
 Mygdonidēs; illis ad Trōiam forte diēbus
 vēnerat insānō Cassandrae incēnsus amōre
 et gener auxilium Priamō Phrygibusque ferēbat,
 345 infēlix, quī nōn spōnsae praecepta furentis
 audierit.

Quōs ubi cōfertōs audēre in proelia vidī,
 incipiō super hīs: 'Iuvenēs, fortissima frūstrā
 pectora, sī vōbīs audentem extrēma cupidō

333, 334. **stat . . . necī**: a highly poetic expression, meaning lit., 'the edge of the gleaming-pointed steel stands unsheathed,' etc.; freely, 'full in place stands a battle line of swords, gleaming-pointed, unsheathed, ready for deeds of blood.' *mūcrōne coruscō* is abl. of char. with *ferrī*.

335. **caecō Marte**: modal abl., 'aimlessly.' For *Marte* = *proeliō*, cf. *Vulsānō* = *ignī*, 311.

336. **nūmine dīvum**: i.e. by the will of the gods that Troy shall perish. When his city is perishing, a warrior's place is in the ranks fighting for its defence. Hence the gods that decree a city's fall may well be said to drive the patriot warrior *in flammās et in arma*. Aeneas now leaves his house.

337. **Erīnys**: here 'the war-fiend.'

340. **oblātī per lūnam**: sc. *mihi*, 'revealed to my eyes by the moonlight.' *per* with an acc. often = an instr. abl.

341. **adglomerant**: sc. *sē* from 339. **iuvenis**: added to increase the pathos

Coroebus is in the prime of life. His death is described below, 424 ff.

343. **insānō**: because it caused his death.

344. **gener . . . ferēbat**, 'was rendering a son's aid.' *gener* lit. = 'as a son-in-law.' Since Coroebus did not marry Cassandra, an Eng. writer would say less boldly, 'he was helping Priam as loyally as if he were in truth his son-in-law.' *ferēbat*: note tense; *vēnerat* gives one act, *ferēbat* a series.

345, 346. **quī . . . audierit**: a causal rel. cl. explaining why Aeneas calls Coroebus *infēlix*. For Coroebus's disregard of Cassandra's prophecies cf. 246, 247, and notes there. *furentis*, 'raving,' 'frenzied,' because inspired with the gift of prophecy. See on *furēns*, i. 491.

347. **audēre in**, 'to be all daring for.'

348. **super**: as in 71, and i. 29. The thought is: 'they were brave enough, yet I seek to inflame them still more.'

certa sequī (quae sit rēbus fortūna, vidētis; 350
 excessēre omnēs adytis ārisque relictis
 dī, quibus imperium hōc steterat; succurritis urbi
 incēnsae)—moriāmur et in media arma ruāmus.
 Ūna salūs victis nūllam spērāre salūtem.
 Sīc animis iuvenum furor additus. Inde lupī ceu 355
 raptōrēs ātrā in nebulā, quōs improba ventris
 exēgit caecōs rabiēs catulique relictī
 faucibus expectant siccīs, per tēla, per hostis
 vādimus haud dubiam in mortem mediaeque tenēmus
 urbis iter; nox ātra cavā circumvolat umbrā. 360
 Quis clādem illius noctis, quis fūnera fandō
 explicet aut possit lacrimis aequāre labōrēs?
 Urbs antiqua ruit multōs domināta per annōs;
 plūrima perque viās sternuntur inertia passim
 corpora perque domōs et rēligiōsa deōrum 365

his = *his verbis*; instr. abl. **iuvenēs**: for meaning see on *pūbēs* . . . *tuōrum*, i. 399.

350. sequi depends on *cupīdō* (§ 170), as an infin. might depend on a form of *cupiō*. **rēbus**, 'our (i.e. Troy's) interests.'

351, 352. excessēre . . . **dī**: note the order; 'gone are they, every one . . . the very gods through whose aid,' etc. For the thought cf. § 299. Aeneas is exaggerating; some of the gods were still with him. See 293-297, 320. **quibus**: instr. abl. **steterat**: for meaning cf. n. on *auxiliū*, 163. The plpf. = 'had been kept intact' ere it hastened to its fall.

353. moriāmur . . . **ruāmus**: parataxis; § 221. In prose we should have *moriāmur in media arma ruendō*. This sentence is the apod. to *sī* . . . *sequi*, 349. *quae sit* . . . *incēnsae*, 350-353, gives the reasons for the entreaty *moriāmur* . . . *ruāmus*, i.e. it = 'since, as you see, the gods are gone, the city . . . is in flames.'

355. furor: here the frenzy of despair.

356-358. raptōrēs: practically an adj., 'plundering,' 'ravenous'; cf. the use of *rēgīna*, i. 273. **improba**: as in 80.

ventris . . . **rabiēs**: a strong expression for 'hunger.' **caecōs**: see § 193. It = 'to prowl blindly,' with no settled object. Note juxtaposition of effect and cause in *caecōs rabiēs*. **catulique** . . . **expectant**: we should look for *quōrumque catulī*, etc.; but see on *cui* . . . *locus*, 71. **relictī**, 'at home,' 'in the den.' **siccīs**: here 'hungry.' The food of young wolves would be mixed with blood.

359, 360. mediae . . . **urbis iter**, 'the road that leads to the heart of our city.' *urbis* is a simple poss. gen. **nox ātra**: in 255 and 340 V. has described the night of Troy's capture as brightened by a moon. If there is any inconsistency, cf. § 49. V. is not an historian, bound to be accurate and consistent, but a poet. To the poet, *nox* is naturally *ātra* as distinct from the day. **cavā**: as in i. 516.

361, 362. fandō: as in 81. With *quis* . . . *possit* as a whole cf. *quis tālia fandō* . . . *temperet*, 6-8. Note allit. in 361, 362.

363. ruit: as in 290.

364, 365. perque viās . . . **perque domōs**: these phrases have the same metrical value, and the caesura (§ 235)

līmina; nec sōlī poenās dant sanguine Teucrī;
quondam etiam victīs redit in praecordia virtūs,
victōrēsque cadunt Danaī; crūdēlis ubique
lūctus, ubique pavōr, et plūrima mortis imāgō.

370
Wed- Primus sē Danaum māgnā comitante catervā
Androgeōs offert nōbīs socia agmina crēdēns
inscius atque ultrō verbīs compellat amicīs:
'Festīnāte, virī. Nam quae tam sēra morātur
sēgnitiēs? alii rapiunt incēnsa feruntque
375 Pergama; vōs celsīs nunc primum ā nāvibus itis?'
Dixit et extemplō (neque enim respōnsa dabantur
fīda satis) sēnsit mediōs dēlāpsus in hostīs.
Obstipuit retrōque pedem cum vōce repressit,
inprōvīsum asprīs velutī quī sentibus anguem

falls after each. **sternuntur inertia:** freely, 'lie helpless in death.' **inertia** is proleptic; see § 193.

366. **līmina:** we are to think of persons slain as they were seeking sanctuary. **poenās:** i.e. for being foemen. With *poenās . . . sanguine* cf. *poenās cum sanguine poscunt*, 72.

367. **quondam,** 'at times'; an uncommon meaning.

368, 369. **crūdēlis . . . lūctus:** sc. *est*. We talk of 'killing grief.' **pavōr:** for the *ō* see § 243. **plūrima** corresponds to *ubique*. **imāgō,** 'guise,' 'form.'

370-401. 'Some Greeks mistake us for their comrades. Ere they learn their error, we slay them. We put on their armor, and so surprise and kill many of our foes.'

370-372. **sē . . . offert nōbīs:** cf. *quī sē . . . obtulerat*, 59-61, *cui . . . sēsē tulit obvia*, i. 314. **crēdēns:** sc. *nōs*. For the juxtaposition *crēdēns inscius* cf. *stupel inscius*, 307. **ultrō . . . compellat:** cf. *ultrō . . . compellāre virum*, 279.

373. **nam . . . morātur,** 'pray, what laggard delay,' etc. In its original affirmative sense, 'indeed,' 'verily.'

nam is often used, in verse and prose alike, to emphasize questions, much as *tandem* is. Generally *nam* is attached to the interrog. pron. but occasionally precedes it. **sēra:** transferred epithet. It is Aeneas and his men who are late.

374. **rapiunt . . . feruntque,** 'are plundering and pillaging'; the phrase suggests the actual carrying off of the spoil itself.

375. **celsīs . . . nāvibus:** see on *celsīs in puppibus*, i. 183.

377. **sēnsit . . . dēlāpsus (esse):** strict Latin usage would require *sēnsit sē dēlāpsum (esse)*. V. has followed a Gk. idiom by which, if the subject of an infin. is identical with that of the verb whereon the infin. depends, it is omitted, and all pred. adjs. belonging with the infin. are attracted into the nom. case.

378. **retrō . . . repressit:** briefly put for 'retreating backwards, he checked voice and foot alike.' **pedem cum vōce = pedem et vōcem.** See on *cum sanguine*, 72.

379. **asprīs = asperis;** § 107. **sentibus:** partly local abl., partly causal abl. with *inprōvīsum*.

pressit humi nitens trepidusque repente refugit 380
 attollentem iras et caerula colla tumentem;
 haud secus Androgeos visu tremefactus abibat.
 Inruimus densis et circumfundimur armis
 ignarosque loci passim et formidine captos
 sternimus; adspirat primo fortuna labori. 385
 Atque hic successu exultans animisque Coroebus
 'O socii, qua prima,' inquit, 'fortuna salutis
 monstrat iter quaque ostendit se dextra, sequamur;
 mutemus clipeos Danaumque insignia nobis
 aptemus. Dolus an virtus, quis in hoste requirat? 390
 arma dabunt ipsi.' Sic fatus deinde comantem
 Androgei galeam clipeique insigne decorum
 induitur laterique Argivum accommodat ensen. ✓
 Hoc Ripheus, hoc ipse Dymas omnisque iuventus
 laeta facit; spoliis se quisque recentibus armat. 395

380. *nitens*, 'as he works his way,' by implying effort, suggests the man's heavy tread, and the violence of his contact with the snake. *trepidusque . . . refugit*: the swift rhythm and the instantaneous pf. picture the man's sudden backward jump.

381. *attollentem iras* effectively brings out (1) 'the serpent's wrath, (2) the display of that wrath. *colla*: acc. of spec.; § 135.

382. *haud secus* = *sic*, by litotes; see on *non simili*, I. 136.

383. *circumfundimur*: middle; § 153. As object sc. *eos* = *Gracios*.

384. *ignaros* and *captos* = causal clauses with *sternimus*.

385. *adspirat*, 'favors.' The figure is from a favoring breeze that helps a ship on its way.

386. *successu . . . animisque*: both abls. are causal; *animis* = natural courage.

388. *dextra* agrees with the subject of *ostendit*, and = an adv., 'propitiously'; § 195. *ostendit se* virtually = *apparet*. In

prose we should have *ostendit se dextram*.

389. *Insignia*: lit., 'marks of distinction,' but here the accoutrements or armor of the Greeks, thought of as means to distinguish them from the Trojans.

390. *dolus . . . requirat*, 'who, in dealing with a foe, would stop to ask whether it (i.e. such a transfer) is trickery or high courage?' With *dolus an virtus* sc. *sit*, subj. in dependent question. Its subject is omitted for effect; the abrupt character of Coroebus's utterance gives it added power. The prot. to *quis . . . requirat* is contained in the phrase *in hoste*.

391. *comantem*: see on *cristatus*, I. 468.

392. *galeam . . . insigne*: for constr. and meaning see § 138. Cf. *exuvias indutus Achilli*, 275. *insigne*: the device on the shield which distinguished its bearer from the other warriors; cf. *Danaum . . . insignia*, 389.

394. *ipse*, 'too,' 'also'; a not uncommon meaning.

Vādimus inmixtī Danaīs haud nūmine nostrō
 multaque per caecam congressī proelia noctem
 cōnserimus, multōs Danaum dēmittimus Orcō;
 diffugiunt aliī ad nāvīs et litora cursū
 400 fīda petunt, pars ingentem formīdine turpī
 scandunt rūrsus ecum et nōtā conduntur in alvō.
 Heu nihil invītis fās quemquam fīdere dīvis!
 Ecce trahēbātur passis Priamēia virgō
 crīnibus ā templō Cassandra adytisque Minervae
 405 ad caelum tendēns ārdentia lūmina frūstrā,
 lūmina, nam tenerās arcēbant vincula palmās.
 Nōn tulit hanc speciem furiātā mente Coroebus
 et sēsē medium iniēcit peritūrus in agmen;
 cōsequimur cūctī et dēnsīs incurrimus armīs.
 410 Hīc primum ex altō dēlūbrī culmine tēlīs

396. *haud nūmine nostrō*, 'attended by a divine favor not our own,' and so not lasting. For case see § 147. The *nūmen* (cf. 178) is that of the gods of Greece. In assuming Gk. armor, 392-395, the Trojans are seeking to make Greeks of themselves and so to get the heavenly favor which the Greeks are manifestly receiving. The words contain another suggestion. One can not cajole the gods; hence the conduct of the Trojans in seeking to divert to themselves the divine favor meant for others is sure to work them woe. Thus the words contain a hint of the coming disaster.

397. *multa* and *congressī* = advs., 'over and over again,' 'in hand to hand conflict.' *caecam . . . noctem*: see on *nox ātra*, 360.

398. *multōs Danaum*: in prose we should have *multōs Danaōs*. Such a partitive gen. dependent on an adj. is, however, common enough in poetry and later prose. *Orcō* = *ad Orcum*; § 122.

402-468. 'This good fortune soon deserts us, and many of my comrades fall. I make my way to Priam's palace, where I find a terrible struggle in progress.'

402. *heu . . . dīvis* ushers in the account of the calamity hinted at in *haud . . . nostrō*, 396. See n. there. *nihil*: with *fās* (*est*). The Trojans, in seeking the favor of Gk. gods, were putting faith in them. But those gods desired Gk., not Trojan, victory; hence the Trojans in trusting them were running counter to their will. *dīvis*: dat., with *fīdere*. *fīdō* and *cōnfīdō* regularly take the dat. of a person; see B. 219, 1, a; G. 401, N. 6. For the abl. with these verbs see on *cōnfīdere rēbus*, i. 452.

403. *Priamēia virgō*, 'Priam's maiden daughter.'

404. *templō . . . adytisque*: note the climax; *templum* is the whole temple, *adytum* is the holy of holies. It was for this violence to Cassandra that Pallas punished Ajax as described in i. 39-45.

405, 406. *lūmina . . . lūmina*: as in i. 226, ii. 173. The repetition of *lūmina* is rhetor., 'her eyes, I say.' *tendēns . . . lūmina* is a rhetor. and unusual phrase, after the model of *tendere palmās*.

408. *et*, 'but,' as in 94. *peritūrus*, 'rushing into certain death'; see on *futūrae*, i. 712.

410. *dēlūbrī*: the temple of 404.

nostrōrum obruimūr, oriturque miserrima caedēs
 armōrum faciē et Grāiārum errōre iūbārū;
 tum Danaī gemitū atque ēreptae virginis irā
 undique collēctī invādunt, ācerrimus Āiāx
 et geminī Atrīdae Dolopumque exercitus omnis,
 adversī ruptō ceu quondam turbine ventī
 cōnfligunt, Zephyrusque Notusque et laetus Eōis
 Eurū equīs; strīdunt silvae, saevitque tridentī
 spūmeus atque imō Nēreus ciet aequora fundō.
 Illī etiam, sī quōs obscurā nocte per umbram
 fūdīmus insidiīs tōtāque agitāvimus urbe,
 appārent; primī clipeōs mentītaque tēla
 agnōscunt atque ōra sonō discordia signant.
 Īlicet obruimur numerō, primusque Coroebus

415

420

411. **obruimūr**: for the ū see § 243.

412. **errōre iūbārū**, 'the misunderstanding caused by our Gk. crests.' For the crests see on *comantem*, 391.

413. **gemitū . . . irā**: freely, 'with a cry of rage at the rescue of the maiden.' *ēreptae virginis* is a subjective gen.; see also on *mōtōs . . . fluctūs*, i. 135.

414. **ācerrimus**: because specially interested; see on *templō . . . adytisque*, 404.

416. **adversī** = an adv. with *cōnfligunt*, 'clash face to face'; see on *crēber . . . procellis*, i. 85. **ruptō . . . turbine** (sc. *ā dīs*), 'when a storm has burst'; lit., 'when a storm has been made to burst forth.' The abl. abs. implies an act. *rumpere turbinem*, for which cf. *rumpit vōcem*, 129, with n. **quondam**: as in 367.

417, 418. **laetus . . . equīs**, 'in all the pride of,' etc. Cf. *tegmine laetus*, i. 275, *duce laetus Achātē*, i. 696. The steeds of the wind gods are the winds over which they preside. **strīdunt** ('whistle') . . . **saevitque**: the hissing sound of these words pictures the hiss of the storm (§ 224). For the form *strīdunt* see § 101.

419. **spūmeus**: proleptic; 'Nereus rages till he foams.' The word fits equally the god and the sea over which he presides. The point of 413-419 is the confusion which reigns in the two cases compared.

420. **sī quōs** = *quōscumque*. **per umbram**, 'aided by,' etc. See on *oblātī per lūnam*, 340.

421. **insidiīs**: the change of armor, 389-395. **agitāvimus**: a hunter's term; cf. *agēns*, i. 191, and Eng. 'hounded.'

422, 423. **primī . . . agnōscunt**: in the confusion the Greeks with Ajax had not detected the fraud. **mentīta** = *quae sic mentīta erant* (see on *correpta*, i. 100), 'lying.' **ōra . . . signant**, 'they brand our tongues, differing in sound (from their own).' This difference would show itself in the battle-cries, orders, etc. V. probably thought of the Greeks and the Trojans as using different dialects of Greek. **signant**: by a cry of rage or the like.

424. **numerō**: Aeneas and his comrades had now three sets of opponents. **primus**: Coroebus is the first to fall by the crisis he had precipitated (386); a kind of poetic justice.

- 425 Pēneleī dextrā dīvae armipotentis ad āram
 prōcumbit; cadit et Rīpheus, iūstissimus ūnus
 quī fuit in Teucrīs et servantissimus aequī
 (dīs aliter vīsum); pereunt Hypanisque Dymāsque
 cōfixī ā sociīs, nec tē tua plūrima, Panthū,
 430 lābentem pietās nec Apollinis īfula tēxit.
 Īliacī cinerēs et flamma extrēma meōrum,
 testor in occāsū vestrō nec tēla nec ūllās
 vītāvisse vicēs Danaum et sī Fāta fuissent
 ut caderem meruisse manū. Dīvellimur inde,
 435 Īphitus et Peliās mēcum, quōrum Īphitus aevō
 iam gravior, Peliās et vulnere tardus Ulixī;

425. *dīvae armipotentis*: Minerva; cf. 404, and § 279.

426. *ūnus*: often used to strengthen a superlative.

427. *aequī*: obj. gen. with *servantis-simus*, a constr. regular with pres. prtēpls. when, as here, they have the force of adjectives.

428. *dīs aliter vīsum* (sc. *est*): lit., 'the gods resolved (sc. to deal with Rīpheus) otherwise'; a pious formula of resignation. *aliter* is the important word, getting its meaning each time from the context. Here it = 'otherwise than we mortals should expect in the case of one so just.'

429. *Panthū*: we infer that Panthus has been with Aeneas ever since he left his father's house (336, 337). See § 225. For the apostrophe as the result of increasing emotion cf. 1. 555, 11. 56.

430. *lābentem*, 'in your fall.' *īfula*, 'fillet'; cf. *vittae*, 133, 296. See Vocab. for the proper distinction between the words. Fillets were worn by victims (133), by deities (296), and, as here and in 221, by priests.

431. *flamma extrēma*, 'funeral fire.'

432. *testor*: sc. *vōs*. The Romans

often swore by the bones or the ashes of their kin.

433. *vītāvisse*: sc. *mē* as subject. *vicēs* must = 'hand to hand encounters,' since *tēla* = 'missiles.' Strictly, *vicēs* suggests reciprocity, interchange between persons and things. Here it pictures the give and take, the blow and counter-blow of close combat. *sī . . . fuissent*: prot. of a cond. contrary to fact; the apod. is in *meruisse*.

434. *ut caderem*: partly subj. of purpose with *Fāta fuissent*, which = *Fāta dēcrēvisent*, partly dependent on *meruisse manū*; hence it stands between the two. *meruisse*: in O. O. after *testor*, 432. The O. R. would be *meruī*, for which see on *impulerat*, 55. The ordinary form here in O. R. would be *meritūrum fuisse*; A. 589, b; B. 321, 1, 2; G. 597, R. 4; H. 647, and 1. *dīvellimur*: a strong word; Aeneas left the scene sorely against his will.

435. *mēcum* = *et ego*; see on *cum sanguine*, 72. *Īphitus . . . mēcum* together form the subj. of *dīvellimur*.

436. *gravior*: i.e. rather slow of movement; see on *tristior*, 1. 228. *Ulixī*: subj. gen. with *vulnere*, 'a wound dealt by Ulixes's hand.'

prōtinus ad sēdēs Priamī clāmōre vocātī.

Hic vērō ingentem pūgnam, ceu cētera nūsq̄uam
bella forent, nūllī tōtā morerentur in urbe,
sic Martem indomitum Danaōsque ad tēcta ruentīs
cernimus obsessumque āctā testūdine līmen.

Haerent parietibus scālae, postisque sub ipsōs
nītuntur gradibus clipeōsque ad tēla sinistrīs
prōtēctī obiciunt, prēnsant fastigia dextrīs.

Dardanidae contrā turrīs ac tōta domōrum
culmina convellunt (hīs sē, quandō ultima cernunt,
extrēmā iam in morte parant dēfendere tēlīs)
aurātāsque trabēs, veterum decora illa parentum,
dēvolvunt; aliī strictīs mūcrōnibus imās
obsēdēre forēs; hās servant agmine dēnsō.

Instaurātī animī rēgis succurrere tēctīs
auxiliōque levāre virōs vimque addere victīs.

437. vocātī: sc. *sumus*.

438, 439. ceu: here in a comparison involving an hypothesis, in 355 and 416 in similes involving facts. nūsq̄uam . . . forent, 'had no existence.' For the form *forent* see A. 170, a (p. 83); B. p. 57, footnote 2; G. 116, N. 1, c; H. 205, 2.

440. Martem indomitum repeats *ingentem pūgnam*, 438. The introduction of *ceu* . . . *urbe* has disturbed the constr. With *Martem* cf. *Marte*, 335.

441. āctā, 'advancing'; lit., 'brought into play (against them).' Cf. Caesar's phrase *vīneūs agere*. For the *testūdō* cf. *Caes. B. G. ii. 6*.

442. parietibus: for scansion see § 240. scālae, 'scaling ladders'; much used in V.'s time, but unknown in Homer's day. postis . . . ipsōs: i.e. just where the defence would naturally be strongest.

443. nītuntur gradibus: freely, 'are forcing their way (up) step by step'; *gradibus* is abl. of the route: see § 146.

ad, 'against,' i.e. to meet, to intercept. sinistrīs: with *obiciunt*.

444. prōtēctī: middle, 'in self defence.' See also § 171.

445. domōrum = *tēcta*, 440, and *sēdēs*, 437.

446, 447. hīs . . . tēlīs, 'with such things as their missiles.' Note the pathos. ultima = *extrēma*, i. 2:9. extrēmā . . . morte is causal, 'since they are already,' etc., and so = *quandō* . . . *cernunt*; § 222. Latin feels here the lack of a pres. prtcl. to *sum*, to agree with the subject of *parant*.

448. decora illa: cf. *decora alta*, i. 429. *illa* is used as in 274.

451, 452. instaurātī . . . victīs: i.e. our spirits rose, as we saw this vigorous defence. For the infin. here see § 162. In 440-452 V. has touched upon the two phases of the assault, (1) the attack by scaling ladders, near the main gate, (2) the attack on the gate itself. The former of these is pictured at greater length in 458-468, the latter in 469-505.

Limen erat caecaeque forēs et pervius ūsus
 tēctōrum inter sē Priamī postēsque relīctī
 455 ā tergō, infēlix quā sē, dum rēgna manēbant,
 saepius Andromachē ferre incommitāta solēbat
 ad socerōs et avō puerum Astyanacta trahēbat.
 † Evādō ad summī fastigia culminis, unde
 tēla manū miserī iactābant inrita Teucrī.
 460 Turrīm in praecipitī stantem summisque sub astra
 ēductam tēctīs, unde omnis Trōia vidērī
 et Danaum solitae nāvēs et Achāica castra,
 adgressī ferrō circum, quā summa labantīs
 iunctūrās tabulāta dabant, convellimus altīs
 465 sēdibus impulimusque; ea lāpsa repente ruīnam
 cum sonitū trahit et Danaum super agmina lātē

453-455. *limen . . . ā tergō*, 'an entrance there was in the rear (*ā tergō*), with secret doors, and a familiar thoroughfare from part to part of Priam's palace, a postern gate (at this time) abandoned, though by this way Andromache,' etc. *pervius . . . inter sē*, lit. = 'thoroughfare intimacy, the one with the other, of Priam's dwellings'; it belongs to the type of expressions seen in *māgnōrum . . . suum*, i. 634. *inter sē*, with its suggestion of reciprocal action (here of movement back and forth between two points), helps to make clear the meaning of *pervius*. *ā tergō*: the gate was far removed from the point of the Gk. attack; hence Aeneas could by it enter the palace unnoticed. *infēlix*: she lost her husband, and her boy, and was herself taken prisoner by the Greeks.

456. *incommitāta* emphasizes the privacy and security of this passage.

457. *socerōs*, 'her husband's parents,' Priam and Hecuba. *puerum . . . trahēbat*: cf. *parvum . . . trahit*, 320, 321.

458. *summī . . . culminis*: cf. *summa fastigia tēctī*, 302, with note.

460, 461. *turrīm* is governed by *adgressī*, *convellimus*, and *impulimus*, 463-465. *in praecipitī*, 'flush with the outer edge of the palace.' The phrase compares the wall of the palace to a sheer precipice. *summīs . . . tēctīs*, 'springing starward from the surface of the roof.'

463-466. *ferrō*, 'axes,' or 'crow-bars.' *summa . . . dabant*, 'the ends of the floor timbers offered yielding joints.' The tower was perhaps built after the war began, as a lookout place (461, 462). Its flooring, or the flooring of its lowest story, rested directly on the roof of the palace proper. *summa = extrēma*; for the constr. cf. *in summō monte*, *in extrēmō librō*. The whole passage, like 453-455, exemplifies one of the weaknesses of V.'s style. He can not explain a simple thing in a simple manner; §203. *convellimus*: the pres. pictures the repeated efforts to hurl down the tower. *altīs sēdibus*: an important phrase. The greater the height from which the tower falls, the greater the damage it would do to the Greeks: cf. *altō . . . culmine*, 290, with n. *impul-*

incidit. Ast aliī subeunt, nec saxa nec ūllum
tēlōrum intereā cessat genus.

Vēstibulum ante ipsum primōque in limine Pyrrhus
exsultat tēlīs et lūce coruscus aēnā, 470
quālis ubi in lūcem coluber mala grāmina pāstus,
frīgida sub terrā tumidum quem brūma tegēbat,
nunc positīs novus exuviīs nitidusque iuventā
lūbrica convolvit sublātō pectore terga
arduus ad sōlem et linguīs micat ōre trisulcīs. 475
Ūnā ingēns Periphās et equōrum agitātor Achillis,
armiger Automedōn, ūnā omnis Scyria pūbēs
succēdunt tēctō et flammās ad culmina iactant.
Ipse inter primōs correptā dūra bipennī
līmina perrumpit postisque ā cardine vellit 480
aerātōs; iamque excisā trabe firma cavāvit
rōbora et ingentem lātō dedit ōre fenestram.

mus: instantaneous pf., giving the final result of their efforts. **ruīnam . . . trahit**, 'it falls . . . a trailing ruin'; cf. *dedit . . . ruīnam*, 310. The top of the tower would fall first, of course, and draw, or at least seem to draw, the rest with it. The swift rhythm helps to picture the sudden final toppling of the tower; § 224.

467. nec . . . nec = *et nōn . . . nec*, i.e. they are not correlative.

469-505. 'Presently, the Greeks, led by Pyrrhus, force the main entrance of the palace.'

469. vēstibulum: nere 'entrance.' *primō . . . limine* defines it more closely; *-que* = 'and in fact'; cf. § 198. **Pyrrhus** = *Neoptolemus*, 263.

470. lūce: sc. *eōrum* = *tēlōrum*.

471. quālis ubi . . . coluber = *tālis quālis coluber est ubi*; cf. n. on *quālis*, i. 316. **in lūcem** belongs with *convolvit*, 474, but is brought to the front because the gleam of light on the snake's new skin is the main part of the cl.; *in lūcem* thus helps to connect 471-475 with

469, 470. **pāstus** = *quī pāstus est*; a dep. prtepl. like *crētus*, 74.

472. tumidum quem, 'whose swollen body.' The body of the hibernating snake is swollen at first with the *mala grāmina*, later with the poisons brewed therefrom.

473. novus gives the result of *positīs . . . exuviīs*. We get light here on *exuviās . . . Achilli*, 275. The dead warrior loses his armor, as a snake sheds its skin.

475. arduus ad sōlem, 'towering high against,' etc. We might have expected *ērēctus*, but here again the Latin pictures the result, not the process. The use of *ad sōlem* after *in lūcem* in 471 spoils the syntax, but is effective because it makes the simile end as it began, with the idea of brightness.

476. ingēns: as in i. 99.

478. flammās, 'brands,' 'embers'; perhaps fire-darts, like the *malleolī* of Cic. *Cat.* i. § 32.

479-482. ipse: Pyrrhus; see on *ipsius*, i. 114. **perrumpit . . . vellit:**

Appāret domus intus et ātria longa patēscunt,
appārent Priamī et veterum penetrālia rēgum,
485 armātōsque vident stantīs in limine prīmō.

At domus interior gemitū miserōque tumultū
miscētur, penitusque cavae plangōribus aedēs
fēmineīs ululant; ferit aurea sīdera clāmor.

Tum pavidae tēctīs mātērēs ingentibus errant
490 amplexaeque tenent postīs atque ōscula figunt.

Instat vī patriā Pyrrhus; nec claustra nec ipsī
cūstōdēs sufferre valent; labat ariete crēbrō
iānua, et ēmōtī prōcumbunt cardine postēs.

Fit via vī; rumpunt aditūs prīmōsque trucīdant
495 inmissī Danaī et lātē loca mīlite complent:
nōn sic, aggeribus ruptīs cum spūmeus amnis

conative pres.; see on *arcēret*, i. 300. Below in 481, 482, *cavāvit* and *dedit* describe the completed and so successful act. The pres. and the pf. are often thus distinguished. *lātō* . . . *ōre*, 'wide-mouthed,' 'gaping'; abl. of char. Perhaps *ingentem* refers to the length, *lātō* . . . *ōre* to the breadth of the *fenestra*.

483, 484. *appāret* . . . *appārent*: cf. *saepe* . . . *saepe*, 108-110, and *sanguine* . . . *sanguine*, 116-118, with notes. The repetition forces us to dwell on the ruthless invasion of the sacred privacy of the palace. *veterum* . . . *rēgum*: cf. *veterum* . . . *parentum*, 448.

485. *armātōs*: those mentioned in 449, 450. *vident*: sc. *Grāi*.

486, 487. *gemitū* . . . *miscētur*: cf. 298. *penitus*: cf. n. on *penitus* . . . *sonantis* . . . *scopulōs*, i. 200. *cavae*, 'vaulted,' suggests the echoing of the cries and shrieks. *plangōribus*, 'lamentations.' Strictly, the word refers to the beating of the breast by the hands; cf. *tūnsae pectora palmīs*, i. 481.

488. *ululant*: V. has used of the *aedēs*, 'rooms,' a verb that more properly applies to the women by whom they were occupied. *aurea*: i.e. bright and glittering; the word also, as has been

well said, marks the tragic contrast between 'the glorious bright world above' and the scene of ruin and woe on which that world looks down.

489. *errant* suggests aimless, frenzied movement.

490. *ōscula*: i.e. of farewell.

491. *vī patriā*, 'with all the force of his father (Achilles).'

492. *labat* . . . *crēbrō*, 'is started by the tireless ram.' *labat* = *rumpitur*, *incipit rumpi*, or the like, and so the instr. abl. (*ariete*) may properly be joined with it. The ref. to the ram here is an anachronism; see on *scūlae*, 442.

493. *ēmōtī* . . . *cardine*, 'wrenched from their pivots (sockets).' The door proper must now collapse, even if the panels were intact, and the heavy bar (*claustra*) which, resting in the jambs on either hand, was let down behind the door, still held fast. Here the *fenestra*, 482, would make it easy to cut through the bar.

494. *aditūs*: acc. of effect; §128. Cf. Eng. 'break a path.'

495. *mīlite*: as in 20.

496. *nōn sic* belongs with *fertur* . . . *furēns*, 498, 'far less furiously does a river sweep.' For the litotes see on *nōn*

exiit oppositāsque ēvicit gurgite mōlēs,
 fertur in arva furēns cumulō campōsque per omnīs
 cum stabulīs armenta trahit. Vīdī ipse furentem
 caede Neoptoleum geminōsque in līmine Atrīdās, 500
 vīdī Hecubam centumque nurūs Priamumque per ārās
 sanguine foedantem, quōs ipse sacrāverat, ignīs.
 Quīnquāgintā illī thalamī, spēs tanta nepōtum,
 barbaricō postēs aurō spoliīsque superbī,
 prōcubuēre; tenent Danaī, quā dēficit ignis. 505
 Forsitan et Priamī fuerint quae fāta requīrās.
 Urbis ntī captae cāsum convulsaeque vīdit
 līmina tēctōrum et medium in penetrālibus hostem,
 arma diū senior dēsuēta trementibus aevō

simili, l. 136. *aggeribus*, like *mōlēs*, 497, brings out the fury of the stream by picturing the strength of the barriers it destroys.

497. *exiit*: sc. *ex alveō*. *oppositās*, 'set to bar its way.' Inundations, e.g. of the Tiber and the Po, were common in Italy. In 304-308 we had a ref. to a mountain current. Roman poets display great interest in rivers.

498. *furēns* gives the main point of the simile. Note its late position. For a different mode of bringing out the main point of a comparison see on *in lūcem*, 471, and *ad sōlem*, 475. *cumulō*: as in l. 105.

499. *furentem*, after *furēns*, 498, helps to emphasize the point of the simile in 495-498.

501. *nurūs*: render by 'daughters.' Priam had but fifty sons; hence *nurūs* must include also his fifty daughters. *per*, 'amid.'

503. *illi*: as in 274, 448. *thalamī*, 'bridal chambers,' occupied by Priam's sons and their brides. *spēs tanta nepōtum*, 'that gave such promise of,' etc. *nepōtum* may be (1) obj. gen., or (2) gen. of definition (§111) showing in what the *spēs* consisted.

504. *barbaricō*: i.e. won from foreigners. V. makes Aeneas speak as would a Roman or Gk. of his own time. See *barbarus* in Vocab. The doors that mark Trojan victories now themselves fall. *superbī* personifies *postēs*.

505. *prōcubuēre*: cf. *prōcumbunt*, 493.

506-558. 'Priam's fate. He sees his son Polites fall dead at his very feet, and in wrath hurls a spear at his slayer, Pyrrhus. The latter thereupon stabs Priam at the altar.'

506. *forsitan* = *fors sit an*: *fors sit* is properly cond., 'it would be problematical'; *an* = 'whether.' The subj. after *forsitan* is thus one in a dependent question. *et*, 'too,' 'also.' This whole passage, 506-558, expands the hint given in *vīdī* . . . *Priamum* . . . *foedantem*, 501, 502.

508. *līmina*, 'doors.' *medium in penetrālibus*: a variation (§203) from the normal *mediīs in penetrālibus*, which would here be unmetrical. The *penetrālia* of a house were ordinarily entered only by the members of the family. Note then the juxtaposition of contrasts in *penetrālibus hostem*.

509. *senior dēsuēta*: juxtaposition of cause and effect. The comp. in *senior*

- 510 circumdat nēquīquam umerīs et inūtile ferrum
cingitur ac dēnsōs fertur moritūrus in hostīs.
Aedibus in mediīs nūdōque sub aetheris axe
ingēns āra fuit iūxtāque veterrima laurus
incumbēns ārae atque umbrā complexa Penātīs.
515 Hīc Hecuba et nātae nēquīquam altāria circum,
praecipitēs ātrā cen tempestāte columbae,
condēnsae et dīvum amplexae simulācra sedēbant.
Ipsū autem sūmptīs Priamum iuvenālibus armīs
ut vīdit, Quae mēns tam dīra, miserrime coniūnx,
520 impulit hīs cingī tēlīs? aut quō ruis?’ inquit.
‘Nōn tālī auxiliō nec dēfēnsōribus istīs
tempus eget, nōn, sī ipse meus nunc adforet Hector.
Hūc tandem concēde; haec āra tuēbitur omnīs,
aut moriēre simul.’ Sic ōre effāta recēpit

is intensive, ‘the old, old man’; see on *tristior*, i. 228.

510, 511. *ferrum cingitur*: for constr. see §§ 154, 138. *moritūrus* = *peritūrus*, 408.

512. *aetheris axe*: freely, ‘the heavens.’ ‘sky’; for the revolution of the heavens cf. *vertitur . . . caelum*, 250. In *nūdō . . . axe* V. seems to have in mind a Roman house, one room at least of which was open in the center to the sky.

514. *incumbēns*, ‘drooping o’er’; lit. ‘flinging (itself) on.’ *umbrā . . . Penātīs*: by the altar, under the laurel, stand images of the Penates of Priam’s house. *complexa* has the force of a pres.; see § 171.

515. *nātae* = *nurūs*, 501; see n. there. *nēquīquam* anticipates the conclusion of the story; the altar did not protect them.

516. *praecipitēs*, ‘(driven) headlong.’

517. *condēnsae*, ‘huddled together.’ *dīvum*: the Penates of 514. *amplexae*: cf. *complexa*, 514, with note.

518. *iuvenālibus armīs*, ‘the arms

of his youth’; cf. *arma diū . . . dēsuēta*, 509.

520. *cingī tēlīs*: contrast the constr. in *ferrum cingitur*, 510, 511.

521. *dēfēnsōribus istīs* refers to the *tēla* of 520. The only possible defenders now are prayers and the altar; see 523. As *hīc* = *meus* (e.g. in i. 98) so *iste* refers to the person addressed and = *tuus* or *vester*, often with an accessory notion of scorn or contempt. So here, ‘those sorry defenders of yours.’ We may account for the scorn here by recalling *iuvenālibus armīs*, 518, and *arma . . . dēsuēta*, 509. For the abl., which goes with *eget*, 522, cf. that with *carēre*, 44.

522. *eget*: for the indic. beside *sī . . . adforet* see on *impulerat*, 55. *nōn . . . Hector*: for the spirit cf. that of *sī . . . fuissent*, 291, 292.

523. *tandem* with the imp. expresses impatience; cf. its effect with a question, seen in *quō . . . tandem*, i. 331. Cf. also *iam dūdum sūmite poenās*, 103, with n.

524. *moriēre simul* (sc. *vōbiscum*) is in thought parallel to *haec . . . omnīs*; ‘we shall all escape together or all die together.’

ad sēsē et sacrā longaevum in sēde locāvit.

525

Ecce autem ēlāpsus Pyrrhī dē caede Polītēs,
ūnus nātōrum Priamī, per tēla, per hostīs
porticibus longīs fugit et vacua ātria lūstrat
sancius. Illum ārdēns infēstō vulnere Pyrrhus
insequitur, iam iamque manū tenet et premit hastā.
Ut tandem ante oculōs ēvāsīt et ōra parentum,
concidit ac multō vītā cum sanguine fūdit.

530

Hīc Priamus, quamquam in mediā iam morte tenētur,
nōn tamen abstinuit nec vōcī iraeque pepercit.

‘At tibi prō scelere,’ exclāmat, ‘prō tālibus ausīs
dī, sī qua est caelō pietās, quae tālia cūret,
persolvant grātēs dīgnās et praemia reddant
dēbita, quī nātī cōram mē cernere lētum
fēcistī et patriōs foedāstī fūnere vultūs.

535

At nōn ille, satum quō tē mentīris, Achillēs

540

525. sēde: a seat or bench by the altar.

526. Pyrrhī dē caede: freely, ‘from Pyrrhus’s murderous onset’; cf. *vulnere* . . . *Ulixī*, 436, with note.

528. porticibus . . . fugit and vacua . . . lūstrat express the same thought; see § 222. V. seems to be thinking esp. of the *peristylum* of a Roman house. In this the opening to the sky (see on *aetheris axe*, 512) was very large, and the surrounding roof was supported by many columns. The spaces between the columns and the sides of the *peristylum* are the *porticūs*. V. uses *ātria* as freely as we use ‘halls’ of any room in a mansion. *porticibus* is abl. of the route; § 146.

529. saucius: the most important word in the sentence; see § 206. infēstō vulnere, ‘with levelled weapon’; lit., ‘with hostile (levelled) wound,’ a daring variation (§ 203) of the common *infestā hastā*, *infestō tēlō*, or the like; the wound is substituted for the spear that makes the wound (§ 186).

530. iam iamque: i.e. again and

again he nearly grasps. premit, ‘presses him sore.’ *premere* is often used of the jostling and the crowding of people in the streets, a sense akin to that shown here.

534. nōn . . . abstinuit: sc. *sē*; see § 139.

535. at: often thus used at the beginning of a curse. The thought is: ‘(I have contained myself thus far) but (now I can not), may,’ etc.

536. pietās: practically, ‘pity,’ the regard which the gods ought to have for dutiful worshipers. That the gods were under obligations to mortals we have seen in the n. on *dōnīs* . . . *nūmine dīvae*, i. 447.

537, 538. persolvant . . . dēbita (sc. *tibi*): cf. *grātēs persolvere dīgnūs*, i. 600, and *dī tibi* . . . *praemia dīgna ferant*, i. 603–605. cernere depends on *fēcistī*, which here = *coēgistī*; § 168. In prose we should have *ut cernerem fēcistī* or *effēcistī*.

540. satum (*esse*) . . . mentīris, ‘whose son you falsely boast yourself. *mentīris*=‘lyingly state,’ and so is properly construed with the infin. Pyrrhus:

tālis in hoste fuit Priamō, sed iūra fidemque
 supplicis ērubuit corpusque exsanguie sepulcrō
 reddidit Hectoreum mēque in mea rēgna remīsīt.
 Sic fātus senior tēlumque inbelle sine ictū
 545 coniēcīt, raucō quod prōtinus aere repulsum
 et summō clipeī nēquīquam umbōne pependit.
 Cui Pyrrhus: 'Referēs ergō haec et nūntius ībis
 Pēlīdae genitōrī; illī mea trīstia facta
 dēgeneremque Neoptoleum nārrāre mementō;
 550 nunc morere.' ✓ Hōc dīcēns altāria ad ipsa trementem
 trāxit et in multō lāpsantem sanguine nātī
 implicuitque comam laevā dextrāque coruscum
 extulit ac laterī capulō tenus abdidit ēnsem.
 Haec fīnis Priamī fātōrum, hīc exitus illum
 555 sorte tulit Trōiam incēnsam et prōlāpsa videntem

conduct throws doubt on his statement that he is Achilles's son. With *satum quō* cf. *Māiā genitum*, l. 297, with note.

541. *tālis* . . . *Priamō*, 'dealt so with Priam, foe though Priam was.' *in* is used as in 390. *fidem*: the suppliant's confidence that Achilles would do what was right, i.e. spare his life.

542, 543. *ērubuit* = 'blushed at' the thought of violating, etc. For its trans. force see §§ 129, 130. *corpusque* . . . *reddidit* explains *iūra* . . . *ērubuit*. For the thought cf. *exanimum* . . . *Achillēs*, l. 484, with n. *sepulcrō reddidit*: i.e. gave up for burial. *Hectoreum* = *Hectoris*; § 191. *mē* . . . *remīsīt*: i.e. he did not detain me as a prisoner as he might treacherously have done.

544. *tēlum* . . . *inbelle*: for the thought see on *dēfēnsōribus istis*, 521. *sine ictū*, 'fruitlessly.'

545. *quod* = *id enim*; the rel. cl. explains *sine ictū*.

546. *summō* . . . *umbōne*: Priam's weapon does not go through to injure Pyrrhus. *sine ictū*, 544, *summō* . . . *umbōne*, and *nēquīquam* strengthen one another.

547. *referēs* and *ībis* = imperatives, see on *noster eris*, 149. Logically, *nūntius ībis* should precede *referēs*, but in such cases V. is wont to set first the verb containing the more important idea. *moriāmur* . . . *ruāmus*, 353, can be explained in this way.

548. *trīstia*, 'cruel,' 'awful.' Pyrrhus for the moment mockingly views his own conduct with Priam's eyes.

549. *dēgenerem* . . . *Neoptoleum*, 'the degeneracy of Neoptolemus.'

550, 551. *ad* . . . *trāxit*: during the scene described in 533 ff. Priam had of course advanced from his seat (525).

552. *implicuit* . . . *laevā*: sc. *manū*; cf. n. on *dextrae* . . . *dextram*, l. 408. Homer represents the Greeks as long-haired; V. probably thought of the Trojans, too, as wearing long hair.

553. *extulit*, 'raised on high.' He had slain Polites with his spear; cf. 530. *laterī* = *in latus*.

554, 555. *fīnis*: here fem., an archaism; cf. § 87. *Priamī fātōrum*: cf. *Priamī* . . . *fāta*, 506. *exitus* (sc. *vītae*) often = 'death.' *illum* . . . *tulit*: lit., 'bore him away.'

Pergama, tot quondam populis terrisque superbum
rēgnātōrem Asiae. Iacet ingēns lītore truncus,
āvulsumque umeris caput, et sine nōmine corpus.

At mē tum primum saevus circumstetit horror.

Obstipui; subiit cārī genitōris imāgō,
ut rēgem aequaevum crūdēlī vulnere vīdī
vītā exhālāntem; subiit dēserta Creūsa
et dīrepta domūs et parvī cāsus Iūli.

Respiciō et quāe sit mē circum cōpia lūstrō.

Dēseruēre omnēs dēfessī et corpora saltū
ad terram mīsere aut ignibus aegra dedēre.

Iamque adeō super ūnus eram, cum līmina Vestae
servantem et tacitam sēcrētā in sēde latentem

Tyndarida aspiciō; dant clāra incendia lūcem
errantī passimque oculōs per cūcta ferentī.

556-558. *tot... Asiae*, 'though once on a time proud ruler of,' etc. *populis terrisque* is dat. of interest with *rēgnātōrem*; § 120. V. seems to have in mind a Gk. use of the dat. with certain verbs of guiding, ruling, governing. *iacet* . . . *caput*: V. implies that Priam's body was decapitated and flung unburied on the shore. *truncus*, *caput*, and *corpus* are all alike pred. nom. to *iacet*. For the tense see on *volvit*, i. 101, *redit*, ii. 275. *ingēns*: cf. *ingēns Periphūs*, 476.

559-566. 'At this sight I thought of my aged father, my wife, and my son. I am now alone on the palace roof.'

560. *subiit*: sc. *mē*, 'stole over me,' i.e. filled my thoughts.

561. *aequaevum*: sc. *eī*.

563. *dīrepta*: the house had not yet been plundered; *dīrepta* thus simply pictures the wild fancies to which in his excitement Aeneas gives way.

564. *cōpia*: sc. *mīlitum* or *iuvenum*. *lūstrō*, 'I seek to learn'; conative pres.

565, 566. *dēseruēre* (sc. *mē*) is emphatic by position; 'gone they were, yea, every one.' *corpora* . . . *dedēre*: two sets are distinguished; (1) those who sought to escape by leaping to the

ground, (2) those who consigned themselves to the flames. With ref. to (1) *dēfessī* = 'weary of the struggle,' with ref. to (2) it = 'in sheer exhaustion,' i.e. in one case it pictures a mental attitude, in the other a physical condition. *aegra*, 'fainting,' 'exhausted.' They were too weak to do anything but die. The perfects = 'I found that they had,' etc.

567-623. 'Catching sight of Helen, I am about to slay her, when my mother appears and bids me think of my family. She shows me the gods destroying Troy.'

567. *iamque . . . eram*: briefly put for 'matters were come to such a pass (*adeō*) that I,' etc. *super*, 'above,' i.e. on the roof of the palace. *līmina*, 'temple'; cf. the use of *carinae* or *vēla* = *nāvēs*.

568. *servantem*, 'clinging closely to'; a strong expression like 'hugging.' *sēde*, 'corner,' 'recess.' Note the repetition of the one idea in *servantem*, *tacitam*, *sēcrētā*, *latentem*.

569, 570. *Tyndarida*: for form see § 96. *dant* (*mihi*) . . . *ferentī* explains how he was able to see Helen; it = *dant enim*, etc. *errantī*: i.e. on the roof.

Illa sibi infestōs ēversa ob Pergama Teucrōs
et poenās Danaum et dēserti coniugis irās
praemetuēns, Trōiae et patriae commūnis Erīnys,
abdiderat sēsē atque ārīs invīsa sedēbat.

- 575 Exārsēre ignēs animō; subit ira cadentem
ulciscī patriam et scelerātās sūmere poenās.
'Scilicet haec Spartam incolumis patriāsque Mycēnās
aspiciet partōque ibit rēgīna triumphō
coniugiumque domumque, patrēs nātōsque vidēbit,
580 Īliadum turbā et Phrygiīs comitāta ministrīs?
occiderit ferrō Priamus? Trōia ārserit ignī?
Dardanium totiēns sūdārit sanguine lītus?
Nōn ita, namque etsī nūllum memorābile nōmen
fēmineā in poenā est nec habet victōria laudem,
585 exstīnxisse nefās tamen et sūmpsisse merentīs

572. Danaum, 'at the hands of the Greeks'; subjective gen. coniugis: Menelaus, brother of Agamemnon; § 51.

573. praemetuēns expresses not only fear, but also precautions taken to avert the dangers of the thing feared. Helen's precaution here is the care with which she is hiding, 567, 568. Erīnys: here 'scourge,' 'curse.' With Trōiae . . . Erīnys cf. saevum ambōbus Achillem, l. 458.

574. invīsa, 'a hated thing.'

575. subit ira: sc. mē; cf. subiit . . . imāgō, 560. The phrase = irā ardēns cupiō; see also § 170.

576. scelerātās: an extreme case of transferred epithet (§ 194); the punishment is accursed only as exacted from an accursed sinner.

577. 577-587 constitute a soliloquy. scilicet belongs with 577-582. It often, as here, ironically emphasizes something strange or absurd. The thought is, 'Shall she, the guilty cause, escape, though Priam and his city are fallen?' Such a question = a neg. assertion. Mycēnās: as in 25. Helen had come from Sparta.

579. coniugium, 'husband'; properly 'wedlock.' So at times servitium = servus. mūtrimōnium = uxor. patrēs = parentēs; cf. socerōs. 457, 'parents-in-law.'

580. turbā . . . ministrīs: instr. abl.; see on Achātē, l. 312. The ref. is to the Trojan captives treated as slaves. ministrīs is used as in l. 705.

581, 582. The states expressed by occiderit, ārserit, and sūdārit are all conceived of as existing prior to those denoted by the three fut. verbs in 577-579.

583. nōn ita: sc. erit.

584. fēmineā = an obj. gen. fēminae. Sc. fēminea (nom.) with victōria, in the same sense.

585. exstīnxisse and sūmpsisse depend on laudābor, which is felt to = dicar or omnēs cum laude dicent mē. nefās here = 'a guilty creature,' much as coniugium, 579, = coniūnx. merentīs, 'deserving,' rather than 'deserved'; transferred epithet. See on scelerātās, 576. In ancient feeling a warrior was perfectly justified in slaying a guilty or wicked woman like Helen.

laudābor poenās, animumque explēsse iuvābit
ultrīcis flammae et cinerēs satiāsse meōrum.'

Tālia iactābam et furiātā mente ferēbar,
cum mihi sē, nōn ante oculīs tam clāra, videndam
obtulit et pūrā per noctem in lūce refulsit
alma parēns, cōfessa deam quālisque vidērī
caelicolīs et quanta solet, dextrāque prehēnsū
continuit roseōque haec insuper addidit ōre:
'Nāte, quis indomitās tantus dolor excitat irās?
Quid furis? aut quōnam nostrī tibi cūra recessit?
Nōn prius aspiciēs, ubi fessum aetāte parentem
līqueris Anchīsēn, superet coniūnxne Creūsa
Ascaniusque puer? quōs omnēs undique Grāiae
circum errant aciēs et, nī mea cūra resistat,
iam flammae tulerint inimīcus et hauserit ēnsis.

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586, 587. *animum . . . flammae*: i.e. to have given full rein to the vengeful impulse that urged me to slay Helen. For *explēsse* with a gen. see § 118. *satiāsse*: i.e. with vengeance. The thought that the dead took delight in punishment dealt out to those who had slain them or wronged them is common in Greek and Roman writers.

588. *tālia iactābam*: cf. *tālia iactantī*, i. 102. *ferēbar*: sc. *in Tyndarida*.

589. *nōn . . . clāra*: i.e. with less disguise than on former occasions, e.g. that in i. 314-401. Cf. Aeneas's reproaches on this point, i. 407-409. *videndam*: the gerundive, as often, expresses purpose.

590. *pūrā . . . lūce*: the bright light inseparably connected with deities; see on *flagrantīs*, i. 710. Cf. too, *roseā . . . refulsit*, i. 402.

591, 592. *cōfessa deam*, 'confessing the goddess,' i.e. revealing fully her divine nature. The phrase is explained by *quālis . . . solet*, 'in the guise and in the stature in which she is always seen,' etc. Cf. the description of Diana, i. 501,

with notes. *caelicolīs*: dat. of the agent with *vidērī*, which is a true pass., as in i. 396. *prehēnsū*: sc. *mē*. Venus seizes Aeneas by his sword hand.

593. *roseō*: as in i. 402.

595. *quōnam*: for *-nam* see on *nam . . . morātur*, 373. *nostrī*: Venus identifies herself with Aeneas's household. *nostrī* is regularly obj. gen., *nostrum* partitive.

596, 597. *nōn* for *nōnne* occurs in indignant questions both in prose and poetry; cf. Cic. *Cat.* ii. § 19, *nōn vident id sē cupere*, etc. The question here = a command. *prius*: i.e. before you think of anything else. *ubi*: since Aeneas had left Anchises at home, *ubi* must = 'in what plight,' unless *ubi . . . līqueris* is briefly put for 'where he is whom you deserted.' *superet*, 'survives.' In this sense *supersum* is commoner. *coniūnxne*: the interrog. *-ne* is not necessarily, either in prose or poetry, attached to the first word of the clause.

599. *nī . . . resistat*: cf. *nī . . . faciat . . . verrant*, i. 58, 59, with note.

600. *tulerint . . . hauserit*: instan

- Nōn tibi Tyndaridis faciēs invīsa Lacaenae
 culpātusve Paris, dīvum inclēmentia, dīvum
 hās ēvertit opēs sternitque ā culmine Trōiam.
 Aspice (namque omnem, quae nunc obducta tuentī
 605 mortālīs hebetat visūs tibi et ūmida circum
 cāligat, nūbem ēripiam; tū nē qua parentis
 iussa timē neu praeceptīs pārēre recūsā):
 hīc, ubi disiectās mōlēs āvulsaque saxīs
 saxa vidēs mixtōque undantem pulvere fūmum,
 610 Neptūnus mūrōs māgnōque ēmōta tridentī
 fūndāmenta quatit tōtamque ā sēdibus urbem
 ēruit; hīc Iūnō Scaeās saevissima portās
 prīma tenet sociumque furēns ā nāvibus agmen
 ferrō accīncta vocat.
 615 Iam summās arcēs Trītōnia (respice) Pallas
 insēdit nimbō effulgēns et Gorgone saeva;

taneous pl.; for meaning of *tulerint* see on *illum* . . . *tulit*, 554, 555. **hauserit:** sc. *eōs*, 'drain their life-blood.'

601. **tibi:** as in i. 261.

602. **dīvum . . . dīvum:** for the rhetor. repetition cf. that of *lūmina* 405, 406. Note the effective adversative asyndeton here.

603. **hās . . . opēs:** Priam's palace. **ā culmine:** cf. *ruit altō ā culmine Trōia*, 290.

604-607. **obducta tuentī . . . tibi,** 'drawn like a pall over thy sight.' **ūmida . . . cāligat:** freely, 'hangs dank and dark and thick about (you).' **tū nē . . . recūsā** is to be taken closely with *aspice*; it was not accounted safe to behold the gods in their divine form and brightness. For *nē* with the imp. see § 156. *tū* gives a tone of urgency to the command, as if Venus meant, 'Don't you, whatever others may do.'

609. **mixtō . . . pulvere:** instr. abl. with *undantem*, 'eddying.' The force of the dust-clouds that rise from the falling walls gives a waving motion to the smoke.

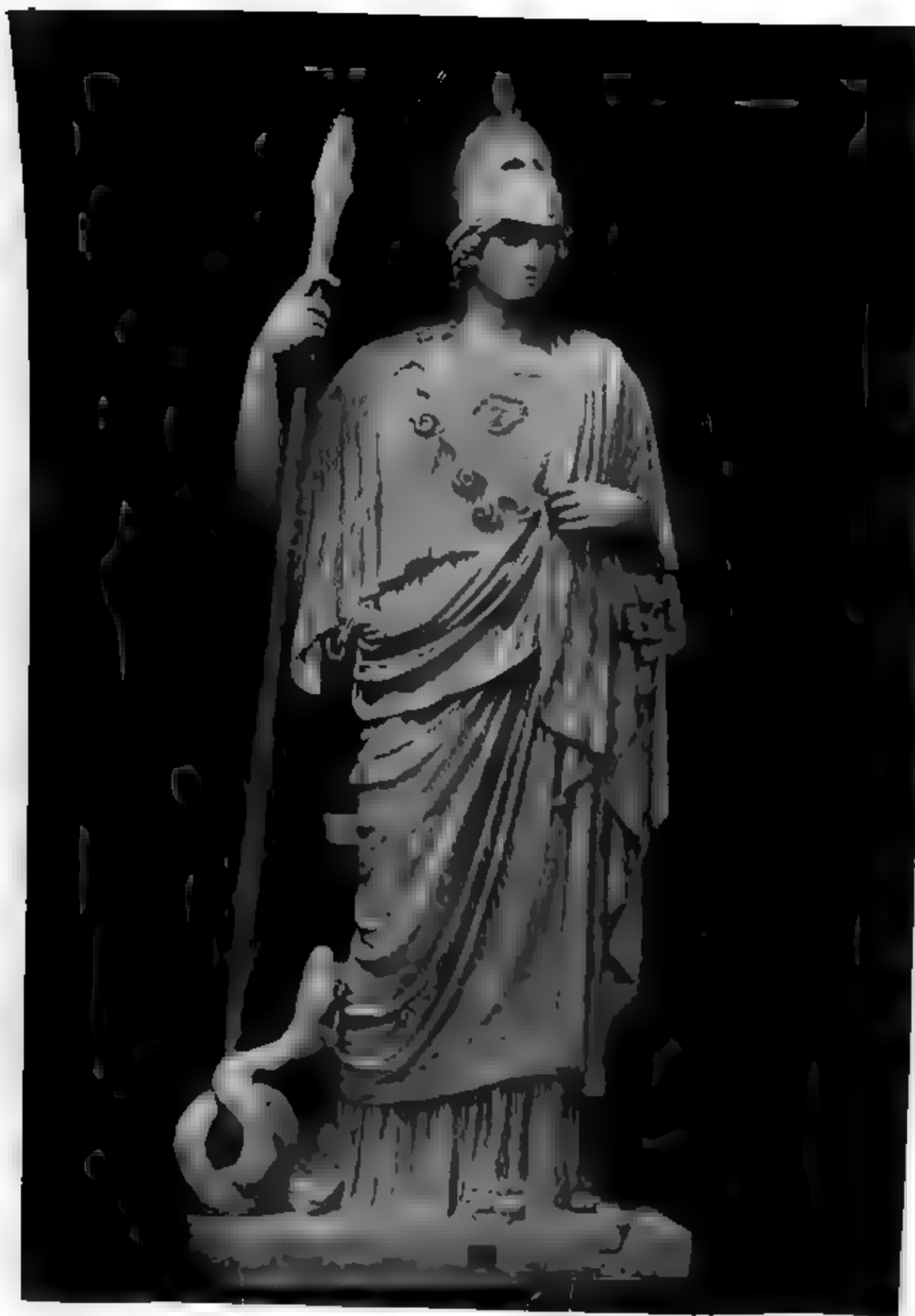
610. **Neptūnus:** Neptune and Apollo built the walls of Troy for its king, Laomedon. He who built the walls would be best able to destroy them. We gain another point in that the builder and so the natural preserver of the walls is destroying them. **ēmōta** = *quae ēmōvit*; it belongs also with *mūrōs*. The prefix here and in *ēruit*, 612, = out of the places in which they formerly lay. **tridentī:** cf. Neptune's use of his trident in i. 145.

612. **Scaeās . . . portās:** the best known and strongest gate of Troy. This fact gives force to *saevissima*. As Troy's most savage foe, Juno assails Troy's strongest defences. For the pl. of one gate cf. the use of *foribus*, i. 449.

613. **prīma:** as in i. 24. **furēns:** as in i. 491.

614. **ferrō accīncta:** see on *arma*, i. 16. **accīncta**, 'equipped'; cf. *accingunt*, i. 210, ii. 235.

616. **Insēdit:** here in sinister sense; see on *insidat*, i. 719. Pallas was commonly the preserver of fortresses and citadels. This reversal of her usual



MINERVA

ipse pater Danaïs animōs vīrisque secundās
 sufficit, ipse deōs in Dardana suscitāt armā.
 Ēripe, nāte, fugam fīnemque inpōne labōrī.
 Nūsq̄uam aberō et tūtum patriō tē līmine sistam.' 620
 Dixerat et spissīs noctis sē condidit umbrīs.
 Appārent dīrae faciēs inimīcaque Trōiae
 nūmina māgna deum.

~~Friday~~ Tum vērō omne mihī vīsum cōnsīdere in ignīs
 Ilium et ex imō vertī Neptūnia Trōia, 625
 ac velutī summīs antīquam in montibus ornū
 cum ferrō accīsam crēbrisque bipennibus instant
 ēruere agricolae certātīm; illa ūsque minātur
 et tremefacta comam concussō vertice nūtāt,
 vulneribus dōnec paulātīm ēvicta suprēmum 630
 congemuit trāxitque iugīs āvulsa ruīnam.

functions emphasizes the completeness of Troy's overthrow; see on *Neptūnus*, 610. **nimbō . . . saeva**, 'bright with her storm-cloud and grim with her Gorgon.' V. has in mind the *aegis*, for which see § 279. This when shaken wrought terror and dismay among the wearer's foes; the shaking was accompanied by thunder and lightning. Strictly, the *aegis* was a symbol of the whirlwind that drives the storm-cloud, ascribed to Zeus as his shield because he was god of the weather. Here the *aegis* which is the shield proper is confused with the storm-*aegis* which is visibly represented on the shield.

619. **ēripe . . . fugam**: i.e. snatch flight out of the obstacles that threaten to make it impossible. **labōrī**: sc. *pūgnandī prō patriā*.

620. **patriō** = *patris tuī*.

621. **spissīs . . . umbrīs**: see on *nox ātra*, 360. The disappearance of the light of 590 would intensify the general darkness.

622, 623. **appārent . . . deum**: these words do not picture new sights seen after Venus departs, but are a commentary on the whole scene, 604-620.

624-654. 'I go home, determined first to seek my father. He, however, refuses to depart, declaring that he will not survive the fall of his city.'

625. **Neptūnia**: see on *Neptūnus*, 610. Aeneas's thought is that a god-built city should have endured forever.

626. **ac** joins the whole simile *velutī . . . ruīnam*, 626-631, to *ex imō*. Like *ex imō* the simile is in effect an adv. of manner.

627, 628. **ferrō . . . bipennibus**: freely, 'assailing it with steel and blow on blow of their axes.' **instant ēruere**: cf. *instant . . . dūcere*, etc., i. 423-425. **minātur**: sc. 'to fall.'

629. **comam**: for case see § 135. Note that **nūtāt** is intransitive.

630. **suprēmum** is an adj. used as noun, in the acc. of effect, 'has groaned its last,' as we say; see §§ 128-130.

631. **trāxit . . . ruīnam**: see on *ruīnam . . . trahit*, 465, 466. **iugīs** = *montibus*, 626. Strictly, the tree is severed from its stump and roots, but since these bound it to the *montēs* and the *iuga*, the poet may fairly speak of the tree as severed from the heights. The tree is *antīqua* (626) like Troy itself. it

Dēscendō ac dūcente deō flammam inter et hostīs
expedior; dant tēla locum, flammaeque recēdunt.

Atque ubi iam patriae perventum ad līmina sēdis
635 antīquāsque domōs, genitor, quem tollere in altōs
optābam primum montīs primumque petēbam,
abnegat excīsā vītā prōdūcere Trōiā
exsiliumque patī. 'Vōs ō, quibus integer aevī
sanguis,' ait, 'solidaeque suō stant rōbore vīrēs,
640 vōs agitāte fugam.

Mē sī caelicolae voluissent dūcere vītā,
hās mihi servāssent sēdēs. Satis ūna superque
vīdimus excidia et captae superāvimus urbī.

Sic, ō sic positum adfātī discēdite corpus.

645 Ipse manū mortem inveniam; miserēbitur hostis

settles slowly but surely to its fall even as Troy is sinking into flames.

632. **dēscendō**: i.e. from the roof of Priam's palace. **deō**: i.e. Venus; cf. her promise in 620.

633. **expedior**: freely, 'I thread my way'; a middle voice.

635. **antīquās**: an epithet of affection; 'the dear old.' **tollere**: briefly put for *tollere et portāre*, or *sublātum portāre*.

637. **prōdūcere**: for the infin. after *abnegat* see § 161.

638. **integer aevī**, 'untainted by age.' For the gen. *aevī* see §§ 113, 117. *integer* really implies a lack of fullness; cf. then § 116.

639. **suō . . . rōbore**, 'through its own power,' i.e. in and of itself, without the need of the helps (staff, etc.) required by old age. The words thus practically = *per sē*.

640. **vōs**: for the pron. with the imp. see on *tū nē . . . recūsā*, 606. **agitāte fugam**: cf. *ēripe . . . fugam*, 619, *mātūrāte fugam*, i. 137.

641. **dūcere vītā** = *vītā prōdūcere*, 637; see § 201.

642, 643. **satis . . . vīdimus**: briefly put for *satis superque est vīdisse* or *satis superque est quod vīdimus*. **ūna** goes in thought also with *captae . . . urbī*, 'one downfall—one capture of my city.' Anchises is alluding to the capture of Troy by Hercules in which Laomedon and all his sons save Priam had been killed. **excidia**: the phrase *ūna . . . excidia* well shows the poetic fondness for the pl.; see §§ 173–175. **superāvimus** has here the meaning and the constr. of *superfuimus*; cf. note on *superet*, 597.

644. **positum**, **adfātī**, and **corpus** all suggest the idea of one dead and laid out for burial. Anchises is lying on a couch or bed, and so, thinking of the resemblance between his appearance and that of a body ready for burial, he bids Aeneas treat him as one dead. *adfātī* suggests the cry *valē*, thrice made at the funeral pyre as a final farewell to the dead.

645. **ipse . . . inveniam**: i.e. 'I shall not tamely wait to be slain, but shall bring on my own death'; he will do what Priam had just done. **manū** = 'by my prowess.' **miserēbitur** is said

exuviāsque petet. ✓ Facilis iactūra sepulcrī.

Iam pridem invisus divīs et inūtilis annōs
dēmoror, ex quō mē divum pater atque hominum rēx
fulminis adflāvit ventīs et contigit ignī.'

Tālia perstābat memorāns fīxusque manēbat. 650

Nōs contrā effūsī lacrimīs, coniūnxque Creūsa
Ascaniusque omnisque domus, nē vertere sēcum
cūncta pater fātōque urgentī incumbere vellet.

Abnegat inceptōque et sēdibus haeret in isdem.

Rūrsus in arma feror mortemque miserrimus optō, 655
nam quod cōnsilium aut quae iam fortūna dabātur?

'Mēne efferre pedem, genitor, tē posse relīctō
spērāstī, tantumque nefās patriō excidit ōre?

Sī nihil ex tantā superīs placet urbe relinqui
et sedet hōc animō peritūraeque addere Trōiae 660

with great bitterness; to Anchises death is so welcome that the enemy's act will seem one of mercy and pity.

646. *facilis . . . sepulcrī*: the thought is, 'the enemy, to be sure, will not bury me, but that is a trifle,' a sentiment so utterly at variance with ancient feeling, which counted the loss of burial a grievous evil (cf. n. on *inhumātī*, i. 353), as to betray its own insincerity and to show the depth of feeling which Anchises is trying to hide.

647, 648. *invisus divīs* is explained by *ex quō . . . ignī*, 648. *inūtilis*: because crippled. *annōs dēmoror*: the thought is, 'the passing years have been eager to bear me away, but I have thwarted their will and kept them waiting by lingering here, in a half dead and alive existence.' *ex quō*: as in 163. *divum . . . rēx*: cf. i. 65.

649. *fulminis . . . ignī*: see *Anchīsēs* in Vocabulary.

651. *nōs* = *ego*. *effūsī* (*sumus*) *lacrimīs* = *lacrimantēs ōrāmus*, and so can be construed with the purpose cl. *nē . . . vellet*, 652, 653. *lacrimīs* is dat. = *in lacrimās*.

653. *pater*, 'seeing that he was our father'; emphatic by position. See on *improba*, 80. *fātō . . . incumbere*: sc. *sē*, 'to fling himself on the fate o'erwhelming (us),' i.e. to make yet heavier our already heavy sorrows.

654. *inceptō*: sc. *in eōdem*; see § 210. The combination *inceptō . . . et sēdibus* is appropriate; his maintenance of the same physical position is the outward, visible sign of his unchanged purpose.

655-670. 'I resolve to enter the battle again.'

655. *feror*: note the tense, 'I am in the act of rushing.'

656. *quod . . . dabātur?* = *quia nūllum cōnsilium et iam nūlla fortūna dabātur*; *nam* is the conj., not the *nam* used with interrogatives (373, 595). *fortūna* = 'chance of safety,' 'deliverance.'

657. *efferre pedem*: sc. *ē domō*.

658. *tantum . . . nefās*: Aeneas has in mind esp. 638-640, 644-646.

660. *sedet*, 'is firmly established.' *animō*: dat. of interest with *sedet*: *animō* (*tuō*) practically = *tibi*.

tēque tuōsque iuvat, patet istī iānua lētō,
iamque aderit multō Priamī dē sanguine Pyrrhus,
gnātum ante ōra patris, patrem quī obtruncat ad ārās.
Hōc erat, alma parēns, quod mē per tēla, per ignīs
665 ēripis, ut mediīs hostem in penetrālibus utque
Ascanium patremque meum iūxtāque Creūsam
alterum in alterius mactātōs sanguine cernam?
Arma, virī, ferte arma; vocat lūx ultima victōs.
Reddite mē Danaīs, sinite instaurāta revīsam
670 proelia. Numquam omnēs hodiē moriēmur inultī.’
Hinc ferrō accingor rūrsus clipeōque sinistram
insertābam aptāns mēque extrā tēcta ferēbam.
Ecce autem complexa pedēs in limine coniūnx
haerēbat parvumque patrī tenēbat Iūlum:
675 ‘Sī peritūrus abīs, et nōs rape in omnia tēcum;

661. *istī . . . lētō*, ‘the death you so crave’; see 644-646. For meaning of *istī* see on *dēfēnsōribus istīs*, 521.

663. *gnātum . . . patris*: cf. Priam’s cry, *quī . . . vultūs*, 538, 539. *patris, patrem*: for the scansion see § 250. *obtruncat*: note the tense, ‘makes a business of butchering.’ Aeneas is referring directly to Anchises’s words. *miserēbitur* . . . *petet*, 645, 646, drawing the picture of death by an enemy’s hand in widely different colors.

664. *hōc . . . quod*, ‘was it for this . . . that’; lit., ‘was this the thing for the sake of which?’ *quod* is adv. acc., as in the idiom *nōn est quod*, ‘there is no reason why.’

665. *ēripis*: note the tense. Aeneas believes that his mother is keeping him safe now as she did before, 632, 633. *mediīs . . . penetrālibus*: cf. *medium . . . hostem*, 508, with *n*. *utque* is improper, since *ut . . . penetrālibus* contains no verb. The repetition of *ut*, however, keeps the purpose character of the whole clause clearly before the reader’s mind.

668. *arma . . . arma*: Aeneas had laid aside his arms on returning home.

virī: Aeneas is probably addressing his house-servants; he had come home alone (see 564-567). *lūx ultima* = *summa diēs* 324.

669. *sinite . . . revīsam*: the imp. of *sinō* is regularly followed by a subj. without *ut*, the subj. being in its origin an independent subj. of command, having nothing to do with *sinō*. In other words, the constr. was paratactic; § 218. So here *sinite . . . revīsam* could well = ‘let be, let me take my way back.’

670. *numquam*, like ‘never’ in colloquial Eng., is often used by excited speakers as a vigorous *nōn*. The emphasis here is on *omnēs*; the thought is, ‘I at least will sell my life dearly.’

671-704. ‘My wife will not let me go, when lo, an omen, from Jupiter himself, powerfully affects my father. A second omen overcomes his opposition.’

672. *aptāns*, ‘duly’: lit., ‘fitting (my hand to the shield).’ Across the inner face of the shield were two straps; the warrior, thrusting his left hand under one, grasped the other firmly.

675. *et*. ‘also.’

sīn aliquam expertus sūmptis spem pōnis in armīs,
 hanc primum tūtāre domum. Cui parvus Iūlus,
 cui pater et coniūnx quondam tua dicta relinquer?
 Tālia vōciferāns gemitū tēctum omne replēbat,
 cum subitum dictūque oritur mirābile mōnstrum. 680
 Namque manūs inter maestōrumque ōra parentum
 ecce levis summō dē vertice vīsus Iūlī
 fundere lūmen apex tāctūque innoxia mollis
 iāmbere flamma comās et circum tempora pāsci.
 Nōs pavidī trepidāre metū crīnemque flagrantem 685
 excutere et sānctōs restinguere fontibus ignīs.
 At pater Anchīsēs oculōs ad sīdera laetus
 extulit et caelō palmās cum vōce tetendit:
 'Iuppiter omnipotēns, precibus sī flecteris ūllīs,
 aspice nōs hōc tantum et, sī pietāte merēmur, 690
 dā deinde auxilium, pater, atque haec ōmina fīrmā.'

676. **expertus**: sc. *arma* from *armīs*. **sūmptis . . . in armīs**, 'in an appeal to arms'; the emphasis is on the prtcl.

678. **coniūnx . . . dicta**: since Aeneas no longer takes thought of Creusa's safety he in effect no longer accounts her his wife. **relinquer**: the force of the tense is easily seen if we turn *cui parvus*, etc., into its equivalent in the active voice: *cui parvum Iūlum . . . relinquis?* The pass. is the more effective because it brings out sharply the helplessness of Creusa; Aeneas does what he will with her.

681. **manūs . . . ōra**: Creusa is on her knees holding out Iulus to Aeneas (673, 674); hence the light which plays about the head of Iulus (683, 684) is actually *manūs . . . ōra*.

682. **vértice** = *capite*.

683, 684. **apex** in itself is indefinite, but its position between *lūmen* and *tāctū . . . comās* shows that it = a cone or tip of flame. The omen here described was always interpreted to imply future distinction, esp. elevation to a throne.

V. probably has in mind the story that the hair of Servius Tullius blazed thus when he was a boy. He was then obscure, having been with his mother a prisoner of war, but he later became king.

685, 686. **trepidāre . . . restinguere**: hist. infin. in conative sense. **crīnem . . . excutere**: a variation (§ 203) from *ignem dē crīni(bus) excutere*. **sānctōs**: because sent by the gods and so full of meaning. **fontibus** = *aquīs*, with the added idea of abundance.

687. **laetus**: because he knew that the sign was a token of good; through his relationship with Venus Anchises had received the gift of divination.

688. **caelō** = *ad caelum*. The dat. after *ad sīdera*, 687, is instructive; § 122. **palmās . . . tetendit**: cf. *pedem cum vōce repressit*, 378, *duplicīs . . . palmās*, l. 93, *tendēns . . . lūmina*, ll. 405.

690-691. **hōc tantum**, 'just this once'; lit., 'thus far only.' For case see § 134. **hōc** is explained by *et . . . fīrmā*. **merēmur**: sc. *auxilium* from the next vs. **deinde**, 'then,' 'in that case,'

- Vix ea fātus erat senior, subitōque fragōre
intonuit laevum, et dē caelō lāpsa per umbrās
stella facem dūcēns multā cum lūce cucurrit.
- 695 Illam summa super lābentem culmina tēctī
signantemque viās clāram sē condere silvā
cernimus Īdaeā; tum longō līmite sulcus
dat lūcem, et lātē circum loca sulphure fūmant.
Hīc vērō victus genitor sē tollit ad aurās
- 700 adfāturque deōs et sānctum sīdus adōrat:
'Iam iam nūlla mora est; sequor et quā dūcitis adsum.
Dī patriī, servāte domum, servāte nepōtem;
vestrum hōc augurium, vestrōque in nūmine Trōia est.
Cēdo equidem nec, nāte, tībī comes ire recūsō.'
- 705 Dīxerat ille, et iam per moenia clārīor īgnis
audītur, propiusque aestūs incendia volvunt.
'Ergō age, cāre pater, cervicī inpōnere nostrae;

repeats the idea of *sī . . . merēmur*. For Anchises's attitude toward Jupiter see on i. 334. For his prayer see §309. *haec . . . firmā*: i.e. by a second sign.

692. *vix . . . subitōque*: parataxis; §221.

693. *intonuit laevum*: freely, 'it thundered on the left.' *laevum* is a neut. adj. used as noun in acc. of effect; see §§ 128-130. To the Gk. and the Roman augur signs in the east were of good omen. The Roman faced south, the Gk. north; hence the one counted signs on his left, the other those on his right, auspicious.

694. *facem*: i.e. a torch-like train.

695, 696. *lābentem . . . signantemque*: the prtclps. are used like *volvēns*, i. 305; see n. there. *tēctī*: sc. *nostrī*. *viās*, 'its path.' In 701, 702, we see that this path indicates also the way the Trojans are to take to safety. The first omen had given token of their escape: see on *apex*, 683. The second confirms this and supplements it by pointing out the way of escape, i.e. it suggests Ida as their refuge.

697. *longō . . . sulcus*, 'a long-lined furrow.' The *sulcus* divided the heavens

into two parts as a *limes*, 'boundary-line,' separates two fields. *longō līmite* is abl. of characteristic, and so = an adjective.

699. *hīc vērō* = the common *tum vērō*, found e.g. in 624. *ad aurās*: a stately way of saying 'up,' 'erect.'

700. *sānctum sīdus*: cf. *sānctōs . . . īgnis*, 686.

702. *domum*, 'family,' 'race.' *nepōtem*: i.e. Ascanius. He is singled out partly because he has just been the subject of the omen, partly because he is the hope of the race's future; cf. i. 556.

703. *in*: lit., 'in the midst of,' i.e. protected by. *Trōia*: i.e. all that remains of Troy's destinies.

705-751. 'Carrying my father and leading Ascanius I quit my home. As we near the city gates, my father cries that the Greeks are coming. In the flight that follows my wife is separated from me.'

706. *aestūs*: acc., 'fiery volumes.' The flames are now so near that they are felt as well as heard.

707. *inpōnere*: imp. pass. in middle sense.

ipse subibō umeris, nec mē labor iste gravābit.

Quō rēs cumque cadent, ūnum et commūne pericūlum,
ūna salūs ambōbus erit. Mihi parvus Iūlus 710
sit comes, et longē servet vestīgia coniūnx.

Vōs, famulī, quae dīcam, animīs advertite vestris.

Est urbe ēgressis tumulus templumque vetustum

dēsertae Cereris iūxtāque antīqua cupressus

rēligiōne patrum multōs servāta per annōs; 715

hanc ex diversō sēdem veniēmus in ūnam.

Tū, genitor, cape sacra manū patriōsque Penātis;

mē bellō ē tantō digressum et caede recentī

attrēctāre nefās, dōnec mē flūmine vivō

abluerō.' 720

Haec fātus lātōs umerōs subiectaque colla

veste super fulvique īsternor pelle leōnis

708. *subibō*: sc. *tē*. *labor iste*, 'the labor you thus cause me'; see on *dēfensōribus istis*, 521, *isti* . . . *lētō*, 661.

709. *quō* . . . *cadent* = *fuert quodcumque*, 77. *ūnum et commūne*: we say 'one common,' but the Latin regularly connects adjs. by *et* when, as here, they are coördinate in importance.

711. *servet vestīgia*: sc. *mea*. *servet* is used much as *servantem* is in 568.

712. *animīs* . . . *vestris* = the prose *animadvertite*. V. uses *advertō* practically as = 'note,' 'observe.'

713. *ēgressis*: dat. of interest with *est*; see also on *profectis*, i. 732. To native Trojans specific statements as to the location of the *tumulus Cereris* would be superfluous and at such a crisis a waste of time. *tumulus templumque*: the temple stood on the *tumulus*.

714. *dēsertae*, 'lonely,' a transferred epithet. V. has in mind the Roman custom of building temples to Ceres in unfrequented spots outside the city gates.

715. *rēligiōne*, 'religious awe,' 'reverence'; causal ablative.

716. *ex diversō*: i.e. by different paths. This vs. = a command, 'go ye,'

etc. By dividing his company Aeneas hoped to diminish the chance of detection by the Greeks. *longē servet*, 711, prepares us for the news of Creusa's disappearance which greets us in 738.

717. *sacra* . . . *Penātis*: received by Aeneas from Hector, 293-297.

718. *digressum* = *cum* ('since') *digressus sim*.

719. *vivō*: in Roman ritual the use of running water was necessary to purification. Such water alone, in fact, is itself clean and so able to cleanse. When Aeneas received the *sacra*, etc., he had not yet taken part in the fight; had he touched the *sacra* after fighting he would have been guilty of the very sin imputed to Ulixes and Diomedes in 163-168.

721. *lātōs umerōs*: for Aeneas's use of such words concerning himself, see on *sum* . . . *nōtus*, i. 378, 379. The words suggest the security and comfort of Anchises's support *subiecta* (sc. *patri*): freely, 'bowed,' 'bended.' For case of *umerōs* and *colla* see § 138.

722. *veste* and *pelle* denote the same thing, a robe fashioned from a lion's skin; cf. *lupae* . . . *laetus*, i. 275.

- succēdōque onerī; dextrae sē parvus Iūlus
 implicuit sequiturque patrem nōn passibus aequīs;
 725 pōne subit coniūnx. Ferimur per opāca locōrum,
 et mē, quem dūdum nōn ūlla iniecta movēbant
 tēla neque adversō glomerātī ex agmine Grāi,
 nunc omnēs terrent aerae, sonus excitat omnis
 suspēsum et pariter comitīque onerīque timentem.
 729 Iamque propinquābam portīs omnemque vidēbar
 ēvāsisse viam, subitō cum crēber ad aurīs
 vīsus adesse pedum sonitus genitorque per umbram
 prōspiciēns 'Nāte,' exclāmat, 'fuge, nāte; propinquant;
 ārdentīs clipeōs atque aera micantia cernō.'
 735 Hīc mihi nesciō quod trepidō male nūmen amīcum
 cōnfūsam ēripuit mentem. Namque āvia cursū
 dum sequor et nōtā excēdō regiōne viārum,
 heu! miserō coniūnx Fātō est ērepta Creūsa.

723, 724. *dextrae sē . . . implicuit*: cf. and yet contrast *implicuit* . . . *laevā*, 552. The phrase pictures the child's fright and his clinging trust in his father. *nōn . . . aequīs*: sc. to those of his father. Cf. *parvum . . . trahit*, 320, 321 with note.

725. *opāca locōrum*, 'the darkest quarters'; see § 197

726, 727. *dūdum*: commonly (except when joined with *iam*) used of time but little removed from that of writing or speaking. *ex*: we should say, 'in.' The *adversum agmen*, however, was the source whence came the dangers that threatened Aeneas. In writing *nōn ūlla . . . Grāi* V. was thinking of the two ways of fighting, *ēminus* and *comminus*.

729. *suspēsum* and *timentem* give the causes of *terrent* and *excitat*. *comitī*: Ascanius; cf. *mihi . . . comes*, 710, 711.

731. *ēvāsisse* = *lūstrāsse*, and so takes an acc.; see § 133.

732. *adesse* has here the meaning

and the constr. of *venire*; see on *tēlō*, I. 99. For *vīsus est* so soon after *vidēbar*, 730, see on *ruunt*, I. 85.

733. *nāte . . . nāte*: for scansion see § 264. *propinquant*: sc. *Grāi*, the only 'they' the Trojans had to fear.

734. *ārdentīs*: a strong expression for 'highly burnished.' *aera*: spears, shields, and swords; see § 187.

735. *mihi*: for case see on *silicī*, I. 174. *nesciō quod*: *nesciō quis* is practically a compound indefinite pron., lit., = 'I-don't-know-what.' For scansion see § 248. *male . . . amīcum* = *inimicissimum*; see on *male . . . carinīs*, 23.

736. *cōnfūsam ēripuit* = *cōnfūdit et ēripuit*.

737, 738. *nōtā . . . viārum* restates *āvia . . . sequor*, 'I leave the beaten paths.' *regiōne* has here its primary sense of 'line,' 'direction.' *ērepta*: sc. *mihi*; cf. *mihi . . . ēripuit*, 735, 736. Note *ēripuit*, 736, *ērepta*, 738, the one in fig. sense, the other in lit. physical sense. See on *vīsus est*, 732.

Substitit errāvitne viā seu lassa resēdit,
 incertum; nec post oculis est reddita nostris, 740
 nec prius āmissam respexī animumve reflexī,
 quam tumultum antīquae Cereris sēdemque sacrātam
 vēnimus; hīc dēmum collēctis omnibus ūna
 dēfuit et comitēs nātumque virumque fefellit.
 Quem nōn incūsāvī āmēns hominumque deōrumque 745
 aut quid in ēversā vīdī crūdēlius urbe?
 Ascanium Anchīsēnque patrem Teucrōsque Penātis
 commendō sociis et curvā valle recondō;
 ipse urbem repetō et cingor fulgentibus armīs;
 stat cāsūs renovāre omnis omnemque revertī 750
 per Trōiam et rūsus caput obiectāre perīclis.
 Prīncipiō mūrōs obscūraque līmina portae,
 quā gressum extuleram, repetō et vestīgia retrō
 observāta sequor per noctem et lūmine lūstrō;

739, 740. **substitit errāvitne**: in disjunctive questions, when the particle *an*, not *-ne*, is used with the second. The use of *-ne* here is hard to parallel. For *seu* in a dependent question cf. *seu . . . sive . . . vocātōs*, l. 218, 219. The phrase *substitit . . . resēdit* was felt by V. in part as a question dependent on *incertum* (*est*), as is shown by *seu*, in part as an independent question. To the latter view, as giving the more rhetor. flavor, he naturally inclined, and hence wrote the verbs in the indicative.

741. **animum . . . reflexī**: a substitute for the common *animum . . . advertī*; sc. *ad eam*.

742. **tumulum antīquae Cereris**: it is instructive to compare this phrase with *tumulus templumque vetustum dēsertae Cereris*, 713. *antīquae* is here plainly a transferred epithet.

744. **fefellit**, 'disappointed'; lit., 'tricked.'

745. **deōrumque**: for *-que* see § 258.

749. **cingor . . . armīs**: cf. *ferrō*

accingor, 671. To our feeling *cingor* should precede *repetō*; but see on *referēs . . . ibis*, 547.

750, 751. **stat**: sc. *mihi*, 'I am resolved.' The subject of *stat* is *cāsūs . . . perīclis*; the lit. meaning thus is, 'to renew . . . and to return . . . and to expose . . . are things that are for me fixed and irrevocable.' *sedet . . . animō*, 660, is a similar phrase. **caput**, 'life,' a common meaning. **obiectāre**: a strong word; note its etymology. Cf. *oppōnere mortī*, 127.

752-794. 'I search for Creusa everywhere. At last her specter appears to me, and tells me that heaven has decreed our separation. After giving me a hint as to my destiny the apparition vanishes.'

752. **prīncipiō . . . inde**, 756, = *prī-mum . . . deinde*. **obscura**: cf. *opūca locōrum*, 725. There the darkness helped Aeneas, now it makes his search more difficult.

753. **gressum extuleram**: cf. *efferre pedem*, 657

- 755 horror ubique animō, simul ipsa silentia terrent.
 Inde domum, sī forte pedem, sī forte tulisset,
 mē referō. Inruerant Danaī et tēctum omne tenēbant.
 Illicet ignis edāx summa ad fastigia ventō
 volvitur; exsuperant flammae, furit aestus ad aurās.
 760 Prōcēdō et Priamī sēdēs arcemque revīsō.
 Et iam porticibus vacuīs Iūnōnis asylō
 cūstōdēs lēctī Phoenix et dīrus Ulixēs
 praedam adservābant; hūc undique Trōia gaza
 incēnsis ērepta adytīs, mēnsaeque deōrum
 765 crātēresque aurō solidī, captīvaque vestis
 congeritur; puerī et pavidāe longō ōrdine mātres
 stant circum.
 Ausus quīn etiam vōcēs iactāre per umbram
 implēvī clāmōre viās maestusque Creūsam
 770 nēquiquam ingemināns iterumque iterumque vocāvī.
 Quaerentī et tēctīs urbis sine fine furentī
 infēlix simulācrum atque ipsius umbra Creūsae
 vīsa mihi ante oculōs et nōtā māior imāgō.

755. **animō**: sc. *est*, which we may render 'besets,' 'assails.'

756. **sī forte . . . sī forte**: the repetition pathetically pictures the waning of his hopes. For the subj. *sī* . . . *tulisset* see on *Anthea sī* . . . *videat*, i. 181. *tulisset* is plpf. because it precedes in time *mē referō*, which itself, being a histor. pres., is past in value.

757. **mē referō**: cf. Caesar's common phrase, *sē cōferre*.

758. **illicet**: freely, 'e'en while I gaze.' **edāx**: often used of fire by the poets.

759. **furit . . . aurās**, 'the fiery mass mounts furiously upwards.' For *ad aurās* see 699.

761. **asylō**: local abl.; the word severely condemns the use to which the Greeks are putting the temple. The shrine was built to preserve fugitives from captivity, not as a military guard-house.

766. **congeritur**: note the tense. Fresh booty is constantly coming in.

768. **vōcēs iactāre**: a strong phrase for 'to send my voice.' Cf. *tālia iactantī*, i. 102.

770. **nēquiquam ingemināns**, 'in fruitless iteration.'

772. **infēlix**: there is nothing in this passage to prove Creusa unhappy. Hence the word gives the feeling with which Aeneas himself looked on the specter. To his mind, every ghost, compared with a living soul, was unhappy. **simulācrum**: a broad word, applicable to any counterfeit presentment of anything.

773. **nōtā . . . imāgō**: i.e. a form larger than she had possessed in life. The dead are regularly represented in this way by Gk. and Latin writers, probably because they were thought of as superhuman and immortal. For the stature of the gods cf. *quanta solet*, 592, and i. 501.

Obstipui, steteruntque comae, et vōx faucibus haesit.

Tum sic adfārī et cūrās hīs dēmere dictīs:

777

‘Quid tantum insānō iuvat indulgēre dolōrī,

ō dulcis coniūnx? nōn haec sine nūmine dīvum

ēveniunt, nec tē comitem hinc portāre Creūsam

fās aut ille sinit superī rēgnātor Olympī.

Longa tibi exsilia, et vāstum maris aequor arandum,

786

et terram Hesperiam veniēs, ubi Lȳdius arva

inter opīma virum lēnī fluit agmine Thybris.

Illic rēs laetae rēgnumque et rēgia coniūnx

parta tibi; lacrimās dīlēctae pelle Creūsae.

Nōn ego Myrmidonum sēdēs Dolopumve superbās

787

aspiciam aut Grāis servitum mātribus ibō,

Dardanis et dīvae Veneris nurus,

sed mē māgna deum genetrīx hīs dētinet ōrīs.

774. **steterunt**: for the short penult see §246.

775. **adfārī** . . . **dēmere**: histor. infin.; as subject sc. *imāgō*, out of 773.

776-778. **indulgēre**: sc. *tē* as subject. **nōn** . . . **ēveniunt**: for the general thought cf. *haud crēdō* . . . *carpis*, i. 387, 388.

779. **fās** may be subject of *est* to be supplied, or one of the subjects of *sinit*. **Ille** . . . **rēgnātor**: Jupiter. *ille* is often used of Jupiter. Originally, we may suppose, *ille Iuppiter* was said with a gesture toward the heavens, ‘Jupiter yonder,’ ‘Jupiter who reigns enthroned on high.’ From this use *ille* came in this phrase to = ‘exalted,’ ‘majestic.’ We may compare too, the cases where *ille* = ‘the famous,’ ‘the well-known.’

780. **exsilia**: for the rhetor. pl. see §175. **arandum** fits only the nearer subject; see on *legunt*, i. 426. In translating sc. some general verb like ‘face,’ ‘endure,’ with *exsilia*.

781, 782. **Lȳdius** = *Etruscus*, through the tradition, commonly accepted by the Roman poets, that the Etruscans were Lydians from Asia Minor, who,

driven from home by long-continued famine, had finally settled in Italy **arva** . . . **virum**: i.e. the rich fields whereon sturdy yeomen toil. **agmine**. ‘movement,’ ‘current’; see on *agmine certō*, 212. With *lēnī* . . . *agmine* cf. Caes. B. G. i. 12 *Arar* . . . *influit incredibili lēnitāte*, etc.

784. **parta** (sc. *est*): from *pariō*, ‘are already in being.’ For the sing. see on *insequitur*, i. 87. For the pres. tense or its equivalent in a prophecy see on *manēre*, 194. **Creūsae**: objective gen. 785-788 contain the reason for the command *lacrimās* . . . *Creūsae*.

786. **servitum**, ‘to be a slave to.’ The use of the supine in *-um* to express purpose after verbs of motion should be familiar from Caesar.

787. **Dardanis** . . . **nurus**: in appos. with *ego*, 785. This vs. = a causal cl. with *nōn ego* . . . *ibō*.

788. **māgna** . . . **genetrīx**: Cybele; §275. V. probably thought of Creusa as translated directly from life to a divine or semi-divine state, much as Aeneas himself was later, and later still Romulus.

Iamque valē et nātī servā communis amōrem.'

790 Haec ubi dicta dedit, lacrimantem et multa volentem
dicere dēseruit tenuisque recessit in aurās.

Ter conātus ibī collō dare bracchia circum;
ter frūstrā comprēnsa manūs effūgit imāgō
par levibus ventīs volucrīque simillima somnō.

795 Sic dēmum sociōs cōsūptā nocte revīsō.

Atque hīc ingentem comitum adfluxisse novōrum
inveniō admīrāns numerum, mātresque virōsque,
collēctam exsiliō pūbem, miserābile vulgus.

Undique convēnere animīs opibusque parātī,
800 in quāscumque velim pelagō dēducere terrās.

Iamque iugīs summae surgēbat Lūcifer Idāe
ducēbatque diem, Danaīque obsessa tenēbant
līmina portārum, nec spēs opis ūlla dabātur;
cessī et sublātō montīs genitōre petīvī.

789. *nātī . . . communis*, 'your son and mine.' *nātī* is obj. gen. with *amōrem*.

792. *conātus*: sc. *sum*. *collō . . . circum*: see on *bis collō . . . circum . . . datī*, 218, 219.

794. *par levibus ventīs*: *par* is in itself vague, since it can be used of equality of any kind, but is made clear by *levibus*; the *imāgō* is equal to the winds (air) in lightness. *somnō*: here 'dream.' *volucrī* gives the point of resemblance between the *imāgō* and the vision; the whole vs. = a causal cl.

795-804. 'I return to my comrades and find a goodly company prepared to go whithersoever I may lead. I proceed to Ida.'

795. *sic* sums up 749-794.

798. *exsiliō*: for case see § 123. *pūbem*: as in i. 399. Aeneas uses the word bitterly; the *pūbēs* here is a warrior host that has gathered—to run away!

799. *animīs . . . parātī*: sc. *mē sequī*. They have reconciled themselves to the thought of flight and have provided

themselves with means to help them in such flight.

800. *in . . . terrās* is really cond., its force being, 'to this land should I wish to lead—or to that other land, should I prefer that.' *dēducere*, the technical term for leading forth a colony from a metropolis like Rome, is most suggestive here, for it makes Aeneas speak of his settlement in Italy, and so by implication of the results of that settlement, Lavinium, Alba Longa, Rome itself, as a colony from Troy. Cf. i. 5-7.

804. *cessī . . . petīvī*: before V. suffers his hero to state his final act on the night of Troy's fall, he makes him set forth (801-803) two sound reasons which make that act inevitable: (1) the dawn of day makes the neighborhood of the Greeks dangerous, (2) the continuous success of that foe makes further conflict hopeless. *sublātō*: sc. *umerīs*; cf. 721-723. *montīs*: i.e. Ida. We must assume, though V. does not say so, that the whole company of 796-800 went with Aeneas; § 225.

LIBER III

Postquam rēs Asiae Priamīque ēvertere gentem
inmeritam vīsum superis ceciditque superbum
Īlium et omnis humō fūmat Neptūnia Trōia,
dīversa exsilia et dēsertās quaerere terrās
auguriīs agimur dīvum classemque sub ipsā 5
Antandrō et Phrygiae mōlīmur montibus Īdae
incertī, quō Fāta ferant, ubi sistere dētur,
contrahimusque virōs. Vix prīma incēperat aestās
et pater Anchīsēs dare Fātīs vēla iubēbat,
lītora cum patriae lacrimāns portūsque relinquō 10
et campōs, ubi Trōia fuit. Feror exsul in altum
cum sociīs nātōque, Penātibus et māgnīs dīs.

1-12. 'We build a fleet and sail from Trojan shores, not knowing whither destiny will lead us.'

1. **Asiae**: as in ii. 556, 557 Aeneas exaggerates, using Troy and Asia as equivalent terms.

2. **inmeritam**: only Paris had sinned.

3. **humō**: local abl.; the loc. *humī* is far commoner. **fūmat**: the pres. pictures the lasting effects of the single acts *ēvertere* and *cecidit*, 1, 2. The ruins would smoke for days. **Neptūnia Trōia**: as in ii. 625.

4. **dīversa exsilia**, 'places of exile widely sundered'; sc. *inter sē*. Aeneas speaks in the light of the knowledge gained by six years of wandering. **dēsertās**: they felt unable to dispossess any people.

5. **auguriīs . . . dīvum**: V. does not explain what these omens were. Cf. however, *mātre . . . viam*, i. 382, Hector's warning, ii. 293-295 and Creusa's words, ii. 780-784.

7. **sisters**.—*cōnsistere* or *cōnsuere*. In 4-7 Aeneas forgets the very definite hint given to him by Creusa in ii. 780-784; see § 49.

8, 9. **vix . . . et**: §§ 200, 221. **prīma . . . aestās**: tradition had it that Troy was taken in the summer. Hence the ref. here is to the summer of the following year. The first of the seven years of exile (i. 755) was spent in preparations for departure from Ida. **dare Fātīs vēla**: a variation (§ 203) from the familiar *dare vēla ventīs*, suggesting the absolute dependence of Aeneas on the guidance of heaven.

10, 11. **lītora . . . portūs . . . campōs**: pathetic. To one loved sight after another he bids good-by. **fuit**: as in ii. 325.

12. **sociīs . . . dīs** falls into two portions, each of which itself has two parts. Between the main portions there is asynd. **māgnīs dīs**: the higher deities like Jupiter, Neptune, Vesta, etc. That Aeneas brought such gods with him appears from ii. 296.

Terra procul vāstis colitur Māvortia campis
 (Thrāces arant) ācrī quondam rēgnāta Lycurgō,
 15 hospitium anticum Trōiae sociique Penātēs,
 dum fortūna fuit. Feror hūc et lītore curvō
 moenia prīma locō Fātis ingressus inīquīs
 Aeneadāsque meō nōmen dē nōmine fingō.

Sacra Diōnaeae mātīrī dīvisque ferēbam
 20 auspicibus coeptōrum operum superōque nitentem
 caelicolum rēgī mactābam in lītore taurum.
 Forte fuit iūxtā tumulus, quō cornea summō
 virgulta et dēnsis hastilibus horrida myrtus.
 Accessī viridemque ab humō convellere silvam
 25 cōnātus, rāmīs tegerem ut frondentibus ārās,
 horrendum et dictū videō mīrābile mōnstrum,
 nam, quae prīma solō ruptis rādīcibus arbōs
 vellitur, huic ātrō licuntur sanguine guttae

13-68. 'In Thrace we begin to build a city. An ominous event, however, makes us desist and causes us to set sail with the first fair wind.'

13. *procul*, 'at a little distance.' *vāstis . . . campis*: abl. of char., 'wide-stepped.' *Māvortia*: i.e. loved by Mars; see § 283.

14. *rēgnāta*: for the pers. pass. from an intrans. verb see on *crēdita*, ii. 247.

15. *hospitium . . . Penātēs*, 'an ancient friend and god-bound ally of Troy.' *hospitium* and *Penātēs* are in appos. with *terra*, 13. *hospitium* here = *amīcus*; cf. the use of *coniugium*, ii. 579, and of *nefās*, ii. 585. *sociique Penātēs*: an alliance between houses, families, or states involved an alliance between their gods, the Penates.

18. *Aeneadās*: in appos. with *nōmen*. With *nōmen . . . fingō* sc. *virīs meis* out of 8; cf. *Rōmānōs . . . dicet*, i. 277.

19. *mātīrī dīvisque*: *mātīrī*, by singling out Venus, makes her most important.

20. *auspicibus*: in appos. with *mātīrī dīvisque*, 'as favorers'; freely, 'that they might bless,' etc. The *auspex*,

who, in connection with some work, secured favorable omens (cf. n. on *nūmen*, ii. 178) was naturally looked upon as a supporter of that work.

21. *caelicolum*: gen. pl.; § 88.

22. *quō . . . summō*, 'on the top of which.'

23. *dēnsis . . . myrtus*, 'myrtle bushes bristling with thick-crowding spears.' *myrtus* is a coll. sing., a fact shown by *virgulta*. The myrtle meant by V. is a shore-loving plant, with spear-like stem, eight to ten feet high, and so is quite different from the creeping plants now commonly but erroneously called myrtle.

24. *silvam* pictures well the dense growth of the myrtle. Aeneas naturally sought to gather some of the myrtle, for the plant was sacred to Venus.

27, 28. Join *quae . . . arbōs . . . huic* closely together: 'from that tree which.' *huic* is dat. of interest, the tree being personified. *ātrō . . . sanguine*: modal abl. with *licuntur*, or abl. of char., 'black-blooded,' with *guttae*. *licuntur*: from *liquor*; for the spelling see on *secuntur*, i. 185.

et terram tãbō maculant. Mihi frīgidus horror
 membra quatit, gelidusque coīt formīdine sanguis. 30
 Rūrsus et alterius lentum conveīlere vīmen
 īnsequor et causās penitus temptāre latentīs;
 āter et alterius sequitur dē cortice sanguis.
 Multa movēns animō nymphās venerābar agrestīs
 Grādīvumque patrem, Geticīs quī praesidet arvis, 35
 rīte secundārent vīsūs ōmenque levārent.
 Tertia sed postquam māiōre hastīlia nīsū
 adgredior genibusque adversae obluctor harēnae,
 (ēloquar an sileam?) gemitus lacrimābilis īmō
 audītur tumultō, et vōx reddita fertur ad aurīs: 40
 ‘Quid miserum, Aenēā, lacerās? iam parce sepultō,
 parce piās scelerāre manūs. Nōn mē tibi Trōia
 externum tulit aut cruor hīc dē stīpite mānat.
 Heu! fuge crūdēlīs terrās, fuge lītus avārum;
 nam Polydōrus ego. Hīc cōnfixum ferrea tēxit 45
 tēlōrum seges et iaculīs incrēvit acūtīs.’

31, 32. *convellere* . . . *temptāre*: for mood see § 164. *temptāre* is used as in il. 38.

33. *et alterius* corresponds metrically to *et alterius*, 31. See § 265. *āter*, too, repeats *ātrō*, 28.

34. *nymphās* . . . *agrestīs*: see § 291. Aeneas prays to the deities in whose special care this place is.

35, 36. *Grādīvum* . . . *patrem*: Mars; see § 283. *Geticīs*, ‘Thracian,’ though the Getae really lived far to the north of the Thracians. Roman writers, esp. the poets, show much carelessness and even ignorance in matters geographical. This vs. illustrates *Mūvortia*, 13. *rīte* . . . *levārent*, ‘(imploring them) to give a favorable turn to what I had seen,’ etc. Aeneas is giving his own prayer in O. O.; he said *secundūte* . . . *levāte*.

39. *ēloquar an sileam?* subj. of delib. question; see on *crēdant*, l. 218.

40. *reddita*: cf. *reddere vōcēs*, l. 409. *reddita* = ‘returned by way of answer,’

the groan being conceived of as a reply to Aeneas’s repeated attempts to tear up the myrtle.

41. *iam*, ‘at last,’ i.e. after this third attempt. For its use with the imp. cf. *hūc tandem concēde*, il. 523, with n. *sepultō*, ‘one who has been buried’; see on *profectis*, l. 732. *sepultō* does not denote burial proper, but merely the covering of the body with sand, 38 (cf. *tumulus*, 22), due to the action of wind and wave.

42. *nōn*: very emphatic; its force extends through the whole sentence. ‘It is not true that Troy—or that,’ etc.

44. *crūdēlīs* . . . *avārum*: transferred epithets; § 194. The adjs. are explained by 45, 46 and 49–52.

45. *cōnfixum* . . . *tēxit* = (*mē*) *cōnfixit et tēxit*. *tēxit*, like *seges*, 46, points to the number of the *tēla*.

46. *iaculīs* . . . *acūtīs*: modal abl., ‘with,’ etc.; we should say, ‘into,’ etc. With *iaculīs* cf. *hastīlia*, 37, *hastilibus*, 23. *acūtīs* hints at Polydorus’s suffering

Tum vērō ancipitī mentem formīdine pressus
obstipui, steteruntque comae, et vōx faucibus haesit.

Hunc Polydōrum aurī quondam cum pondere māgnō
30 infēlīx Priamus fūrtim mandārat alendum
Thrēiciō rēgī, cum iam diffīderet armīs
Dardaniae cingīque urbem obsidiōne vidēret.
Ille, ut opēs frāctae Teucrum et fortūna recessit,
rēs Agamemnoniās victrīciaque arma secūtus
55 fās omne abrumpit, Polydōrum obtruncat et aurō
vī potitur. Quid nōn mortālia pectora cōgis,
aurī sacra famēs! Postquam pavor ossa relīquit,
dēlēctōs populī ad procerēs primumque parentem
mōnstra deum referō et, quae sit sententia, poscō.
60 Omnibus idem animus, scelerātā excēdere terrā,
linquī pollūtum hospitium et dare classibus Austrōs.

during the process represented by *incrēvit*. The story that the myrtle shafts of the spears took root and grew into myrtle bushes would be far less strange to ancient ears than to ours; there was a story that Romulus's spear was fixed in the Aventine and grew there.

47. *ancipitī*, 'irresolute'; another transferred epithet. It was Aeneas that was *anceps*. *mentem*: acc. of spec. (§ 135) with *pressus*, which = *oppressus*.

48. *steterunt . . . haesit* = ii. 774.

50. *alendum*: cf. *videndam*, ii. 589, with n.

51. *rēgī*: Polymestor.

52. *obsidiōne* is inconsistent (§ 49) with the narrative in Book II; nothing is said there of a regular siege. Blockades belong to a period later than Homer.

55. *fās omne*: i.e. every sacred tie. Polymestor was bound by treaty with Priam and Troy, 15, by the confidence Priam had reposed in him (cf. *mandūrat*, 50), and by the laws of hospitality, since Polydorus was an inmate of his house.

56. *potitur*: the verb here follows the third conjugation; cf. § 101. The details of 49-52, were, of course, known

long before this by Aeneas. Those given in 53-56 were probably furnished to Aeneas by Polydorus, though V. is silent on the point. *quid . . . cōgis*, 'to what lengths do you not drive the souls of men?' For *quid* see § 134; it is really an acc. of extent of space.

57. *sacra*, 'accursed.' See Vocab. Aeneas's words would remind Dido of her own sufferings through the avarice of Pygmalion; see l. 346-364, esp. 363, 364.

58, 59. *ad procerēs . . . referō*: V. has in mind the custom whereby disturbing prodigies were referred to the Roman Senate. Cf. *referre ad senātum*.

60, 61. *excēdere . . . dare*: the infins. depend on *omnibus . . . animus*, which = *omnēs idem cupiunt*. *linquī*: the pass. after the act. *excēdere* is due to V.'s love of variety (see § 181), or perhaps to the demands of the meter. Eng. would prefer three act. infins. *hospitium*: here 'guestland.' *dare . . . Austrōs*: i.e. to suffer the winds to reach our fleet, a poetic substitute for the common *dare vēla ventīs*. *Austrōs* = *ventōs* (§ 190); the *Austrī* proper would not have helped the Trojans from Thrace to Delos, their next stopping place.

Ergō instaurāmus Polydōrō fūnus et ingēns
 aggeritur tumultō tellūs; stant Mānibus ārae
 caeruleis maestae vittis ātrāque cupressō
 et circum Īliades crīnem dē mōre solūtae;
 inferimus tepidō spūmantia cymbia lacte
 sanguinis et sacri paterās animamque sepulcrō
 condimus et magnā suprēmum vōce ciēmus.

Inde, ubi prīma fidēs pelagō plācātaque ventī
 dant maria et lēnis crepitāns vocat Auster in altum,
 dēdūcunt socii nāvis et litora complent.
 Prōvehimur portū, terraeque urbēsque recēdunt.
 Sacra marī colitur mediō grātissima tellūs
 Nēreīdum mātī et Neptūnō Aegaeō,
 quam pius Arcitenēns ōrās et litora circum

62. **instaurāmus**, 'we solemnize'; properly, 'perform anew.' Polydorus had not been duly buried; a murderer seldom gives his victim a full *fūnus*. See on *sepultō*, 41. V.'s phrase is therefore wrong, and is due to a confusion of thought; the present rites constitute the beginning of the true *fūnus*, but are also a renewal of the process of covering the body from sight. **ingēns** = an adv., 'to a great height.'

63. **tumultō**: cf. 22, 40. **stant**: i.e. 'are set up'; see on *tēlō*, i. 99.

64. **caeruleis**: here simply 'dark.' **ātrā**: cypress was burned on the funeral pyre and planted before the tomb. See also on *ātrō* . . . *venēnō*, ii. 221.

65. **crīnem** . . . **solūtae**: for constr. see § 136. For the act cf. *crīnibus* . . . *passis*, i. 480.

66. **inferimus** suggests the noun *inferiae*, the technical term for offerings to the dead. New milk, blood, wine, oil, honey, and water were thus offered. The spirits were supposed to partake in some way of these things. **tepidō**: i.e. fresh, newly-drawn.

67. **sanguinis** . . . **sacri**: i.e. the blood of victims devoted to the gods.

68. **condimus**, 'we put to rest'; see on *inhumātī*, i. 353. The Romans thought that the spirit, when thus quieted, became a spirit of good instead of evil. **suprēmum**: adv., 'for the last time'; cf. *hōc tantum*, ii. 690, with n. **ciēmus**, 'invoke.' For the thought see on ii. 644.

69-71. **pelagō**: abl. with *fidēs* (*est nobīs*); cf. abl. with *diffidere*, 51, and with *cōnfidere*, i. 452. **plācāta** . . . **maria**: i.e. by blowing gently. Cf. *mulcere* . . . *ventō*, i. 66, with n. **lēnis crepitāns** . . . **Auster**, 'the wind's gentle rustle.' **lēnis** = an adv.; § 195. **Auster**: see on *dare* . . . *Austrōs*, 61. **dēdūcunt** (sc. *in mare*) is the opposite of *subdūcere*, i. 551.

73-120. 'We sail to Delos and consult Apollo. He bids us seek the land where first our nation dwelt. My father explains that we must sail for Crete.'

73. **colitur** . . . **tellūs**: cf. 13.

74. **Nēreīdum mātī**: Doris, wife of Nereus. For the double hiatus in this vs. see §§ 257, 258. **Neptūnō Aegaeō**: see § 285.

75. **Arcitenēns**: Apollo; § 281.

errantem Myconō ē celsā Gyarōque revinxit
immōtamque colī dedit et contemnere ventōs.

Hūc feror, haec fessōs tūtō placidissima portū
accipit. Ēgressī venerāmur Apollinis urbem.

80 Rēx Anius, rēx īdem hominum Phoebīque sacerdōs,
vittīs et sacrā redimītus tempora laurō
occurrit. Veterem Anchīsēn agnōscit amīcum;
iungimus hospitio dextrās et tēcta subīmus.

Templa dei saxō venerābar strūcta vetustō:

85 'Dā propriam, Thymbraee, domum, dā moenia fessīs
et genus et mānsūram urbem; servā altera Trōiae
Pergama, rēliquiās Danaum atque immītis Achillī.
Quem sequimur? quōve ire iubēs, ubi pōnere sēdēs?
Dā, pater, augurium atque animīs inlābere nostrīs.'

90 Vix ea fātus eram: tremere omnia vīsa repente,

76. ē . . . revinxit: for constr. see §140, n. *celsā*: Myconos is anything but lofty. See on *Geticīs*, 35. Latin poets were apt to call all islands high, thinking, no doubt, of the way in which the sides of some islands rise boldly from the sea.

77. *colī* = *esse*, with the further notion that henceforth the island was habitable; cf. *colitur*, 13, 73. *dedit* has the meaning and the constr. of *passus est*; §161. 75-77 mean simply that Delos was a floating island, until Apollo made it immovable. *pīus*, 'grateful,' 75, is important, giving the ground for Apollo's act. Delos had sheltered Latona (i. 502) when she gave birth to Apollo and Diana.

79. *ēgressī*: as in i. 172.

80. *rēx īdem* . . . *sacerdōs*, 'at once king . . . and priest.' The old Roman kings had this double character but under the republic the two functions were distinct. Augustus united them again in his own person. V. is probably alluding to that fact.

81. *redimītus tempora*: for constr.

cf. §136. *laurō*: sacred to Apollo and hence at times called Delian.

84. *templa*: i.e. the god and all that belonged to him. Between 83 and 84 some time has plainly elapsed, the two scenes being quite distinct.

85. *dā . . . dā*: i.e. by telling us how to procure them. With the prayer for a city cf. i. 437. *propriam*: see the n. on this word in i. 73.

86. *genus*: i.e. a line of descendants. The prayer was fulfilled in the *genus Latinum*, i. 6. *altera*, 'second,' as often. Of this second city Aeneas has learned from Hector, ii. 294, 295. Here by faith he speaks of it as already existing.

87. *Pergama*: as in ii. 177, ii. 291, ii. 375, etc. *rēliquiās* . . . *Achillī*: cf. i. 30. Here the phrase emphasizes the Trojan need of divine protection.

88, 89. *quem sequimur*: we might have had the subj., as in *ēloquar an sileam*, 39. In all periods of Latin, however, we occasionally find the indic. in such questions. *animīs inlābere*: i.e. inspire our minds with knowledge of the future, that we may know what to do.



APOLLO

līminaque laurusque deī, tōtusque movērī
 mōns circum et mūgīre adytīs cortīna reclūsīs.
 Summissī petimus tērram, et vōx fertur ad aurīs:
 ‘Dardanidae dūrī, quae vōs ā stirpe parentum
 prīma tulit tellūs, eadē vōs ūbere laetō 95
 accipiet reducēs. Antīquam exquīrite mātrem.
 Hīc domus Aenēae cūctīs dominābitur ōrīs
 et nātī nātōrum et quī nāscuntur ab illīs.’
 Haec Phoebus, mixtōque ingēns exorta tumultū
 laetitia, et cūctī, quae sint ea moenia, quaerunt, 100
 quō Phoebus vocet errantīs iubeatque revertī.
 Tum genitor veterum volvēns monumenta virōrum
 ‘Audīte, ō procerēs,’ ait, ‘et spēs discite vestrās.
 Crēta Iovis māgnī mediō iacet īnsula pontō,
 mōns Īdaeus ubi et gentis cūnābula nostrae. 105
 Centum urbēs habitant māgnās, ūberrima rēgna,
 māximus unde pater, sī rīte audīta recordor,
 Teucrus Rhoetēās prīmum est advectus ad ōrās

91, 92. *līmina* denotes the temple, *laurus* a grove outside. For the quantity of the *-que* appended to *līmina* see §241. *mōns*: Cynthus by name. *mūgīre . . . reclūsīs*: V. has in mind Apollo's temple at Delphi. There a tripod was set over a fissure in the rocks whence issued with a roar (*mūgīre*) mephitic vapors which were believed to aid in the inspiration of the prophetess. On this tripod rested the *cortīna*, i.e. something shaped like a caldrōn, which formed the actual seat of the priestess. Render *cortīna* by ‘tripod,’ or ‘the seat of the priestess.’

93. *summissī*, ‘reverently’; lit., ‘bended (low).’

95. *ūbere laetō* = (1) ‘with joyous breast (heart),’ (2) ‘with fruitful sustenance.’ (1) was probably more in V.'s thoughts (note *tulit* just preceding, and *mātrem*, 96), but it of course involves (2), the mother's breast being the children's sustenance.

96. *antīquam . . . mātrem*: on this oracle see §313.

100. *ea moenia*: i.e. the walls of whose erection Apollo's reply had in effect given them assurance.

101. *errantīs*, ‘the wanderers’; see on *venientum*, i. 434.

102. *veterum*: as in i. 23. *volvēns*: as in i. 305. *monumenta*, ‘traditions.’ The word may be used of anything that helps to perpetuate the past.

104. *Iovis māgnī*: with *īnsula*. Jupiter was said to have been born in Crete.

105. *mōns Īdaeus*: emphatic; hence its position. It is because there is a Mt. Ida in Crete as well as one near Troy that Anchises believes Crete to be the *antīqua mātēr* meant by Apollo.

106. *habitant*, ‘men dwell in.’ *ūberrima* recalls *ūbere laetō*, 95.

107. *māximus*, ‘eldest’ (i. 521), in the sense of ‘earliest.’ *pater*, ‘sire,’ ‘ancestor.’

optāvitque locum rēgnō. Nōndum Īlium et arcēs
 110 Pergameae steterant; habitābant vallibus imīs.
 Hinc māter cultrix Cybelae Corybantiaque aera
 Īdaeumque nemūs, hinc fīda silentia sacrīs
 et iunctī currum dominae subiēre leōnēs.
 Ergō agite et, dīvum dūcunt quā iussa, sequāmur;
 115 plācēmus ventōs et Gnōsia rēgna petāmus.
 Nec longō distant cursū; modo Iuppiter adsit,
 tertia lūx classem Crētaeīs sistet in ōrīs.
 Sic fātus meritōs ārīs mactāvit honōrēs,
 taurum Neptūnō, taurum tibi, pulcher Apollō,
 120 nigram Hiemī pecudem, Zephyrīs fēlicibus albam.
 Fāma volat pulsum rēgnīs cessisse paternīs
 Īdomenēa ducem dēsertaque litora Crētae,
 hoste vacāre domōs sēdēsque adstāre relīctās.

109. **optāvit . . . rēgnō**: cf. Caes. B. G. ii. 18 *locum nostrī castrīs dēlēgerant*; see § 123.

110. **steterant**: for meaning see on *stant*, 63. **habitābant**: cf. *habitant*, 106.

111. **hinc**: i.e. from Crete. **māter**: of goddesses, as *pater* of gods, 35, 89. We should say, 'the rites in honor of the mother.' **Cybelae**: obj. gen. with *cultrix*; the ref. is to the goddess Cybele. See §§ 274, 275. **aera**: cymbals of bronze; § 187.

112. **Īdaeum . . . nemūs**: i.e. all that this grove stands for. Cf. *silvā . . . Īdaeū*, ii. 696, 697. Cybele's grove on the Trojan Ida is thought of as set apart by Teucer to be a counterpart of that in Crete. For scansion of *nemūs* see § 243. **sacrīs**: dat. of interest with *vēnit* or *erat* to be supplied.

113. **dominae**, 'their queen.' **subiēre**: we should say, 'hence, too, came the custom whereby yoked lions take their places beneath,' etc. In ancient times draught animals were yoked as oxen are to-day, and so were almost literally beneath the vehicle to which they were harnessed.

115. **plācēmus ventōs**: i.e. that they may allow us to sail. Cf. ii. 108-118, esp. *plācūstis ventōs*, 116, with notes.

116, 117. **nec . . . cursū**: the distance was about 150 miles. **modo . . . sistet**: lit., 'only let Jupiter stand by us, the third day,' etc., i.e. if only Jupiter stands by us, etc.

118. **honōrēs**: as in i. 49, i. 632.

120. **nigram . . . albam**: black victims were regularly offered to destructive powers, white to auspicious forces. In the one case the object was to avert the baneful influence of the powers, in the other to win their favor. **Hiemī**: the storm-god. **Zephyrīs**: properly the west winds, which were usually gentle and helpful, but here 'zephyrs' in the modern sense. The west wind would not help one much in a voyage from Delos to Crete.

121-146. 'We go to Crete and begin a city. Soon a pestilence assails us, and Anchises bids us go back to Delos to consult the oracle again.'

122. **dēserta**: sc. *esse*.

123. **sēdēs . . . relīctās**, 'the seats its people had abandoned stood ready to our hand.'

Linqumus Ortygiae portūs pelagōque volāmus
 bacchātamque iugīs Naxon viridemque Donȳsam, 125
 Ōlearon niveamque Paron sparsāsque per aequor
 Cycladas et crēbrīs legimus freta concita terrīs.
 Nauticus exoritur variō certāmine clāmor;
 hortantur sociī, 'Crētam proavōsque petāmus.'
 Prōsequitur surgēns ā puppī ventus euntīs 130
 et tandem antiquīs Cūrētum adlābimur ōrīs.
 Ergō avidus mūrōs optātae mōlior urbis
 Pergameamque vocō et laetam cognōmine gentem
 hortor amāre focōs arcemque attollere tēctīs.
 Iamque ferē siccō subductae lītore puppēs, 135
 cōnubiīs arvīsque novīs operāta iuventūs,
 iūra domōsque dabam, subitō cum tābida membrīs
 corruptō caelī trāctū miserandaque vēnit

124. **Ortygiae**: here the old name of Delos.

125. **bacchātam** . . . **Naxon**, 'Naxos, on whose heights the Bacchantes held their revels'; lit., 'Naxos, reveled over on its heights.' For the dep. prtepl. in pass. sense see on *Achātē*, i. 312. The use here is somewhat strained since *bacchor* is not a trans. verb; but see on *crēdita*, ii. 247. **viridem**: on account of its foliage.

126. **niveam**: the island is rich in marble; cf. i. 593.

127. **Cycladas**, 'the rest of the Cyclades'; the islands of 125, 126 belong to that group. **legimus**, 'we skim,' a sense derived from the root meaning 'pick,' 'cull' (flowers, etc.), through the idea of the quick, light touch for which such action calls. **concita** (from *concieō*), 'roughened'; the channels between the islands make race ways for the waves.

128. **nauticus** = *nautārum*. **variō certāmine**: coll. sing. in causal abl. The ships break into little groups, the members of which strive to outdo one another.

129. **sociī** suggests mutual dependence and makes *hortantur* = *hortantur inter sē*. **Crētam** . . . **petāmus** gives the means of *hortantur*, 'they exhort one another with the cry,' etc.

130. **prōsequitur**: a fine word, often used of complimentary escorts, e.g. in Cic. *Cat.* ii. § 1. **euntīs**: sc. *nōs*.

133. **Pergameam**: others give the name as *Pergamum*. With **vocō** sc. *urbem* or *eam*. **cognōmine** here = *nōmine*; so often in verse and later prose. The name reminds them of old Troy and its once glorious history.

134. **tēctīs**: dat. of interest, 'for their dwellings' sakes,' i.e. to guard their dwellings.

135-137. **iam** . . . **cum** (137): common correlatives in V.; cf. ii. 567, 730, 731. Here the thought is, 'Just about (*ferē*) the time that the acts of 135-137 were completed, suddenly a pestilence set in.' **operāta** (*est*) has the sense and the constr. of *operam dedit*. **iūra** . . . **dabam**: cf. the account of Dido, i. 507. **tābida**: with *luēs*, 139. For position see § 207. Note juxtaposition in *tābida membrīs*; human bodies and wasting

arboribusque satisque luēs et lētifer annus.

- 140 Linqūebant dulcīs animās aut aegra trahēbant
corpora; tum sterilis exūrere Sīrius agrōs;
ārēbant herbae, et victum seges aegra negābat.
Rūrsus ad ōrāclum Ortygiae Phoebumque remēnsō
hortātur pater ire marī veniamque precārī,
145 quam fessīs finem rēbus ferat, unde labōrum
temptāre auxilium iubeat, quō vertere cursūs.

- Nox erat, et terrīs animālia somnus habēbat;
effigiēs sacrae dīvum Phrygiīque Penātēs,
quōs mēcum ā Trōiā mediīsque ex ignibus urbis
150 extuleram, vīsī ante oculōs adstāre iacentis
in somnīs multō manifestī lūmine, quā sē
plēna per insertās fundēbat lūna fenestrās,
tum sīc adfārī et cūrās hīs dēmere dictīs:
'Quod tibi dēlātō Ortygiam dictūrus Apollō est,
155 hīc canit et tua nōs ēn ultrō ad līmina mittit.

pestilence have nothing in common. **membris**: freely, 'upon our limbs'; strictly, a dat. of interest (disadvantage), 'to our bodies' hurt.'

139. **annus**, 'season.'

140-142. **aegra . . . corpora**: cf. ii. 565, 566. **sterilis**: proleptic; § 193. **exūrere . . . ārēbant**: for the hist. infin. beside the indic. see § 157.

143, 144. **rūrsus . . . ōrāclum**: for the first visit see 84 ff. **remēnsō . . . marī**: cf. *pelagō . . . remēnsō*, ii. 181, with n. **veniam**: properly 'favor,' 'indulgence'; the nature of the favor must be inferred from the context. Here it is an answer to the questions of 145, 146. *veniam . . . precārī* = 'to beg him graciously to make plain.'

145, 146. **fessīs . . . rēbus**, 'our wearied fortunes'; a case of transferred epithet. It is the Trojans that are weary. **finem**: fem. as in ii. 554. **labōrum . . . auxilium**: freely, 'the help our troubles need.' *labōrum* is obj. gen.; see § 119, n. **temptāre**, 'search for,' a

meaning that comes out of the idea of 'probing' seen in 82.

147-191. 'The Penates appear to me by night and bid me make for Italy. We depart.'

148. **-que**: for use see § 198.

149, 150. **quōs . . . extuleram**: cf. ii. 293-297, ii. 717. **iacentis** agrees with a gen. (*meī* = *meōs*) to be supplied with *oculōs*, 'mine eyes as I lay.'

151. **manifestī**: a strong word (see Vocab.), treated here as = *plūnē mōnstrātī*. See on *tēlō*, i. 99.

152. **insertās**: sc. *in parietēs*; freely, 'in the walls.' Roman houses had few windows, sometimes none at all. Light came from the open courts round which the rooms were built. To Roman readers, therefore, *insertās* would carry an emphasis, 'through the windows—for such there were.'

153 = ii. 775, though its constr. is different.

154. **dēlātō** = *cum dēlātus eris*.

155. **hīc**: adv., emphatically con-

Nōs tē Dardaniā incēnsā tuaque arma secūtī,
 nōs tumidum sub tē permēnsī classibus aequor
 idem ventūrōs tollēmus in astra nepōtēs
 imperiumque urbī dabimus; tū moenia māgnīs
 māgna parā longumque fugae nē linque labōrem. 160
 Mūtandae sēdēs; nōn haec tibi litora suāsīt
 Dēlius aut Crētae iussit cōnsidere Apollō.
 Est locus (Hesperiam Grāī cognōmine dīcunt),
 terra antīqua, potēns armīs atque ūbere glaebae;
 Oenōtrī coluēre virī; nunc fāma minōrēs 165
 Ītaliā dīxisse ducis dē nōmine gentem.
 Hae nōbīs propriae sēdēs, hinc Dardanus ortus
 Īāsīusque pater, genus ā quō prīncipe nostrum.
 Surge age et haec laetus longaevō dicta parentī
 haud dubitanda refer; Corythum terrāsque requīrat 170
 Ausoniās. Dictaea negat tibi Iuppiter arva.
 Tālibus attonitus vīsīs et vōce deōrum

trusted with *dēlātō Ortygiā*. et . . .
 mittit in thought=*per nostra ōra*. tua
 nōs: see on *tū mihi*, i. 78. Cf. *nōs tē*, 156.

156, 157. *secūtī* and *permēnsī*=rel.
 clauses, *quī secūtī sumus*, etc. *sub tē*=
tē duce.

158. *Idem*, 'likewise.' For this semi-
 adverbial use of *idem* cf. *Cic. Cat.* i. § 7,
dixi ego idem in senātū. *tollēmus in*
astra: i.e. we shall give them super-
 human glory; cf. *Caesar* . . . *astrīs*, i.
 286, 287. In *ferēs ad sidera*, i. 259, the ref.
 is to the actual deification of Aeneas.

159, 160. *imperium*, 'might, ma-
 jesty, and dominion'; a very broad word.
 With *imperium* . . . *dabimus* cf. Jupiter's
 words, *imperium* . . . *dedi*, i. 279. *urbī*,
 'your (promised) city,' repeats *ea moenia*,
 100. *tū* balances *nōs*, 157. *moenia* . . .
māgna, 'a mighty city for the mighty.'
māgnīs refers to the *nepōtēs* and the *urbs*
 of 158, 159. *longum*: cf. Creusa's warn-
 ing, *longa* . . . *arandum*, ii. 780.

161. *nōn* goes with both verbs in 161,
 162. Cf. *nōn* . . . *mānat*, 42, 43, with note.

162. *Dēlius* . . . *Apollō*: for the dis-
 tribution see on *gravem*, i. 728. We get
 in effect separate subjects to *suāsīt* and
iussit. *Crētae*: for case see § 148.

163-166 = i. 530-533. See John-
 ston's *Metrical Licenses of Vergil*, § 16,
 note 2.

167. *nōbīs*: the Penates count them-
 selves and Troy one. *propriae*: cf.
propriam, 85.

168. *pater*: as in the phrase *pater*
Aenēās. *genus* . . . *nostrum* (*est*) de-
 scribes Iasius as the founder of the
 Trojan race. Everywhere else V. gives
 that honor to Dardanus. For the incon-
 sistency see § 49; bear in mind, too, V's
 love of variety (§ 181). *prīncipe*: to be
 construed like *auspicibus*, 20.

169. *laetus*: because at last you
 know your allotted home.

170. *refer*: cf. *referō*, 59.

171. *Ausoniās* = *Īalicās*. Strictly,
 the Ausones were but a single tribe on
 the coast of Latium. See § 188. By the
 same figure *Dictaea* = *Crētica*.

(nec sopor illud erat, sed cōram agnōscere vultūs
 vėlātāsque comās praesentiaque ōra vidēbar;
 175 tum gelidus tōtō mănābat corpore sūdor)
 corripio ē strātis corpus tendōque supīnās
 ad caelum cum vōce manūs et mūnera libō
 intemerāta focīs. Perfectō laetus honōre
 Anchīsēn faciō certum remque ōrdine pandō.
 180 Agnōvit prōlem ambiguam geminōsque parentēs
 sēque novō veterum dēceptum errōre locōrum.
 Tum memorat: 'Nāte, Īliacīs exercite fātīs,
 sōla mihī tālis cāsūs Cassandra canēbat;
 nunc repetō haec generī portendere dēbita nostrō
 185 et saepe Hesperiam, saepe Ītala rēgna vocāre.
 Sed quis ad Hesperiae ventūrōs litora Teucrōs
 crēderet? aut quem tum vātēs Cassandra movēret?

173-175. **nec . . . sūdor** gives the reason for *attonitus*, 172; *nec* thus = *neque enim*, i. 198, ii. 376. **sopor**, 'a (mere) dream'; so *somnus* at times = *somnium*. **illud**: an exception to the rule laid down in the n. on *hōc*, i. 17. **cōram**: i.e. 'fully.' **vultūs**: sc. *divum Penūtiumque* (cf. 148). **vėlātās**: sc. *vittis*; see on *vittās . . . potentem*, ii. 296, and on *infula*, ii. 430. **praesentia**, by repeating the idea of *cōram*, emphasizes the substantial character of the vision. The word is esp. used of manifestations of the divine presence; cf. Cic. *Cat.* iii. §18 *ita praesentēs*, etc. **tum**, 'besides'; the marked effect of the vision is proof of its reality.

176, 177. **tendō . . . cum vōce manūs**: cf. *caelō . . . tetendit*, ii. 688, also *pedem . . . repressit*, ii. 378, with n. **supīnās**: freely, 'reverent.' For the exact idea see on *palmūs*, i. 93. **mūnera**: sc. *vīnī*.

178. **intemerāta**: a strong word for 'choice.' **focīs**: dat., = *in focōs*; cf. *in mēnsam . . . libūvit*, i. 736. The hearth was the altar of the Penates.

179. **certum**: Caesar would have written *certiōrem*.

180. **prōlem ambiguam** and **gem***. **nōs . . . parentēs** correspond. For the Cretan-Trojan line see 103-113, for the Italian-Trojan see 163-171.

181. **novō**, 'strange'; virtually 'absurd.' It was absurd to mistake the relation borne to the Trojan race by lands known as long as Crete and Italy had been known. The juxtaposition *novō veterum* is bad, since the words are not opposed to each other as simply 'new' and 'old.' For the gen. **locōrum** see §119, especially the note.

184. **repetō**: sc. *memoriā*, 'I recall.' **haec** sums up the speech of the Penates, 156-171. **portendere**: sc. *eam* as subject. **dēbita**: in pred. appos. with *haec*, 'as a debt owed,' i.e. by the Fates.

185. **vocāre**, 'named,' 'had on her tongue.'

186, 187. **quis . . . crēderet**, 'who would have believed,' looks to a neg. answer. For the thought cf. ii. 246, 247. For the form of the question cf. *quis . . . temperet*, ii. 6-8, *quis . . . possit*, ii. 361, 362. The questions cited above from Book II refer to the fut., those in 186, 187 to the past; hence the difference in tense.

Cēdāmus Phoebō et monitī meliōra sequāmur.'

Sic ait, et cūctī dictō pārēmus ovariantēs.

Hanc quoque dēserimus sēdem paucisque relictis 190
vēla damus vāstumque cavā trabe currimus aequor.

Postquam altum tenuēre ratēs nec iam amplius ūllae
appārent terrae, caelum undique et undique pontus,
tum mihi caeruleus suprā caput adstitit imber
noctem hiememque ferēs, et inhorruit unda tenebris. 195

Continuō ventī volvunt mare, māgnaque surgunt
aequora; dispersī iactāmur gurgite vāstō.

Involvēre diem nimbī, et nox ūmida caelum
abstulit; ingeminant abruptis nūbibus ignēs.

Excutimur cursū et caecis errāmus in undis. 200

Ipse diem noctemque negat discernere caelō
nec meminisse viae mediā Palinūrus in undā.

Trīs adeō incertōs caecā cālīgine sōlēs
errāmus pelagō, totidem sine sidere noctēs;

188. **Phoebō**=*Apollinī*; he had spoken through the Penates (154, 155). **monitī** (sc. *ab eō*) is causal.

190. **quoque**: i.e. as well as Thrace, 69-72. **paucis . . . relictis**: i.e. to people the newly-founded city.

191. **cavā** suggests the idea of 'frail.' **trabe**, 'ships'; §187. Note the coll. sing. **aequor**: for constr. see §132, and note.

192-277. 'On the fourth day we come to the Strophades Islands. There we have an encounter with the Harpies. We depart and sail along the coast of Greece till we land at Actium.'

193. **caelum**, 'only the sky'; sc. *apparet*. Note the advers. asyndeton.

194. **caeruleus**: as in 64. **imber** here = *nimbus*; see §186.

195. **inhorruit . . . tenebris**, 'the waves shivered at the darkness'; *tenebris* is causal abl. The whole expression is an elaborate way of saying, 'the seas grew rough and dark.'

196. **ventī . . . mare**: cf. *vāstōs . . . fluctūs*, i. 86.

197. **gurgite vāstō**: as in i. 118.

198. **nox ūmida** practically = 'rain and darkness.'

199. **ignēs**: as in *crēbris micat ignibus aether*, i. 90. *ingeminant*, 'flash incessantly,' corresponds to *crēbris* in that passage. It will be interesting and instructive to compare in detail V.'s accounts of the two storms.

200. **caecis**: here 'unknown.'

201. **ipse**: with *Palinūrus*. He was chief pilot of Aeneas's fleet.

202. **nec** = *et nōn*; sc. *ait* or *dicit* out of *negat*. In prose we should have *sē* expressed as subject of *discernere* and *meminisse*.

203. **adeō** emphasizes *trīs*, giving a force like 'three long and weary days.' **incertōs . . . cālīgine**, 'obscured by sightless gloom.' The days were *incertī* because one could hardly tell whether it was night or day: cf. 198, 201.

- 205 quārtō terra diē primum sē attollere tandem
 vīsa, aperīre procul montis ac volvere fūmum.
 Vēla cadunt, rēmīs insurgimus; haud mora, nautae
 adnīxī torquent spūmās et caerula verrunt.
 Servātum ex undīs Strophadum mē litora primum
 210 accipiunt. Strophades Grāiō stant nōmine dictae
 insulae Īoniō in māgnō, quās dīra Celaenō
 Harpyiaequae colunt aliae, Phīnēia postquam
 clausa domus mēnsāsque metū liquēre priōrēs.
 Trīstius haud illīs mōnstrum, nec saevior ūlla
 215 pestis et ira deum Stygiīs sēsē extulit undīs.
 Virginei volucrum vultūs, foedissima ventris
 prōluviēs, uncaeque manūs, et pallida semper
 ōra famē.
 Hūc ubi dēlātī portūs intrāvimus, ecce
 220 laeta boum passim campis armenta vidēmus
 caprigenumque pecus nūllō cūstōde per herbās.

205. sē attollere: sc. *ā mari*.

206. vīsa (sc. *est*): true pass. as in i. 396, ii. 461, ii. 591. volvere fūmum, 'to send up wreaths of smoke'; the land was inhabited.

207, 208. rēmīs insurgimus, 'we bend to the oars'; lit., 'we rise on,' etc., i.e. we rise from our seats with each stroke and throw the whole weight of our bodies on the oars. haud . . . torquent is paratactic (§§ 218, 220) for *sine morū nautae . . . torquent*. caerula: adj. used as noun, 'the azure deep'; § 196, 2. verrunt, 'lash to foam,' 'churn'; properly 'sweep,' 'drive before (one),' as oars seem to drive water.

210. stant = *sunt*, with the added idea of permanence. Render, 'Strophades is the name, got from Greece, of isles that lie forever.'

211. insulae Īoniō: for scansion see § 260. With Īoniō sc. *mari*. dīra, 'ominous.' The Romans derived this word from *deus* and *ira*.

212. aliae: there were three Harpies. Phīnēia = a gen. *Phīnēi*, § 191. postquam = *ex quō*, 'ever since.'

213. clausa: sc. *est eis*, 'was shut against them.' The Harpies were driven away from Phineus's house by Zetes and Calaïs, sons of Boreas, who pursued them as far as the Strophades. mēnsās: i.e. of Phineus. metū: i.e. of Zetes and Calaïs.

214. mōnstrum: sc. *est*.

215. ira deum: a magnificent phrase, 'incarnate anger of the gods'; cf. § 185. Stygiīs . . . undīs: emphatic, 'even from,' etc.

216. virginei . . . vultūs: i.e. the Harpies are birds with the faces of maidens.

217, 218. pallida . . . famē is powerful; they are ever gorging themselves, yet are ever hungry.

219. dēlātī: cf. *dēlātō*, 154.

220. laeta, 'glad,' as making glad the hearts of those who saw them; cf. *sata laeta*, ii. 306.

inruimus ferrō et dīvōs ipsumque vocāmus
 in partem praedamque Iovem; tum lītore curvō
 exstruimusque torōs dapibusque epulāmur opīmīs.
 At subitae horrificō lāpsū dē montibus adsunt
 Harpyiae et māgnīs quatiunt clangōribus ālās
 dīripiuntque dapēs contāctūque omnia foedant
 immundō; tum vōx taetrum dīra inter odōrem.
 Rūrsus in sēcessū longō sub rūpe cavātā
 arboribus clausā circum atque horrentibus umbrīs
 instruimus mēnsās ārisque repōnimus ignem;
 rūrsus ex dīversō caelī caecisque latebrīs
 turba sonāns praedam pedibus circumvolat uncīs,
 polluit ōre dapēs. Sociīs tunc arma capessant
 ēdicō et dīrā bellum cum gente gerendum.
 Haud secus ac iussī faciunt tēctōsque per herbam
 dispōnunt ēnsēs et scūta latentia condunt.
 Ergō ubi dēlāpsae sonitum per curva dedēre
 lītora, dat sīgnum speculā Mīsēnus ab altā

225

230

235

222. *ipsumque*: -*que* is used as in 148.

223. *in . . . praedam*, 'to share our plunder,' gives indirectly (§ 225) the result of *inruimus ferrō*. The Romans set aside for the gods a portion of the spoils of war or of lucky finds, like that of the cattle here.

224. *torōs*: doubtless of turf. *epulāmur* has the force and the constr. of *vescimur*, for which cf. i. 546.

225. *subitae* = an adv., *subitō*.

228. *tum . . . odōrem*: freely, 'then came hideous cries,' etc. Sc. *est* with *vōx*.

229, 230. *in sēcessū longō*: cf. and yet contrast i. 159. *sub . . . umbrīs*: cf. i. 310, 311, with notes.

231. *repōnimus*: the prefix = 'anew.' They make a second sacrifice; the first was implied in *dīvōs . . . Iovem*, 222, 223.

232. *rūrsus . . . caelī* answers, foot for foot, to *rūrsus . . . longō*, 229. *dīversō* is here a noun, 'a different quarter.'

233. *turba sonāns*, 'the noisy crew.' Like *vulgus*, *turba* is often an uncomplimentary term for a gathering. *pedibus . . . uncīs*: contrast *uncae . . . manūs*, 217; see § 181.

234, 235. *arma capessant* and *bellum . . . gerendum* (*esse*) are both in O. O. after *ēdicō*. Aeneas said, *Arma capessite: bellum . . . gerendum (est)*.

236, 237. *haud secus* = *haud aliter*, i. 399. *ac*, 'than'; this meaning is found chiefly in poetry, after neg. phrases containing a comp. *tēctōs . . . dispōnunt*, 'they place here and there (*dis-*) in hiding.' *latentia*: proleptic (§ 193), giving the result of *condunt*.

238. *sonitum . . . dedēre*: cf. *māgnīs . . . ālās*, 226, *vōx . . . dīra*, 228, and *sonāns*, 233. 238-244 give the result of the third attempt to feast.

239. *speculā*: Misenus, the trumpeter, is posted like a sentinel or scout.

- 240 aere cavō; invādunt sociī et nova proelia temptant,
 obscēnās pelagī ferrō foedāre volucrēs,
 sed neque vim plūmīs ūllam nec vulnera tergō
 accipiunt celerīque fugā sub sīdera lāpsae
 sēmēsam praedam et vestīgia foeda relincunt.
- 245 Ūna in praecelsā cōnsēdit rūpe Celaenō,
 infēlīx vātēs, rumpitque hanc pectore vōcem:
 'Bellum etiam prō caede boum strātisque iuvencīs,
 Lāomedontiadae, bellumne inferre parātis
 et patriō Harpyiās insontīs pellere rēgnō?
- 250 Accipite ergō animīs atque haec mea fīgite dicta,
 quae Phoebō pater omnipotēns; mihi Phoebus Apollō
 praedīxit, vōbīs Furiārum ego māxīma pandō.
 Ītaliā cursū petitis ventisque vocātis
 ibitis Ītaliā, portūsque intrāre licēbit:
- 255 sed nōn ante datam cingētis moenibus urbem,
 quam vōs dīra famēs nostraeque iniūria caedis

240. **nova**, 'strange'; cf. *novō*, 181. It is explained by 241.

241. **pelagī** . . . **volucrēs**: the Harpies were described as daughters of Electra, whose father was Oceanus. **foedāre** depends on the idea of effort involved in *nova* . . . *temptant*; see § 164.

242, 243. **vim** . . . **accipiunt**: the blows glance from their feathers and their backs. **celerīque**: *-que* is used as *et* is in ii. 94.

244. **vestigia foeda**: i.e. the viands their feet had defiled; cf. *praedam* . . . *uncīs*, 233.

246. **rumpit** . . . **vōcem**: as in ii. 129.

247, 248. **bellum** . . . **bellumne**: note the emphasis, both of position and of repetition. For position of *-ne* see on *coniūnxne*, ii. 597. **etiam** belongs with the whole question, having much the same force as *tandem* has with a question (cf. i. 331). **prō**, 'in payment for.' **boum**: sc. *nostrōrum*. Celaeno means that the Harpies had done the Trojans a favor in letting them slay their cattle.

For this the Trojans are making poor requital. **strātis** . . . **iuvencīs**: for meaning see on *sternit*, i. 190. For constr. see on *mōtōs* . . . *fluctūs*, i. 135. **Lāomedontiadae**: a taunting title; Laomedon was a notorious trickster.

249. **patriō**, 'hereditary'; an exaggeration; the Harpies had but recently come to the Strophades.

250. **animīs**: with both verbs.

251, 252. **quae** . . . **praedīxit**: see § 310. **Furiārum**: here 'avenging powers' in general. The Harpies had been created to punish Phineus. The word adds to the horror of Celaeno's prediction.

253. **Ītaliā** . . . **petitis**: this knowledge of their present purpose leads the Trojans to believe more readily her prediction. **ventis** . . . **vocātis** = *cum ventōs vocāritis*; sc. 'to your aid.' The Trojans had done this recently; cf. 120 with 115. See also ii. 116-119.

255. **datam**: i.e. by the Fates.

256. **nostrae** . . . **caedis**: cf. *sprētae* . . . *fōrmāe*, i. 27, with n. *caedi*: = 'at-

ambēsās subigat mālīs absūmere mēnsās.'

Dixit et in silvam pinnīs ablāta refūgit.

At sociīs subitā gelidus formīdine sanguis

dēriguit; cecidēre animī, nec iam amplius armīs, 260

sed vōtīs precibusque iubent exposcere pācem,

sive deae seu sint dīrae obscēnaeque volucrēs,

et pater Anchīsēs passīs dē lītore palmīs

nūmina māgna vocat meritōsque indicit honōrēs:

'Dī, prohibēte minās, dī, tālem āvertite cāsum 262

et placidī servāte piōs!' Tum lītore fūnem

dēripere excussōsque iubet laxāre rudentīs.

Tendunt vēla Notī; fugimus spūmantibus undīs,

quā cursum ventusque gubernātorque vocābat.

Iam mediō appāret fluctū nemorōsa Zacynthos 270

Dulichiumque Samēque et Nēritos ardua saxīs;

effugimus scopulōs Ithacae, Lāertia rēgna,

et terram altrīcem saevī exsecrāmur Ulixī;

mox et Leucātae nimbōsa cacūmina montis

tempted slaughter'; the Trojans had not been able to harm them. See 242. The vs. = 'hunger due to the injury,' etc.

257. *mālīs*: note the *ā*. Dire as this prediction is, it contains encouragement in the implied assurance of a coming city, 255.

259, 260. *gelidus* . . . *dēriguit*: cf. *gelidus* . . . *sanguis*, 30. *nec* = *et nōn*, the *nōn* being correlative to *sed*, 261.

261. *pācem* contains a special ref. to *bellum* in 235, 247, 248.

262. *sint*: subj. in O. O.; *iubent*, 261, implies speech. *volucrēs*: i.e. 'merely birds.'

263. *palmīs*: cf. *supīnās* . . . *manūs*, 176, 177.

264. *nūmina māgna*: i.e. gods able to overrule the Harpies. *meritōs* . . . *honōrēs*: cf. 118.

266. *fūnem*: i.e. the ropes that bound the ships to the shore; coll. sing.

267. *dēripere* implies the utmost

haste; see on *rapuit* . . . *in*, i. 176. *excussōs* . . . *laxāre rudentīs*, 'to uncoil and ease off the sheets,' i.e. to crowd on all sail. When a vessel was in port, the *rudentēs* were coiled up on deck. The holsting of the sails would involve the uncoiling of the ropes. *excutere* lit. = 'to shake out straight,' as one shakes out a garment or a blanket; it betokens haste.

270. *nemorōsa*: the *ā* shows an exception, modeled, perhaps, after Gk. usage, to the rule that a vowel is long before a double consonant. Note, however, that the double consonant is in a different word and cf. n. on *mihi*, i. 77.

271. *ardua saxīs*: cf. *Myconō* . . . *celsū*, 76, with note.

272. *scopulōs Ithacae* mockingly calls attention to the wretched character of the *Lāertia rēgna*.

273. *altrīcem* . . . *Ulixī*: for expression and constr. cf. *cultrix Cybelae*, 111.

- 275 et formidātus nātis aperitur Apollō.
 Hunc petimus fessī et parvae succēdimus urbī;
 ancora dē prōrā iacitur, stant lītore puppēs.
 Ergō inspērātā tandem tellūre potītī
 lūstrāmurque Iovī vōtisque incendimus ārās
 280 Actiaque Īiacīs celebrāmus litora lūdīs.
 Exercent patriās oleō lābente palaestrās
 nūdātī sociī; iuvat ēvāsisse tot urbēs
 Argolicās mediōsque fugam tenuisse per hostīs.
 Intereā māgnū sōl circumvolvitur annū,
 285 et glaciālis hiems Aquilōnibus asperat undās;
 aere cavō clipeum, māgnī gestāmen Abantis,
 postibus adversīs fīgō et rem carmine signō:
 'AENEAS HAEC DE DANAIS VICTORIBUS ARMA.'

275. **aperitur**: middle, 'looms up to view.' For the sing. see on *insequitur*, i. 87. **Apollō** is briefly put for 'the height whereon Apollo's temple stands'; cf. *Ūcalegōn* = *Ūcalegontis domus*, ii. 312. V. has in mind the promontory of Actium.

277. **puppēs**: ships were anchored so that their prows pointed seaward, or were drawn up on shore stern first; cf. *subductae* . . . *puppēs*, 135.

278-293. 'At Actium we sacrifice and hold games. After spending the winter there we move on to Chaonia.'

278. **inspērātā**: they had been sailing among islands full of their foes; cf. *iuvat* . . . *hostīs*, 282, 283.

279. **lūstrāmur**: they had been defiled by contact with the Harpies. **Iovī**, 'out of deference to Jupiter'; dat. of interest. The Harpies, being gifted with prophetic powers, were his ministers (cf. 250-252; § 310); the wrong done them (256) was a wrong to him, for which atonement must be made. **vōtis**: i.e. 'the sacrifices we had vowed to offer.' **incendimus**: part of every victim was burned on the altar.

280. **celebrāmus**, 'throng,' i.e. honor. V. is finding a Trojan precedent for the games established at Actium by Augustus after his victory there; § 68.

281. **exercent**, 'ply,' i.e. practice with might and main. **patriās**: an important word; the games are represented as of great antiquity. **oleō lābente**: instr. abl., 'with the help of,' etc. The oil made the wrestler's own limbs more supple and his opponent's hold less secure. **lābente** is a transferred epithet; it was the wrestler's hands that slipped.

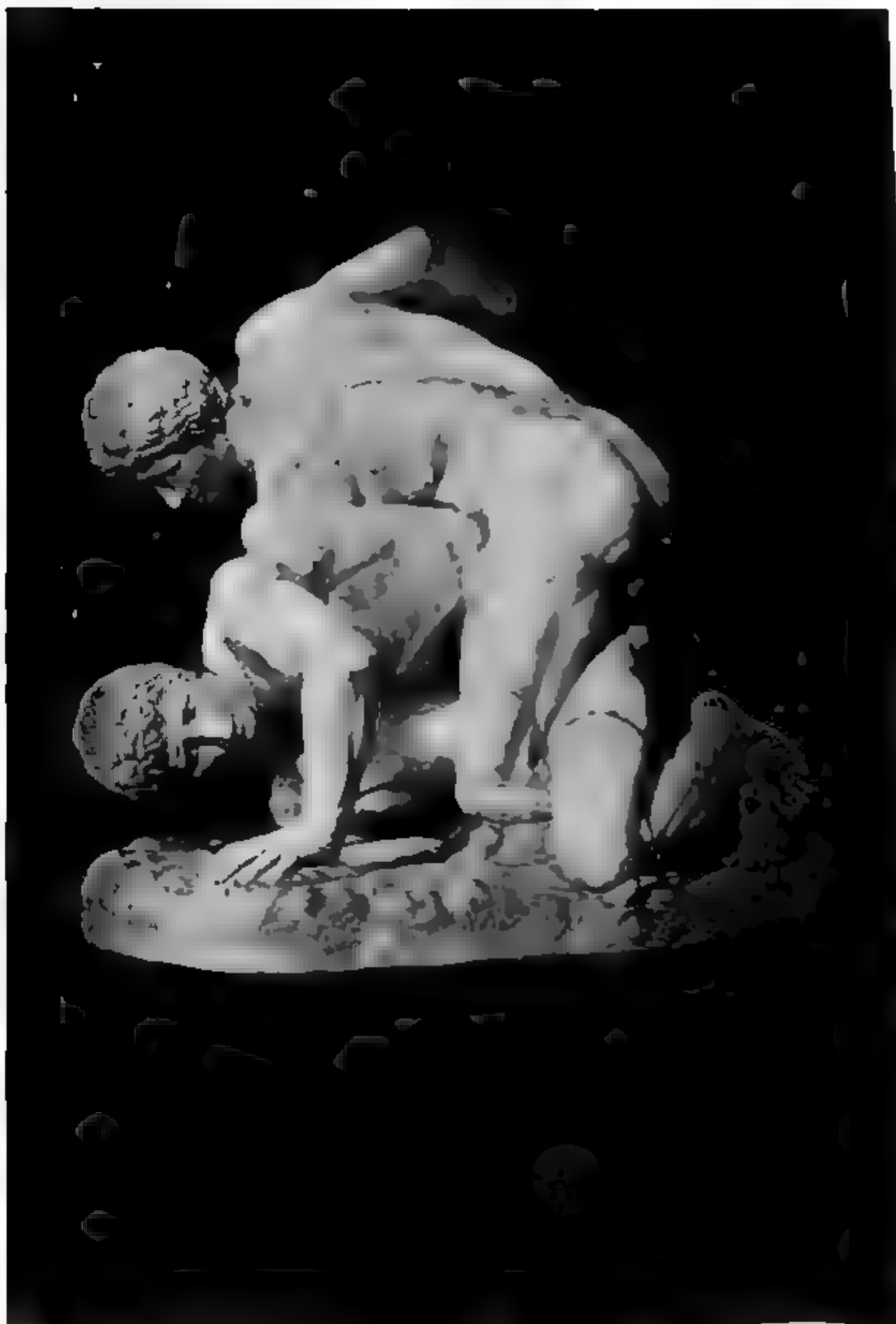
282. **urbēs**: on the islands of 270-273.

284. **māgnū . . . annū**: cf. *māgnōs* . . . *orbīs*, i. 269, with n. **annū** is governed by the prefix of *circumvolvitur*. V. simply means that the year draws to a close. They spend the winter at Actium; cf. 285.

286. **māgnī . . . Abantis**, 'once borne by,' etc. Abas is some Gk. warrior, identified sufficiently by the epithet *māgnī*.

287. **postibus adversīs**, 'on the portal's front.' **adversīs** lit. = 'fronting (those who approach)'; cf. *fronte sub adversā*, i. 166, with n. The **postēs** are doubtless those of Apollo's temple, 275. **rem . . . signō**, 'I give meaning to my act by this verse.' **signō** gets this sense from the idea of making a document valid by signing and sealing it.

288. **arma**: sc. *dat*, or *dēdicat*. The verb is often omitted in inscriptions.



THE WRESTLERS

Linquere tum portūs iubeō et cōnsidere trārstrīs;
certātīm sociī feriunt mare et aequora verrunt.

290

Prōtinus āeriās Phaeācum abscondimus arcēs
lītoraque Ēpirī legimus portūque subīmus
Chāoniō et celsam Būthrōtī accēdimus urbem.

Hīc incrēdibilis rērum fāma occupat aurīs,
Priamidēn Helenum Grāiās rēgnāre per urbēs
coniugiō Aeacidae Pyrrhī scēptrisque potītum
et patriō Andromachēn iterum cessisse marītō.

295

Obstipuī, mīrōque incēsum pectus amōre
compellāre virum et cāsūs cognōscere tantōs.

Prōgredior portū classis et lītora linquēns,
sollemnīs cum forte dapēs et trīstia dōna
ante urbem in lūcō falsī Simoentis ad undam
libābat cinerī Andromachē. Mānisque vocābat

300

Hectoreum ad tumulum, viridī quem caespite inānem
et geminās, causam lacrimīs, sacrāverat ārās.

305

289. *linquere*: as subject sc. *eōs* = *sociōs meōs*.

290. *feriunt*: sc. *rēmīs*. *aequora verrunt*: cf. *caerula verrunt*, 208, with n.

291. *abscondimus*: i.e. by passing far beyond; freely, 'we leave far astern.'

292, 293. *legimus*: as in 127. *portū* . . . *Chāoniō* and *celsam Būthrōtī* . . . *urbem* denote the same place. For form of *portū* see § 91. With *celsam* cf. *altae*, i. 7.

294-355. 'I find that Helenus, son of Priam, is king of Epirus and husband of Andromache. Presently I see Andromache and later Helenus himself.'

295-297. *Priamidēn* . . . *marītō* is in appos. with *fāma*; hence the infin. *coniugiō* = *coniuge*, as in ii. 579. *patriō*, 'of her own race.' She had been wife of Hector; cf. ii. 455-457, with notes. *cessisse*, 'had passed into the possession of'

298, 299. *amōre compellāre*: for constr. see § 170.

301. *cum forte*, 'at the very moment when, as it happened.'

302. *falsī*, 'mimic'; this Simois reproduced that at Troy (i. 100).

303. *libābat*: for offerings to the dead see on *inferimus*, 66. *cinerī* . . . *Mānīs* by themselves merely = 'his ashes,' 'his spirit,' but the position of *Andromachē* makes clear the ref. to Hector. *Mānīs* . . . *vocābat*: the tomb here contains no body; hence Hector's spirit must be summoned hither, from its resting-place in the tomb near Troy, to partake of the *dapēs* and the *dōna*, 301.

304. *inānem* really belongs with *tumulum*; for its position see on *ignōtum*, ii. 59.

305. *geminās* . . . *ārās*: cf. *stant Mānibus ārae*, 63. *causam lacrimīs* gives the purpose of *sacrāverat*; *lacrimīs* is dat. of interest; she helps her tears by giving them a chance to flow. *geminās* . . . *ārās* is really no part of the rel. cl., which was begun to describe *tumulum* only. We ought to have *viridī*

- Ut mē cōspexit venientem et Trōia circum
 arma amēns vīdit, māgnis exterrita mōnstris
 dēriguit vīsū in mediō, calor ossa relīquit:
 lābitur et longō vix tandem tempore fātur;
 310 'Vērane tē faciēs, vērū mihi nūntius adfers,
 nāte deā? vīvisne? aut sī lūx alma recessit,
 Hector ubi est?' Dīxit lacrimāsque effūdit et omnem
 implēvit clāmōre locum. Vix pauca furentī
 subiciō et rārīs turbātus vōcibus hīscō:
 315 'Vivō equidem vītamque extrēma per omnia dūcō;
 nē dubitā; nam vēra vidēs.
 Heu! quis tē cāsus dēiectam coniuge tantō
 excipit, aut quae dīgna satis fortūna revīsīt?
 Hectoris Andromachē Pyrrhīn cōnūbia servās?'
 320 Dēiēcīt vultum et dēmissā vōce locūta est:
 'Ō fēlix ūna ante aliās Priamēia virgō,

. . . *inānem exstrūxerat et ad geminūs
 ārās quās sacrāverat*, or the like.

307. **mōnstris**: the unexpected coming of Trojans.

309. **lābitur**, 'totters,' 'falls.' **longō . . . tempore**: abl. of measure of difference with *vix tandem*, which is to be regarded as a strengthened *post*. The phrase results from a combination of *vix tandem* and *longō post tempore*.

310. **faciēs . . . nūntius**: in the pred. after *tē . . . adfers*, which = *venīs* or a strengthened *es*. Andromache's first thought is that she has merely seen a vision.

311. **recessit**: sc. *ā te*.

312. **Hector ubi est**: the question implies a belief that the spirits have knowledge of one another's doings and is a compliment to Aeneas, since it implies that Andromache thought of Hector and Aeneas as inseparable in life and so naturally pictured them as inseparable in death.

313. **furentī** (sc. *eī*), 'while her excitement lasts.'

314. **subiciō**, 'I fling in.' **rārīs**,

'faltering.' His words stand far apart; see on *appūrent rārī*, i. 118.

315. **extrēma**, 'hazards.' The vs. = 'I am alive, though,' etc.

317. **dēiectam . . . tantō**: a powerful phrase. Andromache's union with Hector is spoken of as a height whence she was forcibly dislodged.

318. **excipit**, 'greet,' with a suggestion of hostility, as often. **dīgna satis**: sc. *tē*. *quae . . . revīsīt* (sc. *tē*) = 'or is some brighter lot coming back to you?'

319. **Pyrrhīn** = *Pyrrhine*. The interrog. *-ne* is often thus shortened, esp. before a vowel. For its position see on *coniūnxne*, ii. 597. This pathetic question carries us back to 317. Aeneas is excited (314); his first query is based on his conceptions of Andromache's fate before he heard the *fāma* of 294-297. The second is based on that rumor. Then his mind reverts to the thought which prompted his first inquiry. This is natural; the mind dwells most on the thoughts it has longest entertained.

321. **fēlix . . . ante aliās** = *fēlicis-*

hostilem ad tumultum Trōiae sub moenibus altīs
iussa morī, quae sortītūs nōn pertulit ūllōs
nec victōris erī tetigit captīva cubīle!

Nōs patriā incēnsā dīversa per aequora vectae
stirpis Achillēae fastūs iuvenemque superbum
servitiō ēnīxae tulimus; quī deinde secūtus
Lēdaeam Hermionēn Lacedaemoniōsque hymenaeōs
mē famulō famulamque Helenō trāsmisit habendam.

Ast illum ēreptae māgnō inflammātus amōre
coniugis et scelerum furiīs agitātus Orestēs
excipit incautum patriāsque obtruncat ad ārās.

Morte Neoptolemī rēgnōrum reddita cessit
pars Helenō, quī Chāoniōs cognōmine campōs

sima; the addition of *ūna* makes the phrase resemble *iūstissimus ūnus*, il. 426. *virgō* = *virgō fīlia*; the ref. is to Polyxena, slain by the Greeks on the tomb of Achilles.

322. *hostilem* = a gen., *hostis*.

323. *iussa* = a causal cl. For the thought of *fēlix* . . . *morī* cf. Aeneas's cry, i. 94-96. *sortītūs*: i.e. of the spoil and the captives.

325. *nōs* = *ego*; note the advers. asyndeton.

326. *stirpis Achillēae*: Pyrrhus. *fastūs* . . . *superbum*: parallelism. To a mature woman like Andromache the youth of Pyrrhus made his whims harder to bear.

327. *servitiō ēnīxae*, 'having born child, too, in slavery.' *ēnītor* is seldom thus used without an object like *puerum*. *servitiō* is temp. abl. without a prep., though it has no modifier. In classical prose this use is confined to certain words like *nocte*, *diē*, *hieme*, which themselves express time.

328. *Lacedaemoniōs*: i.e. with the Spartan maid Hermione. *hymenaeōs*: as in i. 651.

329. *mē* . . . *habendam*: we should expect *mē famulō Helenō famulam trāsmisit habendam*. Andromache describes

the one act of Pyrrhus in terms more properly suited to an account of two acts. *mē* and *famulam* twice describe Andromache, as *famulō* and *Helenō* twice identify Helenus. For the separation of these words cf. n. on *Dēlius* . . . *Apollō*, 162. *trāsmisit*: a scornful substitute for *in mātrimonium dedit*.

330, 331. *illum*: Pyrrhus. *ēreptae* . . . *coniugis*: Menelaus, not knowing that Hermione had been secretly betrothed to Orestes, gave her to Pyrrhus. *coniugis*, like *gener*, il. 344, expresses the desired, not the actual, relation. *scelerum*: see *Orestēs* in Vocab. *furiīs*: the ancients hardly distinguished the frenzy born of remorse from the Furies proper. Roman readers would think of a famous Gk. tragedy in which the pursuit of Orestes by the Furies was portrayed. Orestes murdered Pyrrhus because he had suffered from him a personal injury and because he was not himself.

332. *excipit incautum*: cf. *incautum superat*, i. 350.

333. *cessit*: as in 297. The cultured Roman reader, remembering that Pyrrhus, warned by Helenus, had returned from Troy by land and so had escaped the dangers which beset the other chiefs,

- 835 Chāoniamque omnem Trōiānō ā Chāone dīxit
 Pergamaque Īliacamque iugīs hanc addidit arcem.
 Sed tibi quī cursum ventī, quae Fāta dedēre?
 aut quisnam ignārum nostrīs deus appulit, ōrīs?
 Quid puer Ascanius? superatne et vescitur aurā?
 840 quem tibi iam Trōiā
 Ecqua tamen puerō est āmissae cūra parentis?
 Ecquid in antīquam virtūtem animōsque virilīs
 et pater Aenēās et avunculus excitat Hector?
 Tālia fundēbat lacrimāns longōsque ciēbat
 845 incassum flētūs, cum sēsē ā moenibus hērōs
 Priamidēs multīs Helenus comitantibus adfert,
 agnōscitque suōs laetusque ad līmina dūcit
 et multum lacrimās verba inter singula fundit.
 Prōcēdō et parvam Trōiam simulātaque māgnīs
 850 Pergama et ārentem Xanthī cognōmine rīvum

would suppose that Pyrrhus left his realm to Helenus in gratitude.

335. **Chāoniam** . . . **dīxit**: briefly put for 'called the whole region Chaonia.'

336. **Pergama** . . . **arcem**: reproductions of those at old Troy; cf. *falsi Simoentis*, 302.

338. **quisnam**: cf. *quōnam*, ii. 595, *nam quae*, ii. 373, with n. **ignārum** gets its meaning from its position beside *nostrīs* . . . *ōrīs*; it = 'without knowing that you were so soon to see friends.'

339. **quid** . . . **Ascanius**, 'what of the lad,' etc.; an idiomatic expression in which originally some verb like *agit* or *facit* was employed. **superat**: as in ii. 597, ii. 643. **vescitur aurā**: as in i. 546.

340. **quem** . . . **Trōiā**: perhaps V. purposely left the vs. incomplete, preferring merely to suggest his meaning. *Trōiā* is, perhaps, part of an abl. abs., 'when Troy was already'

341. **āmissae** = *quamquam eam āmisit*. How Andromache knows that Creusa is dead V. does not indicate.

342. **ecquid**, 'at all'; in same constr. as *multum*, i. 5. **virtūtem**: sc. *Trōiānōrum*.

343. **pater** . . **Hector**: i.e. the fact that he has Aeneas for a father, etc. **avunculus**: Creusa was sister of Hector, the first husband of Andromache.

345. **incassum**: because tears could not alter the past.

347. **suōs**, 'his countrymen.'

348. **multum**, 'copiously.' **verba** . . . **singula**: an extravagant and incorrect phrase. The vs. means that the meeting affected Helenus as it had Andromache (312, 344) and Aeneas (314). The tears are in part due to joy, in part to sorrowful recollections inspired by the meeting. With fine taste V. suppresses the words of Helenus. Two speeches might weary the reader; besides, Andromache had said all that could be said.

349. **simulāta**, 'made like unto,' a rare sense; for the dat. with it see §§ 124, 125. With **māgnīs** sc. *Pergamīs*.

350. **ārentem**: i.e. half dry, tiny; it corresponds to *parvam*, 349. Homer

agnōscō Scaetaeque amplector limina portae.
 Nec nōn et Teucrī sociā simul urbe fruuntur.
 Illōs porticibus rēx accipiēbat in amplīs;
 aulāi mediō libābant pōcula Bacchī
 inpositīs aurō dapibus paterāsque tenēbant.

355

Iamque diēs alterque diēs prōcessit, et aurae
 vēla vocant, tumidōque inflātur carbasus Austrō.
 Hīs vātem adgredior dictīs ac tālia quaesō:
 'Trōiugena, interpretes dīvum, quī nūmina Phoebī,
 quī tripodas, Clariī laurūs, quī sīdera sentīs
 et volucrum linguās et praepetis ōmina pinnae,
 fāre age (namque omnem cursum mihi prōspēra dīxit
 rēligiō, et cūctī suāsērunt nūmine dīvi
 Ītaliā petere et terrās temptāre repostās;
 sōla novum dictūque nefās Harpyia Celaenō

360

365

describes the Trojan Xanthus as 'whirling.' **Xanthī cognōmine** involves an abl. of char.; see on *praestantī corpore*, i. 71. 'Xanthus-named' would give the force of the constr.

351. Scaetae . . . portae: cf. ii. 612, with n. With **amplector limina** cf. *amplexae . . . tenent*, ii. 490. This embrace is one of recognition, that of farewell.

352. Teucrī: they had gone forth with Aeneas (300); see § 225. **sociā . . . urbe**, 'the city's friendship'; the emphasis is on the adjective.

354. aulāi mediō = the prose *in mediā aulā*. **mediō** is adj. = noun, in local abl. For *aulāi* see § 88. V. perhaps uses *aulāi* here as he does *ātria* in ii. 528. He may, however, have in mind the Gk. house, in which, in Homeric times, there was a court (*aula*) before the house, surrounded by colonnades.

355. aurō, 'platters of gold.' **dapibus:** i.e. offerings of meat to the gods (cf. 301). Of the feast referred to in 353-355 only the libations are described. For this sacrifice see on *templīs*, i. 632.

356-462. 'Helenus declares that I can reach Italy safely only by going round Sicily. He bids me visit the

Sibyl at Cumae, to learn my future in Italy.'

356, 357. diēs . . . diēs properly denotes but two days, but must here = 'day after day.' **aurae . . . vocant:** cf. *lēnis . . . vocat Auster*, 70.

358. quaesō: here trans. like *quaerō*. It is generally used parenthetically.

360. tripodas: see on *mūgīre . . . reclusis*, 92. **laurūs:** cf. 81, 91, with notes. **sīdera:** astrology was popular in V.'s time, but unknown in the Trojan days. **sentīs**, 'dost understand.'

361. volucrum . . . pinnae: the ref. is to the two kinds of augury, from the notes and from the flight of birds. In i. 393-400 both kinds are exemplified, though greater stress is laid on the latter. **praepetis:** a technical term of augury, applied to birds whose flight gave omens.

363. rēligiō, 'revelation,' agencies of religion rather than religion itself, e.g. the oracle, 94-98, the visit of the Penates, 147 ff., the vision of Hector, ii. 268 ff., and the *auguria dīvum*, 5.

364. repostās: i.e. out of the beaten tracks.

365. nefās: here an adj., = *nefandum*.

prōdigium canit et tristis dēnūntiat irās
 obscēnamque famem): quae prima pericula vitō
 quidve sequēns tantōs possim superāre labōrēs?
 Hic Helenus caesis primum dē mōre iuencis
 370 exōrat pācem dīvum vittāsque resolvit
 sacrātī capitis mēque ad tua līmina, Phoebe,
 ipse manū multō suspēsum nūmine dūcit,
 atque haec deinde canit dīvinō ex ōre sacerdos:
 'Nāte deā, nam tē māiōribus ire per altum
 375 auspiciis manifestā fidēs (sic fāta deum rēx
 sortitur volvitque vicēs, is vertitur ōrdō),
 pauca tibi ē multīs, quō tūtior hospita lūstrēs
 aequora et Ausoniō possis cōnsidere portū,
 expediam dictis; prohibent nam cētera Parcae
 380 scīre Helenum, fārīque vetat Sātūrnīa Iūnō.
 Prīncipiō Itāliam, quam tū iam rēre propinquam
 vicinōsque, ignāre, parās invādere portūs,

366. prōdigium = mōnstrum; § 308. For the ref. see 253-257.

367. obscēnam . . . famem: cf. Celaeno's phrase, dīra famēs, 256. vitō: for mood see on quem sequimur, 88.

368. sequēns contains the prot. to possim; it = sī sequar. labōrēs: i.e. of a journey to Italy and terrae repostae, 364.

370. resolvit: Helenus wore the vittae as priest; see on infula, ii. 430. He removes them that he may be free to yield himself to the influence of Apollo. The physical condition of those about to receive inspiration is regularly described as abnormal.

372. multō . . . nūmine, 'uplifted by the all-pervading power of the god.'

374, 375. nam, 'since.' māiōribus . . . auspiciis, 'under no common auspices'; for case see § 147. manifestā fidēs: as in ii. 309.

376. vicēs: the changes and chances of this mortal life. is . . . ōrdō: sc. ā

rēge deum. The emphasis is on is, as on ea, ii. 17. ōrdō = ōrdō rerum. Destiny is here a revolving wheel, which in time brings to each man his lot. For the power accorded here to Jupiter see § 304.

377-379. pauca . . . expediam: see § 311. quō . . . lūstrēs: a purpose cl. When is quō used instead of ut in such a cl.? Ausoniō: the harbor is that of Cumae.

380. fārīque: we should have expected aut fārī; Helenus is not privileged even to tell all he knows.

381. prīncipiō: as in ii. 752. tū implies a contrast; 'you think it is near, I know better.'

382. vicinōsque . . . portūs: we should have expected cuiusque vicinōs, etc.; see on cui . . . locus, ii. 71. vicinōs is pred. to invādere portūs, 'in the thought that they are near.' In V.'s time ships reached Italy from Gk. waters by crossing from Dyrrachium, just north of Epirus, to Brundisium.

longa procul longīs via dīvidit invia terrīs.
 Ante et Trīnacriā lentandus rēm̄us in undā
 et salis Ausoniī lūstrandum nāvibus aequor
 infernīque lacūs Aeaeaeque īnsula Circae,
 quam tūtā possīs urbem compōnere terrā.
 Sīgna tibi dīcam, tū condita mente tenētō.
 Cum tibi sollicitō sēcrētī ad flūminis undam
 lītoreīs ingēns inventa sub ilicibus sūs
 trīgintā capitum fētūs ēnīxa iacēbit
 alba, solō recubāns, albī circum ūbera nātī,
 is locus urbis erit, requiēs ea certa labōrum.
 Nec tū mēnsārum morsūs horrēsce futūrōs;
 Fāta viam invenient, aderitque vocātus Apollō.
 Hās autem terrās Italīque hanc lītoris ōram,
 proxima quae nostrī perfunditur aequoris aestū,
 effuge; cūncta malīs habitantur moenia Grāis.

385

390

395

383. longīs . . . terrīs: instr. abl., 'by long stretches of land,' is explained by 384-387. via . . . invia: such a combination of contradictory words is called oxymoron. dīvidit: sc. ā tē.

384. ante belongs with quam . . . possīs, 387. See on prius . . . quam . . . fundat, i. 192, 193. lentandus: i.e. must be vigorously plied.

385. salis Ausoniī: the Mare Inferum, between Sicily and Latium.

386. lacūs . . . īnsula: sc. proper forms of lūstrandum (est), in the sense of 'must be skirted.' The lacūs are a group of lakes in Campania, the chief of which was called Avernus or Aversa. Near this was the fabled entrance to the lower world. Aeaeae . . . Circae: the promontory of Circeii, on the coast of Latium, once an island, so tradition said.

388. sīgna: i.e. that you have reached your destined home.

389. tibi: with inventa, 390.

390. 391. lītoreīs: i.e. that grow on

the banks. litus, whence litoreus comes, properly = 'seashore' but sometimes = rīpa, 'river bank.' inventa . . . iacēbit: we should say, 'shall be found lying.' trīgintā capitum: gen. of definition (§111) with fētūs, 'a litter.' Cf. Eng. 'head' as applied to cattle. ēnīxa: cf. and yet contrast ēnīxae, 327, with note.

392. nātī: sc. inventī iacēbunt.

394. nec . . . horrēsce: nec, instead of nē or neu, occurs with the imp. in poetry and later prose. mēnsārum morsūs: predicted in 255-257. For case of morsūs see §130.

395. vocātus: cf. ventīe . . . vocātīs, 253, with note.

396. hās . . . hanc, 'yonder'; said with a gesture. ōram, 'stretch.'

397. proxima: for position see on ignōtum, ii. 59. nostrī . . . aequoris: the Adriatic.

398. Grāis: for case see §121. Southern Italy was called Magna Graecia from the number of Greeks resident there. Gk. is still largely spoken there

Hic et Nāryciī posuērunt moenia Locrī
 400 et Sallentinōs obsēdit mīlite campōs
 Lyctius Īdomeneus, hīc illa ducis Meliboeī
 parva Philoctētae subnīxa Petēlia mūrō.
 Quīn, ubi trānsmisssae steterint trāns aequora classēs
 et positīs ārīs iam vōta in lītore solvēs,
 405 purpureō vėlāre comās adopertus amictū,
 nē qua inter sānctōs ignīs in honōre deōrum
 hostilis faciēs occurrat et ōmina turbet.
 Hunc sociī mōrem sacrōrum, hunc ipse tenētō;
 hāc castī maneant in rēligiōne nepōtēs.
 410 Ast, ubi dīgessum Siculae tē admōverit ōrae
 ventus et angustī rārēscent claustra Pelōrī,
 laeva tibi tellūs et longō laeva petantur
 aequora circuitū; dextrum fuge lītus et undās.
 Haec loca vī quondam et vāstā convulsa ruīnā

399. hīc: see on hās . . . hanc, 396.

401, 402. Īdomeneus: for his expulsion from Crete see 121-123. illa . . . parva together = 'that small, but famous'; cf. n. on illō, ii. 274. subnīxa, 'supported by,' 'secured by.' To Aeneas subnīxa . . . mūrō would contain a menace. V. is probably alluding, however, by way of compliment, to the fact that Petelia bravely withstood Hannibal. The places mentioned are not given in geographical order; the Locri, first named, were furthest south.

403. quīn: as in i. 279. steterint, 'shall have come to anchor'; cf. stant . . . puppēs, 277, with note.

405. vėlāre: imp. pass., in middle sense, with acc.; § 138. To cover one's head while praying was a Roman custom; the Greeks prayed with head uncovered. V. is supplying in the command of Helenus an ancient and dignified origin for the Roman practice; see § 68.

406. ignīs: i.e. on the altar; cf. vōtis . . . ārās, 279, with n. in . . . deōrum, 'while thou art worshiping,' etc.

407. hostilis faciēs, 'untoward

sight'; lit., 'sight hostile (to the sacrifice).' occurrat: sc. tibi. ōmina: these were taken before the sacrifice and prayer and might be nullified by subsequent mishaps.

408. tenētō: the so-called fut. forms of the imp. are more formal and archaic than the pres., and so are better suited to a solemn passage like this.

409. castī = an adv. rēligiōne, 'holy observance.'

411. angustī . . . Pelōrī: i.e. the strait between Pelorus and Italy: its claustra, 'shutters,' are the headlands on either side. rārēscent: i.e. shall open as you approach. Cf. rārus, as used in i. 118.

412. laeva . . . laeva: the course to the left will take them, longō . . . circuitū, round Sicily. The course to the right would be the most natural one; hence the repetition of the command to take a different course, and the full statement of reasons for that command, 414-432. Note the alliteration in 412.

414. ruīnā: we should say 'up heaval.'

(tantum aevī longinqua valet mūtāre vetustās) 415
dissiluisse ferunt, cum prōtinus utraque tellūs
ūna foret; vēnit mediō vī pontus et undīs
Hesperium Siculō latus abscidit arvaque et urbēs
lītore dīductās angustō interluit aestū.
Dextrum Scylla latus, laevum inplācāta Charybdis 420
obsidet atque īmō barathrī ter gurgite vāstōs
sorbet in abruptum fluctūs rūsusque sub aurās
ērigit alternōs et sīdera verberat undā.
At Scyllam caecīs cohibet spēlunca latebrīs
ōra exsertantem et nāvīs in saxa trahentem. 425
Prīma hominis faciēs et pulchrō pectore virgō
pūbe tenus, postrēma immānī corpore pistrīx
delphīnum caudās uterō commissa lupōrum.
Praestat Trinacriī mētās lūstrāre Pac̄vni

415. **tantum . . . vetustās**: freely, 'such vast changes can be wrought by,' etc.

416. **prōtinus**, 'continuously'; with *ūna*. **utraque tellūs**: Italy and Sicily.

417. **mediō**: dat., = *in medium*, i.e. into the gap thus made. **vī**, 'furiously.'

418. **Siculō**: sc. *lateri*; for case see on *silicī*, i. 174.

419. **lītore dīductās**: freely, 'standing each on its own coast.' *lītore* is abl. of spec.; the pl. would be more natural, but V. is thinking of the cities standing each on its own shore-line. **angustō . . . aestū** recalls *angustī . . . Pelōrī*, 411.

420. **dextrum**: i.e. as one rounds Italy from the Adriatic. For the sake of variety V. dwells most on the activity of Charybdis, most on the appearance of Scylla.

421. **īmō . . . gurgite**: local abl.; freely, 'seated deep down in her pit, amid the swirling waters.' **ter**: Homer says thrice daily. V.'s conception here is not clear.

422. **in abruptum**, 'sheer downwards.' *abruptum* properly = a (broken off, i.e.) precipitous cliff. then the abyss

which such a cliff overhangs. For the prtcl. = a noun see § 196, 1.

423. **alternōs**, 'in turn,' makes a pleonasm with *rūsus*, 422.

425. **ōra . . . trahentem**: in prose we should probably have *unde ōra exsertat*. etc.

426. **prīma**: freely, 'in front'; it is to be construed with *faciēs* as *summō* is in *in summō monte*. **hominis**, 'human being,' without regard to sex, as in i. 328. **faciēs** is not only subject to *est* to be supplied, but also one of its two predicates. **pulchrō pectore**: abl. of characteristic.

427. **pūbe**, 'the waist.' **postrēma**: sc. *faciēs*.

428. **delphīnum . . . lupōrum**, 'uniting dolphins' tails to,' etc. The *uterus* is formed, or, as we should put it, encircled by wolves. **caudās** is object of *commissa*, which is to be taken as a middle.

429. **praestat**: as in i. 135. **mētās . . . Pachynī**, 'to double round Pachynus.' For case of *Pachynī* see § 111. V. compares the ships of Aeneas as they round Pachynus to racing chariots as

- 430 cessantem longōs et circumflectere cursūs,
 quam semel infōrmem vāstō vīdisse sub antrō
 Scyllam et caeruleīs canibus resonantia saxa.
 Praetereā, sī qua est Helenō prūdentia vātī,
 sī qua fidēs, animum sī vērīs implet Apollō,
 435 ūnum illud tibi, nāte deā, prōque omnibus ūnum
 praedicam et repetēns iterumque iterumque monēbō:
 Iūnōnis māgnae primum prece nūmen adōrā,
 Iūnōnī cane vōta libēns dominamque potentem
 supplicibus superā dōnīs; sīc dēnique victor
 440 Trīnacriā finīs Italōs mittēre relīctā.
 Hūc ubi dēlātus Cūmaeam accesseris urbem
 dīvinōsque lacūs et Aversa sonantia silvīs,
 insānam vātem aspiciēs, quae rūpe sub imā
 fāta canit foliīsque notās et nōmina mandat.
 445 Quaecumque in foliīs dēscripsit carmina virgō,

they round the turning-posts (*mētae*) in the circus.

430. *cessantem*: freely, 'making haste slowly.' *circumflectere* here = 'to trace by rounding' (sc. *mētās Pachyni*); freely, 'trace.' *cursūs* is acc. of effect; § 128.

432. *caeruleis*, 'sea-hued.' *canibus* = *luporum*, 428; for the variety cf. § 181. Note how much light 424-432 throw on *vōs* . . . *scopulōs*, i. 200, 201.

433. *Helenō* = *mihi*; see on *Iūnōnis*, i. 48. *prūdentia*: here in its lit. sense, 'foresight.' *vātī* is in pred. appos. with *Helenō*, 'as a prophet.' *prūdentia* by itself may denote merely the foresight of common sense or experience. The threefold repetition of the one thought in *sī qua est* . . . *Apollō* is noteworthy. There is, of course, no element of doubt here. The meaning is, 'So surely as I am a prophet, so surely must you do one thing above all others' (435).

435. *illud*, 'the following'; a common meaning. *omnibus*: as in i. 15.

437, 438. *Iūnōnis* . . . *Iūnōnī*: note

the triple emphasis of position, repetition, and metrical treatment (§ 265) *libēns*: an important word; the Trojans might well have been loath to honor her at all. V. is suggesting an explanation of the high honor always paid to Juno at Rome; see § 68.

439. *superā*: a strong word; *saeva Iūnō* (i. 4) will not readily befriend the race she hates (i. 28). *victor* keeps up the figure. *dēnique*: as in ii. 70, ii. 295.

440. *mittēre*: sc. *ā Iūnōne dīvisque*.

442. *dīvinōs* . . . *lacūs* = *infernī* . . . *lacūs*, 386. The lakes are *dīvinī*, as belonging to the powers of the underworld. *et*: see § 198. *Aversa* is pl. to *Avernus*, as *Pergama* is to *Pergamus*. We use the singular.

443. *insānam*: cf. *furēns* used of Cassandra, ii. 345. The ref. is to the Sibyl; § 56. *rūpe* . . . *imā*: a strained expression for 'within a cave at the foot of a rocky cliff.'

444. *notās et nōmina*: i.e. the signs and symbols by means of which her prophecies are expressed.

dīgerit in numerum atque antrō sēclūsa relinquit;
 illa manent immōta locis neque ab ōrdine cēdunt;
 vērū eadem, versō tenuis cum cardine ventus
 impulit et tenerās turbāvit iānua frondēs,
 numquam deinde cavō volitantia prēndere saxō
 nec revocāre sitūs aut iungere carmina cūrat;
 incōsultī abeunt sēdemque ōdēre Sibyllae.

450

Hīc tibi nē qua morae fuerint dispendia tantī,
 quamvis increpitent sociī et vī cursus in altum
 vēla vocet possisque sinūs implēre secundōs,
 quīn adeās vātem precibusque ōrācula poscās
 ipsa canat vōcemque volēns atque ōra resolvat.

455

Illa tibi Ītalīae populōs ventūraque bella
 et quō quemque modō fugiāsque ferāsque labōrem,
 expedit cursūsque dabit venerāta secundōs.

460

Haec sunt quae nostrā liceat tē vōce monērī.

Vāde age et ingentem factīs fer ad aethera Trōiam.'

Quae postquam vātēs sic ōre effātus amicō est,

446. numerum, 'order,' 'sequence.'
 antrō = rūpe sub imā, 443.

448. eadem (folia): object of prēndere, 450. versō tenuis . . . cardine ventus, 'the gentle breeze due to the opening of the door' when some one comes to consult the Sibyl. cardine = foribus; § 188.

449. iānua: i.e. the swinging of the door.

450. cavō . . . saxō: the third expression for the Sibyl's cave; see 443, 446.

452. incōsultī, 'uncounseled,' a very rare sense. They are obliged to select leaves at random and so get little help. V. is perhaps thinking of the mode of consulting the Sibylline books; see § 82.

453-456. nē . . . tantī . . . quīn . . . poscās, 'let not any loss-delay may impose be rated so high by you that as a result you will not visit.' fuerint: the pf. in a subj. of command or exhortation gives a tone of urgency. tantī:

A. 252, a; B. 203, 3; G. 380, 1; H. 448, 1
 cursus . . . vocet: cf. aurae vēla vocant, 356, 357. secundōs: proleptic, 'so that they will help you on your way.' quīn . . . poscās: see A. 558; B. 284, 3; G. 554, and N. 3; H. 594, II., and 2.

457. ipsa: i.e. with voice, not with leaves, 444. canat . . . resolvat: in O. O. after poscās. They represent the imp. of O. R. volēns, 'graciously'; esp. used of the favor of the gods. Cf. libēns, 438, of the worshiper.

460. venerāta: in pass. sense. For the thought cf. vocātus, 395.

461. quae . . . liceat: for the thought cf. prohibent . . . Iūnō. 379, 380. nostrā . . . vōce: other tongues—e.g. that of the Sibyl—will tell Aeneas more.

462. vāde age, 'go, speed thee.' See on agite, i. 627. ingentem: proleptic. 'in glory.' The command is also a prophecy.

463-505. 'Helenus and Andromache bid us farewell.'

dōna dehinc aurō graviā sectōque elephantō
 465 imperat ad nāvīs ferrī stīpatque carīnīs
 ingēns argentum Dōdōnaeōsque lebētas,
 lōricam cōsertam hāmīs aurōque trilicem
 et cōnum īnsignīs galeae cristāsque comantīs,
 arma Neoptolemī. Sunt et sua dōna parentī.
 470 Addit equōs additque ducēs;
 rēmigium supplet, sociōs simul instruit armīs.
 Intereā classem vëlīs aptāre iubēbat
 Anchīsēs, fieret ventō mora nē qua ferentī.
 Quem Phoebī interpres multō compellat honōre:
 475 ‘Coniugiō, Anchīsē, Veneris dīgnāte superbō,
 cūra deum, bis Pergameīs ērepte ruīnīs,
 ecce tibi Ausoniae tellūs; hanc arripe vëlīs.
 Et tamen hanc pelagō praeterlābāre necesse est;

464. *graviā*: i.e. richly adorned with. For the final *ā* see §§241, 245. *sectō . . . elephantō*: i.e. with plates of ivory; cf. *sectā . . . abiete*, II. 16. See on *eborī*, I. 592.

466. *Dōdōnaeōs . . . lebētas*: wondrous stories were told of certain caldrons which hung from the oak trees at Dodona; hence *Dōdōnaeus* in effect = ‘magnificent.’ For the form *lebētas* see §90.

467. *lōricam . . . trilicem*, ‘a breastplate of links of gold, delicately interwoven.’ *hāmīs* and *aurō* denote the same thing, the gold links of a breastplate of chain-mail. *trilicem*: a weaver’s term, describing the way in which the more elaborate patterns were woven.

468. *cōnum . . . comantīs* = *galeam cōnō īnsignī cristisque comantibus*; the text gives greater prominence to the *cōnus* and the *cristae*.

469. *sua*: used as in I. 461. *parentī* = *patrī meō*.

470. *ducēs*: i.e. pilots.

471. *rēmigium*, ‘oarsmen’; cf. *coniugium* = *coniūnx*, 296. Aeneas had lost

some of his people by pestilence, 140, some he had left in Crete, 190; hence his numbers needed replenishing.

472, 473. *classem . . . Anchīsēs*: cf. 9. *ventō . . . ferentī* (sc. *nāvēs*), ‘a speeding (i.e. favorable) wind.’

475. *Veneris*: obj. gen. with *coniugiō*; cf. *Pyrrhīn cōnūbia*, 319. *dīgnāte*: in pass. sense.

476. *bis . . . ruīnīs* proves the truth of the statement *cūra deum*: for the thought cf. the words of Anchises himself, *satis . . . urbī*, II. 642, 643, with note.

477. *ecce . . . tellūs*, ‘lo, yonder lies before you’; said with a gesture, like *hūs . . . terrūs*, etc., 396-401. *hanc . . . vëlīs* might be construed as a modification of the command in 396-398; hence Helenus corrects himself in *tamen . . . est*, 478.

478. *praeterlābāre*: the subj. without *ut* is often used with *necesse est*; it is really an independent command, thus: ‘glide by: you must.’ Cf. n. on *sinite . . . revīsam*, II. 669. 477, 478 = ‘Make for the east shore of Italy, but only to coast along it.’

Ausoniae pars illa procul, quam pandit Apollō.

Vāde,' ait, 'ō fēlix nātī pietāte. Quid ultrā 480
prōvehor et fandō surgentis dēmoror Austrōs?'

Nec minus Andromachē dīgressū maesta suprēmō
fert pīctūrātās aurī subtēmine vestēs
et Phrygiam Ascaniō chlamydem nec cēdit honōre
textilibusque onerat dōnīs ac tālia fātur: 485

'Accipe et haec, manuum tibi quae monumenta meārum
sint, puer, et longum Andromachae testentur amōrem,
coniugis Hectoreae. Cape dōna extrēma tuōrum,
ō mihi sōla meī super Astyanactis imāgō.

Sic oculōs, sic ille manūs, sic ōra ferēbat 490
et nunc aequālī tēcum pūbēsceret aevō.'

Hōs ego dīgrediēns lacrimīs adfābar obortīs:

'Vivite fēlicēs, quibus est fortūna perācta
iam sua; nōs alia ex aliīs in fāta vocāmur.

Vōbīs parta quiēs, nūllum maris aequor arandum, 495
arva neque Ausoniae semper cēdentia retrō
quaerenda. Effigiem Xanthī Trōiamque vidētis,
quam vestrae fēcere manūs meliōribus, optō,
auspiciīs et quae fuerit minus obvia Grāīs.

479. *procul (est)*: cf. 381-383.

481. *prōvehor*: used here of talk, like our 'proceed,' 'go on.' *dēmoror Austrōs*: for the idea that the winds are waiting impatiently for the sailing of the ships cf. *lēnis . . . altum*, 70, and *quamvis . . . vī . . . vocet*, 454, 455.

482, 483. *nec . . . fert . . . vestēs* is briefly put for *nec minus (quam Helenus) Andromachē dōna dat, fert enim . . . vestēs*. *subtēmine*: here 'threads.'

484. *et*: as in 442. *cēdit honōre* (sc. *Helenō*): i.e. she vies with Helenus in doing us honor.

485. *textilibus*: freely, 'fruits of the loom.'

486. *et*, 'also,' i.e. beside those of 164-470, in which, of course, he had an interest.

489. *ō . . . imāgō*: freely, 'o sole

surviving image,' etc.; lit., 'o (lad), surviving as the sole image,' etc. *super* = an adj.; see on *longē*, i. 13. *Astyanactis*: after the capture of Troy the Greeks hurled him to death from its walls.

491. *pūbēsceret*: sc. *sī viveret*.

493. *fēlicēs*: pred. nom., 'live as blessed mortals.'

494. *sua*: as in 469. As possessors of a city (cf. 295, 302, 333-336, 350-352), Helenus and Andromache have, to Aeneas's mind, all that heart can crave. Cf. his own longing as voiced in i. 437.

495. *nūllum . . . arandum*: contrast il. 780.

498. *meliōribus*: sc. than those under which old Troy was built; cf. *māiōribus . . . auspiciīs*, 374, 375.

499. *fuerit*: as in il. 77.

- 500 Sī quandō Thybrim vicīnaque Thybridis arva
intrārō gentique meae data moenia cernam,
cognātās urbēs ōlim populōsque propinquōs
Ēpirō, Hesperīā, quibus idem Dardanus auctor
atque idem cāsūs, ūnam faciēmus utramque
505 Trōiam animīs; maneat nostrōs ea cūra nepōtēs.
Prōvehimur pelagō vicīna Ceraunia iūxtā,
unde iter Ītaliā cursūque brevissimū undīs.
Sōl ruit intereā, et montēs umbrantur opācī.
Sternimur optātae gremiō tellūris ad undam
510 sortitī rēmōs passimque in litore siccō
corpora cūrāmus; fessōs sopor inrigat artūs.
Necdum orbem medium Nox Hōris ācta subibat:
haud sēgnis strātō surgit Palinūrus et omnis
explōrat ventōs atque auribus āera captat;
515 sīdera cūcta notat tacitō lābentiā caelō,
Arctūrum pluviāsque Hyadas geminōsque Triōnēs,

500. *vicīna*: here a noun. *vicīnus*, when an adj., takes the dative.

502. *cognātās* has been finely rendered 'sisters.' *urbēs*: i.e. the city you already have and that which I am to build. *propinquōs*: freely, 'one kin.'

504, 505. *cāsūs*: i.e. 'story of disasters,' 'sad history.' *utramque Trōiam* repeats *urbēs*, 502. Augustus founded a city called Nicopolis in Epirus, in memory of his victory at Actium. To this V. is probably alluding. *ea cūra* = *ēius rei cūra*; cf. *ea signa*, li. 171, with note.

506-509. 'We set sail, and next day, at dawn, get our first view of Italy. Passing Tarentum and Aetna, we land at evening in the country of the Cyclops.'

506. *iūxtā*: here a preposition.

507. *unde . . . undīs*: see on *vicīnōsque . . . portūs*, 382. *brevissimū*: an important matter to the ancient mariner, who had no compass and so was loath to lose sight of land.

508. *ruit*: sc. *in Oceanum*; contrast *ruit Oceanō nox*, li. 250. *opācī*: proleptic, giving the result of *umbrantur*, 'are wrapped in darksome shadows.'

509. *optātae*: the time so pleasantly spent with Helenus would make this first day's work seem all the harder.

510. *sortitī*: because the upper oars were harder to wield than the lower; cf. *operum . . . trahēbat*, i. 507, 508, with notes. The allotment was made by night that all might be ready for an early start.

511. *corpora cūrāmus*: a phrase which covers all means—rest, food, recreation—of keeping in trim for duty. *fessōs . . . artūs*: cf. *Venus . . . inrigat*, i. 691, 692, with note.

512. *Hōris ācta*, 'driven onward by the Hours'; the passing of the hours makes the night advance and finally depart.

514. *auribus . . . captat*: i.e. listens with the hope of hearing a favorable breeze. *captat* is conative.

516 = l. 744.

armātumque aurō circumspicit Ōriōna.

Postquam cūncta videt caelō cōnstāre serēno,
dat clārum ē puppī sīgnum; nōs castra movēmus
temptāmusque viam et vērōrum pandimus ālās. 520

Iamque rubescēbat stellīs Aurōra fugātis,
cum procul obscurōs collis humilemque vidēmus
Italiam. Italiam prīmus conclāmat Achātēs,
Italiam laetō socii clāmōre salūtant.

Tum pater Anchīsēs māgnū crātēra corōnā 525
induit implēvitque merō dīvōsque vocāvit
stāns celsā in puppī:

‘Dī maris et terrae tempestātumque potentēs,
ferte viam ventō facilem et spirāte secundī!’

Crēbrēscunt optātae aurae, portusque patēscit 530
iam propior, templumque appāret in arce Minervae.

Vēla legunt socii et prōrās ad litora torquent.

Portus ab Eurōō fluctū curvātus in arcum;

objectae salsā spūmant aspargine cautēs;

ipse latet; geminō dēmittunt bracchia mūrō 535

turrītī scopulī, refugitque ab lītore templum.

517. aurō, ‘his belt of gold.’ V. has in mind the bright stars that form the so-called belt and sword of the constellation Orion. Note parataxis in 512-517; in 513 we should expect *cum haud sēgnis*, etc.

518. cūncta . . . cōnstāre: i.e. that everywhere there is prospect of calm and settled weather. *cōnstāre* lit. = ‘stand together,’ instead of being scattered, as the stars seem to be in threatening weather.

519. dat . . . sīgnum: no doubt by a trumpet, as in 239.

522. obscurōs, ‘dimly outlined.’

525, 526. māgnū . . . induit: cf. *crātērūs* . . . *corōnant*, i. 724, with notes.

527. celsā in puppī: cf. i. 183. Here were carried the images of the special gods under whose protection the ship sailed.

529. ferte = *offerte*; sc. *nōbīs*. ventō: instr. abl. with *facilem*, ‘made easy by the wind’s help.’

530. patēscit: cf. *rārēscit*, 411.

531. arce Minervae: known in V.’s time as *Castrum Minervae*; in the very heel of Italy near it was the *portus Veneris*.

533. ab is used because *fluctū* is fully personified.

534. objectae: sc. *Eurōō fluctū*; freely, ‘jutting.’

535. ipse: the *portus*. That *latet* = ‘lies snugly,’ rather than ‘is hidden,’ is shown by *portus* . . . *propior*, 530, 531. geminō . . . mūrō: modal abl. dēmittunt: sc. *in mare*.

536. turrītī, ‘tower-like,’ not ‘tower-crowned.’ scopulī: as in i. 163. The *bracchia* run down from these high rocks. The *cautēs*, 534, are the ends of

Quattuor hīc, primum ōmen, equōs in grāmīne vidī
 tondentīs campum lātē, candōre nivālī.
 Et pater Anchīsēs: 'Bellum, ō terra hospita, portās;
 540 bellō armantur equī, bellum haec armenta minantur.
 Sed tamen īdem ōlim currū succēdere suētī
 quadrupedēs et frēna iugō concordia ferre;
 spēs et pācis,' ait. Tum nūmina sāncta precāmur
 Palladis armisonae, quae prīma accēpit ovariantis,
 545 et capita ante ārās Phrygiō vėlāmur amictū
 praeceptisque Helenī, dederat quae māxima, rīte
 Iūnōnī Argivae iussōs adolēmus honōrēs.
 Haud mora, continuō perfectis ōrdine vōtīs
 cornua vėlātārum obvertimus antemnārum
 550 Grāiugenumque domōs suspectaque linquimus arva.
 Hinc sinus Herculeī, sī vēra est fāma, Tarentī

the *bracchia*. Cf. in general i. 159-163. **refugit**, 'stands back'; lit., 'recedes.' At first the temple seems to stand at the edge of the water; presently one sees that it stands far back. In such a case a temple would, to the eye, actually seem to recede.

540. **bellō**: for case see § 123.

541. **ōlim** here = *nōnnumquam*, *saepe*. **suētī** (sc. *sunt*): a prtcpl. of *suēscō*; see on *crētus*, ii. 74.

542. **frēna . . . ferre**: freely, 'to bear the rein and the yoke in harmony.' **iugō** is local abl. = *in iugō* or *sub iugō*; cf. n. on *subiēre*, 113. **concordia** is a transferred epithet. The whole phrase suggests (1) submission, (2) fellowship and concord, and (3) the arts of peace, horses being used in plowing, etc.

543. **spēs . . . pācis** gives the inference to be drawn from 541, 542. Cf. the omen in i. 442-445. **et**, 'also.'

544. **armisonae**: Pallas is called *dīva armipotēns*, ii. 425. **quae** = *ea enim*. **accēpit** (sc. *nōs*): i.e. by suffering us to land unharmed near her temple. V. probably meant to suggest that in this

sacrifice, thus naturally made, began the worship by the Romans of a deity as opposed to Troy as Minerva had been; cf. n. on *Iūnōnis* . . . *Iūnōnī*, 437.

545. **capita . . . vėlāmur**: cf. 405-409.

546. **māxima** belongs in thought with *praeceptis*.

547. **iussōs**: cf. 435-440. **adolēmus**, 'we render generously.' The exact meaning cannot be determined, because the history of the verb *adoleō* is obscure.

548, 549. **haud mora . . . obvertimus**: cf. 207, 208, with notes. **vėlātārum**: a picturesque expression for 'sail-clad.' **obvertimus** (sc. *ventō*): i.e. we trim our yards (i.e. sails) to meet the breezes as we set sail again.

550. **Grāiugenum . . . arva**: Aeneas is thinking of what Helenus said, 398-402.

551. **hinc**, 'next,' not 'hence.' The bay of Tarentum can not be seen from Castrum Minervae. **sī . . . fāma** belongs closely with *Herculeī*. The exact connection of Hercules with Tarentum is not known.

cernitur; attollit sē dīva Lacīnia contra
 Caulōnisque arcēs et nāvifragum Scylacēum.
 Tum procul ē fluctū Trīnacia cernitur Aetna,
 et gemitum ingentem pelagī pulsātaque saxa 555
 audīmus longē frāctāsque ad lītora vōcēs,
 exsultantque vada, atque aestū miscentur harēnae.
 Et pater Anchīsēs: 'Nīmīrum haec illa Charybdis;
 hōs Helenus scopulōs, haec saxa horrenda canēbat.
 Ēripite, ō sociī, pariterque īnsurgite rēmīs.' 560
 Haud minus ac iussī faciunt prīmusque rudentem
 contorsit laevās prōram Palinūrus ad undās;
 laevam cūncta cohors rēmīs ventisque petīvit.
 Tollimur in caelum curvātō gurgite et īdem
 subductā ad Mānīs īmōs dēsēdimus undā; 565
 ter scopulī clāmōrem inter cava saxa dedēre,
 ter spūmam ēlīsam et rōrantia vīdimus astra.
 Intereā fessōs ventus cum sōle reliquit,
 ignārīque viae Cyclōpum adlābimur ōrīs.

552. attollit sē: cf. *sē attollere*, 205. dīva Lacīnia: used like *Apollō*, 275; see n. there. contrā: i.e. on the further or western side of the gulf.

553. Caulōnis . . . Scylacēum: as in 399-402, the geographical order is disregarded; Caulon is further south than Scylaceum. Still, since it stood on a height, it would be sooner seen. nāvifragum: by reason of the gales frequent there. Such compound words are very unusual in Latin, though common in Greek.

555. pulsāta . . . saxa (sc. *pelagō*), 'the pounding of the sea on the rocks.'

556. frāctās . . . vōcēs: a fine expression for 'the intermittent booming of the breakers.'

557. aestū . . . harēnae: cf. *furit aestus harēnis*, I. 107, with note.

558. illa: i.e. that of which Helenus spoke, 420-423.

560. ēripite: sc. *vōs ē periculīs*, or

the like. īnsurgite rēmīs: cf. *rēmīs īnsurgimus*, 207, with note.

561. haud . . . faciunt: cf. 236. rudentem expresses the swash of the waves against the ship as the steering oars are suddenly turned.

562, 563. laevās . . . laevam (sc. *manum*): cf. the command of Helenus, 412, 413. cohors, 'company.' rēmīs ventisque: i.e. with all possible means of making headway.

564. īdem: as in 158.

565. subductā, 'removed,' 'withdrawn.'

566. inter . . . saxa, 'amid their rocky hollows.' The emphasis is on *cava*, and the contrast between this vs. and the next shows that the *saxa* must be at the bottom of the sea.

567. The repeated *ter* throws light on 421-423. V. means merely that when Charybdis is in operation, three convulsions follow one another; how often

570 Portus ab accessū ventōrum immōtus et ingēns
 ipse; sed horrificīs iūxtā tonat Aetna ruīnīs
 interdumque ātram prōrumpit ad aethera nūbem
 turbine fūmantem piceō et candente favillā
 attollitque globōs flammārum et sīdera lambit,
 575 interdum scopulōs āvulsaque vīscera montis
 ērigit ērūctāns liquefactaque saxa sub aurās
 cum gemitū glomerat fundōque exaestuat imō.
 Fāma est Enceladī sēmiūstum fulmine corpus
 urgērī mōle hāc ingentemque insuper Aetnam
 580 inpositam ruptīs flammam expīrāre camīnīs
 et fessum quotiēns mūtet latus intremere omnem
 murmure Trīnacriam et caelum subtexere fūmō.
 Noctem illam tēctī silvīs immānia mōnstra
 perferimus nec quae sonitum det causa vidēmus,
 585 nam neque erant astrōrum ignēs nec lūcidus aethrā
 sīdereā polus, obscurō sed nūbila caelō,
 et lūnam in nimbō nox intempesta tenēbat.

this happens daily he does not say. *rōrantia*, 'wave-washed,' is in the pred., not a direct epithet of *astra*.

570-587. 'We are disturbed by the sights and sounds due to Aetna, though we can not see the mountain itself.'

570. *immōtus*, 'sheltered'; the word really means much more than this since it gives the result of such shelter.

571. *ipse*: i.e. apart from its nearness to Aetna. *ruīnīs*: we should say, 'eruptions'; causal ablative.

572, 573. *ātram . . . favillā*, 'causes a cloud black with whirling eddies of pitchy smoke and hot ashes to burst forth.' With *prōrumpit . . . nūbem* cf. *rumpit vōcem*, ii. 129, iii. 246.

574. *lambit*: as in ii. 684. The mountain is said to do what is done by the tongues of flames it sends forth. This usage is closely akin to that called transferred epithet (§ 194).

576. *ērigit . . . sub aurās*: cf. 422, 423.

577. *glomerat*: here not merely 'gathers,' as in i. 500, ii. 315, ii. 727, but 'gathers and hurls,' a fact shown by *sub aurās*, 576.

579. *-que*: see § 199. The fires that issue from Aetna come from the giant's still burning body.

580. *ruptīs* = *abruptīs*, 199. *camīnīs*: a picturesque expression for 'craters.'

581, 582. *fessum . . . latus*: i.e. 'when, in his weariness, he shifts from side to side.' He is weary from carrying the weight of Aetna. *intremere . . . murmure*: i.e. there is an earthquake. *subtexere*, 'curtains.'

583. *mōnstra*: the mysterious noises of Aetna. The knowledge indicated by 570-582 was not gained till later,

586. *nūbila* = the commoner *nūbēs*.

587. *in . . . tenēbat*: the moon is like a prisoner, fast in bonds or in jail.

Postera iamque diēs primō surgēbat Eōō,
 ūmentemque Aurōra polō dīmōverat umbram,
 cum subitō ē silvīs maciē cōnfecta suprēmā 590
 ignōtī nova fōrma virī miserandaque cultū
 prōcēdit supplexque manūs ad lītora tendit.
 Respicimus. Dīra inluviēs, inmissaque barba,
 cōnsertum tegumen spīnīs; at cētera Grāius 595
 et quondam patriīs ad Trōiam missus in armīs.
 Isque ubi Dardaniōs habitūs et Trōia vīdit
 arma procul, paulum aspectū conterritus haesit
 continuitque gradum; mox sēsē ad lītora praeceps
 cum flētū precibusque tulit: 'Per sīdera testor,
 per superōs atque hōc caelī spīrābile lūmen, 600
 tollite mē, Teucrī, quāscumque abdūcite terrās;
 hōc sat erit. Sciō mē Danaīs ē classibus ūnum
 et bellō Īliacōs fateor petiisse Penātīs:
 prō quō, sī sceleris tanta est iniūria nostrī,
 spargite mē in fluctūs vāstōque immērgite pontō; 605

nox intempesta, 'profound night.' The phrase is common, esp. in the earlier writers, but its exact meaning is not clear.

588-654. 'Next day a man appears on the shore, and asks to be taken with us or to be put to death. He tells us that for three months he has suffered terribly, in the country of the Cyclopes.'

589. ūmentem : . . . **umbram**: cf. *nox ūmida*, ii. 8.

591. nova, 'strange,' 'startling.' **cultū**, 'dress.'

593. respicimus: when the stranger appeared, the Trojans were facing seaward, making ready to depart. **inmissa**, 'long,' 'tangled.' **inmittere** (or **prōmittere**) **barbam** = to allow the beard to grow. In V.'s time long hair and beard were tokens of grief or of unwillingness or inability to care properly for one's person. Cf. *barbam* . . . *gerēns*, ii. 277, 278.

594. cētera: for case see § 134.

595. patriīs = *Grāīs*. V. gives no hint as to how at this point the Trojans could know the fact expressed by *quondam* . . . *armīs*. Perhaps they had seen and noted him at Troy.

599. testor (sc. *vōs*) = *vōs obsecrō*, *vōs implōrō*, a meaning which readily springs from that seen in ii. 155. For this appeal cf. ii. 154, 155.

600. hōc: used like *hūs* and *hanc*, 396. **hōc** . . . **lūmen**, 'yon light of heaven that we breathe,' indicates a belief in the identity of light and air, a view found elsewhere.

601. tollite: sc. *vōbiscum nāvibus*. **quāscumque** . . . **terrās**: as in ii. 800.

602. sciō: for scansion see § 249.

603. Penātīs: this word (see §§ 295-298) puts his offence in the worst possible light.

604. quō: the antec. is the thought of *sciō* . . . *Penātīs*.

605. spargite = *in partīs dīvidite eās*. *que spargite*, 'fling me piecemeal.'

- sī pereō, hominum manibus periisse iuvābit.
 Dixerat et genua amplexus genibusque volūtāns
 haerēbat. Quī sit fārī, quō sanguine crētus,
 hortāmur, quāe deinde agitet fortūna, fatērī.
 610 Ipse pater dextram Anchīsēs haud multa morātus
 dat iuvenī atque animum praesentī pīgnore fīrmat.
 Ille haec dēpositā tandem formīdine fātur:
 ‘Sum patriā ex Ithacā, comes infēlicis Ulixī,
 nōmine Achaemenidēs, Trōiam genitōre Adamastō
 615 paupere (mānsissetque utinam fortūna!) profectus.
 Hīc mē, dum trepidī crūdēlia līmina lincunt,
 inmemorēs sociī vāstō Cyclōpis in antrō
 dēseruēre. Domus saniē dapibusque cruentis,
 intus opāca, ingēns. Ipse arduus altaque pulsat
 620 sīdera (dī tālem terrīs āvertite pestem!)
 nec vīsū facilis nec dictū adfābilis ūllī;
 vīsceribus miserōrum et sanguine vescitur ātrō.
 Vīdī egomet, duo dē numerō cum corpora nostrō
 prēnsa manū māgnā mediō resupīnus in antrō
 625 frangeret ad saxum saniēque aspersa natārent

606. *pereō*, *hominum*: for the hiatus see § 257. *hominum manibus*: i.e. instead of by the hands of the Cyclops, who had killed and eaten some of his companions.

607-609. Sc. *nostra* with *genua*, *suīs* with *genibus*, *nōbīs* with *haerēbat*; he grovels first to one, then to others of the Trojans. *quī* . . . *fatērī*: cf. il. 74, 75, noting the differences in the constr. For *quī* we should expect *quis*, since the interrog. *quī* is properly an adj., *quis* a noun, but V., following the practice of old Latin, at times ignores this distinction. *deinde* belongs with *fatērī*; for its displacement cf. i. 195.

611. *praesentī*, ‘strong,’ ‘comforting,’ a meaning which comes from the use of *praesēns* in connection with deities; see on *praesentia*, 174.

612. *ille* . . . *fātur* = il. 76.

613. *infēlicis*: V. is translating one of Homer’s epithets for Ulixes. Note that a Greek is speaking.

614, 615. *genitōre* . . . *paupere*: causal abl. abs.; cf. Sinon’s statement, *pauper* . . . *mīsīt*, il. 87. *mānsisset* . . . *fortūna*: i.e. would that I had never exchanged this lot for the apparently more promising career of a soldier.

616. *līmina*: sc. *Cyclōpis* from 617.

618. *saniē* . . . *cruentis*: abl. of char. with the usual adjective force.

619, 620. *alta* . . . *sīdera* gives the result of *arduus* (*est*).

621. *facilis*: here ‘agreeable.’ *ūllī*: dat. with both *facilis* and *adfābilis*; § 125.

624. *resupīnus* emphasizes the power of the Cyclops. He could do all this without rising from the ground.

līmīna: vīdī ātrō cum membra fluentia tābō
 manderet et tepidī tremarent sub dentibus artūs; .
 haud inpūne quidem, nec tālia passus Ulixēs
 oblītusve suī est Ithacus discrimine tantō.

Nam simul explētus dapibus vīnōque sepultus
 cervicem inflexam posuit iacuitque per antrum
 inmēnsus saniem ērūctāns et frūsta cruentō
 per somnum commixta merō, nōs māgna precātī
 nūmina sortītīque vicēs ūnā undique circum
 fundimur et tēlō lūmen terebrāmus acūtō
 ingēns, quod torvā solum sub fronte latēbat
 Argolicī clipeī aut Phoebēae lampadis instar,
 et tandem laetī sociōrum ulcīscimur umbrās.

Sed fugite, ō miserī, fugite atque ab lītore fūnem
 rumpite,

nam, quālis quantusque cavō Polyphēmus in antrō
 lānigerās claudit pecudēs atque ūbera pressat,
 centum aliī curva haec habitant ad litora vulgō
 infandī Cyclōpes et altīs montibus errant.

Tertia iam lūnae sē cornua lūmine complent,

627. **tepidī**: i.e. not yet dead. *tepidus* can be used either of things that are becoming warm or, as here, of things that have parted with much of their heat. **tremarent**: cf. *tremētia*, I. 212, with note.

628, 629. **haud inpūne**: sc. *haec fecit*. **nec . . . tantō** explains *haud inpūne* and so = *namque nōn tālia*, etc. **Ulixēs . . . Ithacus**: for position see on *Dēlius . . . Apollō*, 162.

630. **simul** = *simul atque*, as often, both in prose and verse. **vīnō . . . sepultus**: cf. II. 265.

631. **inflexam**, 'drooping'; lit., 'bent on (his breast).'

632. **frūsta**: sc. *carnis*, 'flesh.'

634. **vicēs**: i.e. our several parts.

636. **latēbat**: the eye was deep-set; the forehead and eyebrows seemed to overhang it and hide it from view.

637. **Argolicī . . . instar**: cf. *instar*

montis ecum, II. 15, with n. *Phoebēae lampadis* is, of course, the sun. The Argive shield was round and large, protecting the whole body. Both objects, the sun and the shield, glitter and glare. The eye of the Cyclops is round, large, and glaring.

639, 640. **fūnem rumpite**: cf. *fūnem dēripere*, 266, 267, with note.

641, 642. **quālis . . . pressat**: *quālis* refers to character (621), *quantus* to size (619, 620); cf. II. 591, 592. For the constr see on *quālis*, I. 316. **Polyphēmus**: V has been talking about the Cyclops since 616, yet here first gives his name. Cf. the postponement of Aeneas's name in Book I, 1-92; see on I. 1. Roman readers knew the Homeric story which V. is here following.

643. **aliī**: sc. *tāles et tantī*. **vulgō**: here in its physical sense, = *passim*.

645. **tertia** = an adv., 'for the third

- cum vitam in silvis inter dēserta ferārum
 lustra domōsque trahō vāstōsque ab rūpe Cyclōpas
 prōspiciō sonitumque pedum vōcemque tremēscō;
 victum infēlicem, bācās lapidōsaque corna,
 650 dant rāmī, et vulsis pāscunt rādīcibus herbae.
 Omnia conlūstrāns hanc primum ad litora classem
 prōspexī venientem. Huic mē, quaecumque fuisset,
 addixī; satis est gentem effūgissee nefandam.
 Vōs animam hanc potius quōcumque absūmite lētō.’
 655 Vix ea fātus erat, summō cum monte vidēmus
 ipsum inter pecudēs vāstā sē mōle moventem
 pāstōrem Polyphēmum et litora nōta petentem, [tum.
 mōnstrum horrendum, infōrme, ingēns, cui lūmen adēmp-
 Trunca manū pinus regit et vestīgia fīrmat;
 660 lānigerāe comitantur ovēs; ea sōla voluptās
 sōlāmenque malī.
 Postquam altōs tetigit fluctūs et ad aequora vēnit,
 lūminis effossī fluidum lavit inde cruōrem .

time. **cornua**: the ends of the crescent moon; cf. the use of this word in 549.

646. **cum** = *ex quō*, il. 163; in this sense it regularly takes the indicative.

647, 648. **trahō . . . tremēscō**: these presents get the value of perfects from 645, which in sense is an acc. of duration of time and = *trīs adeō mēnsēs*. **rūpe**: coll. sing. **tremēscō**: here trans.; see § 130.

649. **lapidōsa**: i.e. with large stones or pits, and so with little meat.

650. **dant**: sc. *mihi*; so sc. *mē* with *pāscunt*. **pāscunt**: properly of the feeding of animals. It fits in here with *victum infēlicem*, 649. **rādīcibus**: instr. ablative.

652. **quaecumque fuisset**: O. O. He said to himself *huic mē quaecumque fuerit* (indic., as in il. 77) *addicō*.

653. **addixī**: a strong verb, used esp. of decisions by which the praetor handed over property to the full possession of

the man adjudged by him to be the lawful owner.

654. **animam hanc**: as in i. 98. **potius**: i.e. instead of leaving me to perish as my comrades did. **quōcumque** here = *quōlibet* or *quōvis*.

655 - 691. 'Suddenly Polyphemus appears and we depart in haste. We begin our voyage round Sicily.'

658. **cui . . . adēptum**: a strong way of saying *caecum*. **lūmen** may = *oculus*, as in i. 226, etc., or the light of day.

655. **trunca** is construed as if it were *truncāta*, 'lopped'; it gives the result rather than the process. **manū**: with *trunca*. He broke off the tree with his hands and now uses it as a cane.

660. **ea** refers to the *ovēs*; why is it singular?

662. **altōs . . . vēnit**: parallelism. *aequora* = the open (deep) seas.

663. **inde**: i.e. from the waves;

dentibus infrendēns gemitū graditurque per aequor
iam medium, necdum fluctus latera ardua tīnxit. 665
Nōs procul inde fugam trepidī celerāre receptō
supplice sic meritō tacitīque incidere fūnem
verrimus et prōnī certantibus aequora rēmīs.
Sēnsit et ad sonitum vōcis vestīgia torsit,
vērū ubi nūlla datur dextrā adfectāre potestās 670
nec potis Ioniōs fluctūs aequāre sequendō,
clāmōrem inmēsum tollit, quō pontus et omnēs
contremuēre undae penitusque exterrita tellūs
Italiae curvisque inmūgiit Aetna cavernīs.
At genus ē silvis Cyclōpum et montibus altīs 675
excitum ruit ad portūs et litora complent.
Cernimus adstantīs nēquīquam lūmine torvō
Aetnaeōs frātrēs caelō capita alta ferentīs,
concilium horrendum, quālēs cum vertice celsō
aeriae quercūs aut cōniferae cyparissī 680
cōstitērent, silva alta Iovis lūcusve Diānae.
Praecipitēs metus ācer agit quōcumque rudentīs
excutere et ventīs intendere vēla secundīs.

briefly put for 'with water from the waves.'

667. **sic meritō**: sc. *dē nōbīs*, 'who had deserved so well of us,' i.e. had put us under such obligations to him, by warning us concerning the Cyclops. **incidere fūnem**: cf. *fūnem rumpite*, 639, 640, with note.

668. **verrimus**: cf. 208, 290. Note the indic. beside the hist. infin. in 666, 667. **et**: postponed as in i. 262. **prōnī**: the attitude is that described by *rēmīs insurgimus*, 207. **certantibus**, 'rival.'

669. **sēnsit**: sc. *Polyphēmus*.

670. **adfectāre** (sc. *nōs*): with *potes-tās*; § 170. This verb commonly = 'aim at,' 'seek to achieve' some cherished purpose. V. stretches the sense here into 'clutch,' 'grasp.'

671. **potis**: sc. *est*

§ 74. **curvis** . . . **cavernīs**: i.o.

through every nook and corner of its caverns. *curvis* in thought corresponds to *penitus*, 673.

676. **ruit** . . . **complent**: for the change of number cf. *ruit* . . . *certant*, ii. 64, with note.

679. **quālēs**: briefly put, of course, for *tālēs quidem quālēs*, but virtually, as often in comparisons, a conj., 'even as,' 'as.' **vertice**: here 'mountain-top.'

681. **cōstitērent**: for scansion see § 246. We have here the so-called gnomic pf., used not of a single past act, but of frequently recurring actions or states; the Eng. rendering uses the pres. It is common in similes. **silva . . . Diānae**: the oaks are sacred to Jupiter, the cypresses to Diana = Hecate (§ 282), a goddess of death and the underworld; cf. n. on *ūtrā*, 64.

682, 683. **agit**: sc. *nōs*. **quōcumque**

Contrā iussa monent Helenī Scyllam atque Charybdim
 685 inter, utramque viam lētī discrimine parvō,
 nī teneant cursūs; certum est dare lintea retrō.
 Ecce autem Boreās angustā ab sēde Pelōrī
 missus adest; vivō praetervehor ōstia saxō
 Pantagiae Megarōsque sinūs Thapsumque iacentem.
 690 Tālia mōnstrābat relegēns errāta retrōrsus
 litora Achaemenidēs, comes infēlicis Ulixī.
 Sīcaniō praetenta sinū iacet insula contrā
 Plēmyrium undōsum; nōmen dīxere priōrēs
 Ortygiam. Alphēum fāma est hūc, Ēlidis amnem,

. . . **secundis**: it is implied in 683-686 that the wind at this time was from the south; such a wind would drive them down on Scylla and Charybdis. *quōcumque*=*quōlibet*, 'no matter whither,' i.e. even down upon Scylla and Charybdis. **rudentis excutere**: cf. *excussōs* . . . *rudentis*, 287, with note.

684. **contrā**, etc., gives the sober second thought of the Trojans. **iussa** . . . **Helenī**: cf. 410-413.

685. **inter**: for position see §210. **utramque** . . . **parvō**: lit., 'ways, both of them of but a narrow division from death,' i.e. ways . . . but narrowly divided from death. The whole phrase = a causal cl. with *monent*, 'since both ways,' etc. **lētī** . . . **parvō** is an abl. of char., with adj. force, 'highly dangerous.' **lētī** is an extension of the obj. gen. with *discrimine* (§119), and practically = *ā lētō*.

686. **nī** . . . **cursūs**, 'that men shall not seek to hold their course'; **nī** = *nē*, an archaism. The subject of *teneant* seems to be 'men' in general; cf. *habitant*, 106, *habitābant*, 110. **certum est**: sc. *nōbis*, 'therefore we resolve.' **dare** . . . **retrō**: a stereotyped expression for 'to retrace (our) course,' whether by actual sailing or by rowing alone.

687. **ecce autem** calls attention

sharply to the opportune veering of the wind to the north, which enables them to carry out the decision just made, 686. **angustā** . . . **Pelōrī**: cf. 411.

688. **vivō** . . . **saxō**: cf. *vivōque sedilia saxō*, i. 167. There is a natural breakwater at the mouth of the Pantagias.

689. **iacentem** = *humilem*, 522. None of the places mentioned here was founded till long after Aeneas's time; the mention of them involves an anachronism.

690. **relegēns**: cf. *legimus*, 127, 292. **errāta**, 'by which he had wandered aforetime.' For this pass. prtcpl. from an intrans. verb see on *crēdita*, ii. 247.

691. **comes** . . . **Ulixī**: Aeneas is quoting Achaemenides, 613.

692-715. 'We pass by many towns of Sicily till we reach Drepanum; there my father dies. Thence I sail, only to be driven by a storm to your shores.'

692. **sinū**: dat. The harbor is that of Syracuse.

693. **undōsum** translates the Gk. name *Plēmyrium*, which = 'the billowy headland'; see on *novae*, i. 298, *pluviās*, i. 744. *Plēmyrium* is on the south side of the harbor. For the part played by the island cf. *insula portum efficit*, etc., i. 159, 160.

occultās ēgisse viās subter mare, quī nunc 695
 ōre, Arethūsa, tuō Siculīs cōfunditur undīs.
 Iussī nūmina māgna locī venerāmur, et inde
 exsuperō praepingue solum stāgnantis Helōrī.
 Hinc altās cautēs prōiectaque saxa Pachynī
 rādīmus, et Fātīs numquam concessa movērī 700
 appāret Camarīna procul campīque Gelōī
 immānisque Gelā fluvīi cognōmine dicta.
 Arduus inde Acragās ostentat māxima longē
 moenia, māgnanimum quondam generātor equōrum,
 tēque datīs līquō ventīs, palmōsa Selīnus, 705
 et vada dūra legō saxīs Lilybēia caecīs.
 Hinc Drepanī mē portus et inlaetābilis ōra
 accipit. Hīc pelagī tot tempestātibus āctus
 heu genitōrem, omnis cūrae cāsūsque levāmen,

695, 696. *ēgisse*: i.e. made for itself by force. *quī . . . undīs*: the O. O. stops at *mare*. *ōre . . . tuō*: abl. of the route, 'by way of thy mouth.' Cf. *ōra novem* used of the *fōns Timāvī*, i. 245. The *fōns Arethūsae* lay very close to the sea. *Arethūsa*: apostrophized as a nymph, i.e. a goddess.

697. *iussī*: perhaps by Anchises, as in 189, 267, 472, 558. *nūmina . . . venerāmur*: cf. *nymphās . . . arvīs*, 34, 35, with n. V. may intend a compliment to the great part played by Syracuse in Roman history.

698. *exsuperō*: cf. *fontem superāre Timāvī*, i. 244. *solum*, 'bottom-lands.'

699. *Pachynī*: cf. 429.

700. *rādīmus*: this verb is often used of passing so close to a goal or turning-post as almost to touch it. *concessa*, 'permitted,' another pass. prtcl. from a verb not fully transitive.

701. *Camarīna*, in defiance of an oracle, removed a marsh which made the city unhealthy; presently through the space thus opened the enemies of Camarina advanced and captured the

city. *campī . . . Gelōī*: i.e. the plains about Gela as distinct from the city itself, 702.

702. *immānis*, 'cruel,' 'dangerous.' Ovid (§ 32) calls the stream 'unapproachable' by reason of its eddies. *Gelā*: the *ā* V. derived from the Gk. form of this name. *fluvīi*: in V.'s time nouns in *-ius*, *-ium* usually made the gen. in *-ī*, not *-ī*.

703. *arduus*: contrast *iacentem*, 689, *humilem*, 522.

704. *māgnanimum*: gen. pl.; see § 89. *quondam*, 'once on a time.' V. forgets himself here, and writes from the standpoint of his own time. The fame of the Agrigentine horses belonged to the fifth century B.C., 600 years after Aeneas's times.

705. *palmōsa*: the dwarf (not the date) palm is said to be still common about the site of Selinus.

707. *inlaetābilis*: the shore is a desolate salt marsh. Aeneas is thinking much more, however, of the sorrow he endured there, 708-714.

708. *āctus* = *postquam āctus sum*.

710 āmittō Anchīsēn; hīc mē, pater optime, fessum
 dēseris, heu tantīs nēquīquam ērepte perīclīs!
 Nec vātēs Helenus, cum multa horrenda monēret,
 hōs mihi praedixit lūctūs, nōn dīra Celaenō.
 Hīc labor extrēmus, longārum haec mēta viārum;
 715 hinc mē digressum vestris deus appulit ōrīs.
 Sic pater Aenēās intentīs omnibus ūnus
 fāta renārrābat dīvum cursūsque docēbat.
 Conticuit tandem factōque hīc fine quiēvit.

710. *fessum*: i.e. though I am in need of every possible help and solace.

711. *tantīs . . . perīclīs*: cf. *dis . . . ruīnis*, 476, said to Anchises, with *n*. The present passage includes both the sufferings in Troy itself and those experienced since the fall of the city. *nēquīquam*: because after all he did not reach the promised land.

713. *nōn*: we ought to have *neque* or *nec* after *nec*, 712.

714. *hīc . . . haec*: to what do these words refer? Explain their genders.

715. *vestris*: Aeneas is addressing the whole company; the *vs.* constitutes a leave-taking after his long narrative.

716-718. The poet speaks now in his own person: 'So Aeneas ended his narrative and all was still.'

716. *intentīs omnibus*: abl. abs. *intentīs* recalls *intenti*, ii. 1. All through his narrative Aeneas kept the attention of his audience. Note juxtaposition of contrasts in *omnibus ūnus*; he alone spoke, all the others listened.

718. *conticuit . . . quiēvit*: an effective parallelism, emphasizing the lasting hush that followed Aeneas's exciting story. V. says nothing of the breaking up of the banquet and the separation of the guests; see § 225.

LIBER IV

At rēgina gravī iam dūdum saucia cūrā
vulnus alit vēnīs et caecō carpitur ignī.
Multa virī virtūs animō multusque recursat
gentis honōs; haerent infixī pectore vultūs
verbaque, nec placidam membrīs dat cūra quiētem.
Postera Phoebēā lūstrābat lampade terrās
ūmentemque Aurōra polō dīmōverat umbram,
cum sic ūnanimam adloquitur male sāna sorōrem:
‘Anna soror, quae mē suspēnsam īnsomnia terrent!
Quis novus hīc nostrīs successit sēdibus hospes,
quem sēsē ōre ferēns, quam fortī pectore et armīs!
Crēdō equidem, nec vāna fidēs, genus esse deōrum.
Dēgenerēs animōs timor arguit. Heu, quibus ille
iactātus fātīs! quae bella exhausta canēbat!
Sī mihi nōn animō fixum immōtumque sedēret,
nē cui mē vinclō vellem sociāre iugālī,
postquam prīmus amor dēceptam morte fefellit,
sī nōn pertaesum thalamī taedaeque fuisset,

1-30. Dido addresses her sister Anna: ‘What a wondrous man is this stranger guest! Could I love again, I could yield myself to him.’

1. **at** marks the transfer of the main interest of the poem from Aeneas to Dido. **cūrā**: i.e. of love.

6. **Phoebēā . . . lampade**: cf. iii. 637. **lūstrābat** = *inlūstrābat*, ‘was lighting’; § 201.

7. **ūmentem . . . umbram** = iii. 589.

8. **ūnanimam**: sc. *sēcum*. **male sāna**: cf. *male . . . carinīs*, ii. 23, with note.

10. **hīc** is the pron.; the *vs.* = ‘who is this wondrous guest that is come,’ etc.

11. **quem . . . ferēns**: freely, ‘what a face, what a carriage he possesses.’

sēsē ōre ferēns emphasizes two points, as shown by this rendering. **quam**, ‘how.’ **fortī . . . armīs**: modal abl. with *sēsē ferēns*. **armīs**: the narrative of Book II had much to do with Aeneas’s prowess; cf. his own words, *quōrum pars magna fui*, ii. 6.

12. **genus**: here of one person; a poetic use.

13. **dēgenerēs**, ‘base-born.’ **arguit**: the thought is, Aeneas nowhere showed fear; therefore he is not *dēgener*.

15. **sī . . . sedēret** = *sī mihi nōn animō firmiter dēcrētum esset*; cf. *sedet hōc animō*, ii. 660, *stat*, ii. 750.

17. **dēceptam (mē) . . . fefellit** = *dēcēpit mē et fefellit*.

18. **pertaesum . . . fuisset** (sc. *mē*): see A. 354, b; B. 209; G. 377; H. 457.

- huic ūnī forsan potuī succumbere culpaē,
 20 Anna, fatēbor enim, miserī post fāta Sychaeī
 coniugis et sparsōs frāternā caede Penātīs,
 sōlus hic inflexit sēnsūs animumque labantem
 impulit, Agnōscō veteris vestīgia flammae.
 Sed mihi vel tellūs optem prius imā dehīscat
 25 vel pater omnipotēns adigat mē fulmine ad umbrās,
 pallentīs umbrās Erebi noctemque profundam,
 ante, pudor, quam tē violō aut tua iūra resolvō.
 Ille meōs, primus quī mē sibi iunxit, amōrēs
 abstulit: ille habeat sēcūm servetque sepulcrō.
 30 Sic effāta sinum lacrimīs implēvit obortīs.
 Anna refert: ‘Ō lūcē magis dīlēc̄ta sorōrī,
 sōlane perpetuā maerēns cārpēre iuventā
 nec dulcīs nātōs Veneris nec praemia nōris?’

taedae: i.e. the marriage-torch, carried in the procession which (among the Romans) escorted the new-made bride from her father's house to her husband's.

19. potuī: for mood see on *impulerat*, ii. 55. The indic. is esp. common in expressions like this, of obligation, necessity, or propriety. **culpaē:** the sin of loving another, after vowing fidelity to Sychaeus.

20-22. fatēbor . . . inflexit: parataxis; we should have expected *fatēbor . . . hunc sōlūm inflexisse*. **sparsōs . . . Penātīs,** 'the spattering of the Penates,' etc. Cf. i. 348-350. **frāternā caede= frātris cruōre;** for effect Dido calls Pygmalion and Sychaeus brothers instead of brothers-in-law. **hic:** the *i* is short, as occasionally in classic poetry. **labantem:** proleptic, 'till it totters'; cf. *furentem . . . rēginam*, i. 659, 660.

24, 25. optem: subj. because the idea of wish or prayer dominates 24, 25, 'May earth open,' etc. **dehīscat . . . adigat:** really independent wishes (cf. n. on *sinite . . . revīsam*, ii. 669), but felt by V.'s readers as purpose clauses dependent on *optem*.

27. ante repeats *prius*, 24, a pleonasm hardly noticeable, by reason of the separation of *prius* and *ante*, and the distance of the former from *quam*. **pudor** has been finely rendered, 'my woman's honor.' See Vocab. The best Roman feeling condemned second marriages. **tua iūra:** cf. *Grāiōrum sacrāta . . . iūra*, ii. 157, with note.

29. abstulit: i.e. carried with him to the tomb. **sepulcrō:** the soul is thought of here as abiding in the tomb; cf. *animamque sepulcrō condimus*, iii. 67, 68.

31-53. Anna's reply: 'Why not yield? Keep him here, for the present at least.'

31. sorōrī: dative (see § 121) with *dīlēc̄ta*.

32. sōlane . . . maerēns cārpēre, 'shall you waste yourself in loneliness and sorrow?' **perpetuā=tōtā;** the temp. abl. here denotes duration of time, a constr. common in phrases involving *tōtus* or its equivalent.

33. Veneris . . . praemia: i.e. the joys of wedded life.

id cinerem aut Mānis crēdis cūrāre sepultōs?
 *Estō, aegram nūllī quondam flexēre marītī,
 nōn Libyae, nōn ante Tyrō, dēspectus Iarbās
 ductōrēsque aliī, quōs Āfrica terra triumphīs
 dīves alit: placitōne etiam pūgnābis amōrī?
 nec venit in mentem, quōrum cōnsēderis arvīs?
 Hinc Gaetūlae urbēs, genus īnsuperābile bellō,
 et Numidae īnfrēnī cingunt et inhospita Syrtis,
 hinc dēserta sitī regiō lātēque furentēs
 Barcaeī. Quid bella Tyrō surgentia dīcam
 germānique minās?
 Dīs equidem auspīcibus reor et Iūnōne secundā
 hunc cursum Īliacās ventō tenuisse carīnās.
 Quam tū urbem, soror, hanc cernēs, quae surgere rēgna
 coniugiō tālī! Teucrum comitantibus armīs
 Pūnica sē quantīs attollet glōria rēbus!

34. **id**: i.e. your refusal to marry again. **cinerem** denotes the material part of one who is dead, **Mānis** his spirit. Both are in the tomb; cf. *animam* . . . *condimus*, iii. 67, 68.

35. **estō**: lit., 'let . . . be so.' Its subject is in *aegram* . . . *alit*, 35-38; the whole = 'granted that no suitors,' etc., i.e. 'though no suitors.' **aegram** (sc. *tē*): i.e. in your days of mourning for Sychaeus. **marītī**: used as *generis*, ii. 344, and *coniugis*, iii. 331.

36. **Libyae**: for case see § 148.

37. **triumphīs**: the character of the African peoples (i. 339) gave abundant chance for these. Roman readers would think of the victories of the Scipios in Africa.

38, 39. **placitō**, 'welcome'; dep. participle of *placet*. **amōrī**: for case see § 124. **venit**: the subject is *quōrum* . . . *arvīs*.

41. **īnfrēnī**: here of bold riders, whose horses go unbridled. V. perhaps meant to suggest also the other sense of 'unbridled' in passions. **cingunt**: sc. *tē*. **Syrtis**: cf. i. 111. There was danger both

from the sea and the barbarous people along the coast.

42. **dēserta** . . . **regiō** is not in place in an account of dangerous peoples, since a desert would help Carthage by preventing attack. Anna is, however, recounting all the drawbacks of life in Africa. The desert lay north of Lake Tritonis. The desert and the Barcaeī are not, as *hinc* . . . *hinc* implies, on a side of Carthage distinct from that on which lay the Numidae, etc. See on *Geticīs*, iii. 35.

43. **quid** . . . **dīcam**, 'why should I mention?' i.e. there is no reason why I should mention. The subj., as often, expresses obligation or propriety.

44. **germānī**: Pygmalion. For dangers besetting Carthage cf. i. 563, 564.

45. **dīs** . . . **secundā**, 'guided by the gods and favored by Juno.' For case see § 147. Cf. *dīvīs* . . . *auspīcibus*, iii. 19, 20, and, for the thought, i. 387, 388. Juno is singled out here as patron of Carthage and goddess of marriage.

48. **comitantibus**: sc. *eam*, referring

50 Tū modo posce deōs veniam sacrīsque litātis
indulgē hospitio causāsque innecte morandī,
dum pelagō dēsaevit hiems et aquōsus Oriōn
quassātaeque ratēs, dum nōn trāctābile caelum.'

Hīs dictīs incēsum animum inflammāvit amorē
55 spemque dedit dubiae mentī solvitque pudōrem.
Prīncipio dēlūbra adeunt pācemque per ārās
exquīrunt; mactant lēctās dē mōre bidentīs
lēgiferae Cererī Phoebōque patrīque Lyaeō,
Iūnōnī ante omnīs, cui vincla iugālia cūrae;
60 ipsa tenēns dextrā pateram pulcherrima Dīdō
candentis vaccae media inter cornua fundit
aut ante ōra deum pinguis spatiātur ad ārās
īnstaurotque diem dōnīs pecudumque reclūsīs
pectoribūs inhiāns spīrantia cōsulit exta.
65 Heu vātum ignārae mentēs! quid vōta furentem,
quid dēlūbra iuvant? est mollis flamma medullās

to *Pūnica glōria*. The abl. abs. is conditional.

50. **veniam**: i.e. escape from the misfortunes suggested by the dreams.
9. **sacrīs . . . litātis**: *litāre* is here trans., a poetic use. Contrast *animā . . . litandum*, ii. 118.

51. **innecte**: the *causae morandī* are to fit into one another like the links of a chain.

52. **dēsaevit**: the prefix *dē-* often = 'out,' 'to the very end.' **Oriōn**: a stormy constellation, as in i. 535-537.

53. **quassātae**: cf. i. 551. There has been no chance as yet to make repairs.
nōn trāctābile: i.e. hopelessly unfit for sailing.

54-59. Dido's scruples are laid to rest; she yields to her love.

54. **inflammāvit**: stronger than *incēsum*.

55. **pudōrem**: i.e. the restraints her sense of honor had imposed; cf. 27.

57. **exquīrunt**: sc. *Dīdō et Anna*.

58. **Lyaeō** = *Bacchō*; § 287, end. Cf. *laticemque Lyaeum*, i. 686, with note.

59. **vincla iugālia**: cf. 16. Sacrifice is made to Ceres because, as lawgiver, she will have much to do with the union of Tyrians and Trojans (47-49), to Apollo, as the god who knows the future, and to Bacchus, as giver of happiness (i. 734).

61. **media** = an adv., 'midway'; cf. *inter medius*, i. 348.

62. **ōra**: i.e. statues. **pinguis**: i.e. richly laden with the sacrifices she has offered.

63. **īnstaurot**: freely, 'makes memorable'; it suggests repeated offerings. See on *īnstaurot*, iii. 62.

64. **pectoribūs**: for the *ū* see § 242. **inhiāns** pictures the queen's eagerness. **spīrantia**: i.e. still quivering with life.

65. **vātum**: they have no doubt been with Dido from the first; § 225. **ignārae**: had they known the future they would not have aided Dido's love in any way. **furentem**, 'one crazed with love'; cf. i. 659, and n. on *venientum*, i. 434.

66. **quid . . . iuvant?** = *nihil enim*

intereā, et tacitum vīvit sub pectore vulnus.
 Ūritur infēlix Didō tōtāque vagātur
 urbe furēns, quālis coniectā cerva sagittā,
 quam procul incautam nemora inter Crēsia fīxit
 pāstor agēns tēlīs līquitque volātile ferrum
 nescius; illa fugā silvās saltūsque peragrat
 Dictaeōs; haeret laterī lētālis harundō.
 Nunc media Aenēān sēcum per moenia dūcit
 Sīdoniāsque ostentat opēs urbemque parātā;
 incipit effārī mediāque in vōce resistit;
 nunc eadem lābente diē convīvia quaerit
 Īliacōsque iterum dēmēns audīre labōrēs
 exposcit pendetque iterum nārrantis ab ōre.
 Post, ubi dīgressī lūmenque obscūra vicissim
 lūna premit suādēntque cadentia sīdera somnōs,
 sōla domō maeret vacuā strātisque relīctīs
 incubat. Illum absēns absentem auditque videtque
 aut gremiō Ascanium genitōris imāgine capta
 dētinet, infandum sī fallere possit amōrem.
 Nōn coeptae adsurgunt turrēs, nōn arma iuventūs

iuuant. est: from *edō*. *medullās:* see on *ossibus*, i. 660.

69. *quālis:* as in iii. 679. *coniectā . . . sagittā:* freely, 'arrow-pierced'; temp. abl. abs. The target is indicated by the position of *cerva*; cf. n. on *conversā cuspide*, i. 81. *cerva:* sc. *vagātur*.

70. *Crēsia:* localization; § 190. The Cretans were famous archers.

72. *nescius:* i.e. of the success of his shot.

73. *Dictaeōs:* see on *Dictaea*, iii. 171, and note variety after *Crēsia*, 70. *harundō:* in 69-73 we have four terms for the weapon; § 181.

75. *opēs urbemque:* powerful temptations to one who could describe his own people as *omnium egēnōs* (i. 599), and who yearned so for an abiding city (i. 437, iii. 493-505).

77. *eadem:* i.e. in the topics discussed and in their effect on Dido; cf. 78, 79.

78. *dēmēns* appropriately repeats *furēns*, 69, since a second recital of the *Īliacōs . . . labōrēs* would be sure to increase her interest in the hero of the story.

81. *suādēnt . . . somnōs:* cf. ii. 9.

82. *domō*, 'hall.' *relīctīs:* sc. *ab Aenēā*.

83. *absēns absentem*=two adversative clauses.

84. *Ascanium*=the real Ascanius; so everywhere henceforth. Of his return from Idalium (i. 661-694) V. says nothing; see § 225. *genitōris imāgine:* i.e. his likeness to his father.

85. *sī . . . possit:* for constr. see on *Anthea sī . . . videat*, i. 181, 182. 82-85 do not describe consecutive actions but

exercet portūsve aut prōpūgnācula bellō
tūta parant; pendent opera interrupta minaeque
mūrōrum ingentēs aequātaque māchina caelō.

- 90 Quam simul ac tālī persēnsit peste tenērī
cāra Iovis coniūnx nec fāmam obstāre furōrī,
tālibus adgreditur Venerem Sātūrnīa dictīs:
'Ēgregiam vērō laudem et spolia ampla refertis
tūque puerque tuus; māgnū et memorābile nūmen,
95 ūna dolō dīvum sī fēmina victa duōrum est.
Nec mē adeō fallit veritam tē moenia nostra
suspectās habuisse domōs Carthāginis altae.
Sed quis erit modus, aut quō nunc certāmine tantō?
Quīn potius pācem aeternam pactōsque hymenaeōs
100 exercēmus? Habēs, tōtā quod mente petīstī:
ārdet amāns Dīdō trāxitque per ossa furōrem.
Commūnem hunc ergō populum paribusque regāmus
anspiciīs; liceat Phrygiō servīre marītō

rather different ways by which Dido tries to satisfy her love.

87. **exercet**: as in iii. 281.

88, 89. **pendent . . . interrupta**: the rendering 'are interrupted and suspended' will preserve the figure in *pendent*. **opera** covers both the military preparations and the efforts to stimulate commerce (*portūs*, 87). **minae . . . ingentēs**: freely, 'huge frowning walls.' For case of *mūrōrum* see § 111. **aequāta**: i.e. towering up to. **māchina**: a military machine as in ii. 46; hence part of the defences of the city. With the picture in 86-89 contrast those in i. 423-436 and i. 505-508, esp. the latter.

90-104. Juno suggests to Venus a union between Dido and Aeneas and the latter's settlement at Carthage.

90. **quam** = *Dīdōnem*; see on *quem*, i. 64.

91. **fāmam**: i.e. what people might say.

93. **ēgregiam** and **ampla** carry the emphasis, one of scorn.

94. **puer**: Cupid; cf. i. 684. **nūmen**: i.e. display of superhuman power.

96, 97. **adeō**: i.e. as completely as you fancy. **fallit**: the subject is *veritam . . . altae*, 'the fact that you,' etc. **suspectās habuisse** emphasizes the continuance of the distrust; *suspexisse* might denote a momentary suspicion.

98. **quō . . . tantō**: sc. *prōgrediēmur*, suggested by *quis . . . modus*, which = 'how far are we to go?' *quō* = 'whither,' 'to what lengths.' **certāmine tantō**: either modal abl. or abl. according to § 147.

99, 100. **quīn . . . exercēmus**, 'why do we not rather,' etc., a passionate question which really = a command; a common use, in which *quīn* (= *quī*, abl. + *nē*) has its original force. **exercēmus**: as in 87.

101. **amāns** gives the cause of *ārdet*; it virtually = *amōre*. **ossa** = *medullās*, 66.

102, 103. **commūnem** = *commūnī imperiō*, and so may rightly be joined by

dōtālisque tuae Tyriōs permittere dextrae.'

Olli (sēnsit enim simulātā mente locūtā,
quō rēgnū Italīae Libycās āverteret ōrās)
sīc contrā est ingressa Venus: 'Quis tālia dēmēns
abnuat aut tēcū mālīt contendere bellō?

sī modo, quod memorās, factum fortūna sequātur.

Sed Fātīs incerta feror, sī Iuppiter ūnam
esse velit Tyriīs urbem Trōiāque profectīs
miscērīve probet populōs aut foedera iungī.

Tū coniūnx; tibi fās animum temptāre precandō.

Perge, sequar.' Tum sīc excēpit rēgia Iūnō:

'Mēcū erit iste labor. Nunc, quā ratiōne quod īstat
cōnfierī possit, paucīs, adverte, docēbō.

Vēnātum Aenēās ūnāque miserrima Dīdō
in nemus īre parant, ubi primōs crāstinus ortūs
extulerit Titān radiīsque retēxerit orbem.

Hīs ego nigrantem commixtā grandine nimbū,
dum trepidant ālae saltūsque indāgine cingunt,

-que to paribus . . . auspiciūs; see the note on dulcī adspirāns . . . umbrā, i. 894. auspiciīs, 'power,' 'authority,' a meaning which easily comes from the fact that the right of taking the auspices was largely a magisterial function. liceat: sc. Dīdōnī. servire: a sarcastic substitute for nūbere. There is a sneer, too, in Phrygiō, which to a Gk. (and so to Juno) denoted effeminacy. Juno can not hide her bitterness even while she is trying to conciliate Venus.

104. dōtālīs: proleptic, = *ut pars dōtis sint*, 'as a dowry.'

105-128. Venus replies cautiously. Juno explains how the union of Aeneas and Dido can be accomplished.

105, 106. olli: as in i. 254. quō . . . āverteret: since there is no comp., as in iii. 377, *ut* would be more correct. Italīae Libycās: juxtaposition of contrasts.

109. sequātur, 'should attend'; cf. *secundus*, 'favorable,' 45, i. 207, ii. 617.

110. incerta: in the pred. after *feror*. which = *facta sum*. sī, 'whether.'

111. Tyriīs . . . Trōiāque profectīs: as in i. 732.

112. foedera iungī: the prose expression is *foedus icere* or *ferire*; see on *terrīs* . . . *et altō*, i. 3.

113. coniūnx: sc. *Iovis*.

114. excēpit (sc. *eam*): how does *excipere* come to = *respondere*?

115. mēcū . . . labor = *mihi cūrae erit iste labor*.

116. cōnfierī: compounds of *faciō* usually make the pass. regularly, *cōnficior*, etc. paucīs (sc. *verbis*): a standing expression for 'briefly.' adverte: see on *animīs* . . . *vestrīs*, ii. 712.

119. Titān here = *Sōl*. For the Titans see § 273 (end). The name is given also to deities descended from Titans; Hyperion, father of the Sun, was a Titan. orbem: sc. *terrārum*; cf. i. 233

120. nimbū: for meaning see § 185.

121. ālae: note the military figure. The troops in the *ālae* were chiefly

- dēsUPER īfundam et tonitrū caelum omne ciēbō.
 Diffugient comitēs et nocte tegentur opācā;
 spēluncam Dīdō dux et Trōiānus eandem
 125 dēvenient. Aderō, et, tua sī mihi certa voluntās,
 cōnubiō iungam stabilī propriamque dicābō;
 hīc Hymenaeus erit.' Nōn adversāta petentī
 adnuī atque dolīs rīsīt Cytherēa repertīs.
 Ōceanum intereā surgēns Aurōra reliquit.
 130 It portīs iubare exortō dēlēcta iuventūs;
 rētia rāra, plagae, lātō vēnābula ferrō
 Massylīque ruunt equitēs et odōra canum vīs.
 Rēginam thalamō cunctantem ad līmina primī
 Poenōrum expectant, ostrōque insignis et aurō
 135 stat sonipēs ac frēns ferōx spūmantia mandit.
 Tandem prōgreditur māgnā stīpante catervā
 Sīdoniam pictō chlamydem circumdata limbō;
 cui pharetra ex aurō, crīnēs nōdantur in aurum,

cavalry; so the ref. here is to mounted beaters who surround part of a forest and with cries and noises drive the game therein down to the point where the huntsmen proper are in waiting. *indāgine*: freely, 'by a circle of nets and men'; see Vocabulary.

123. *nocte . . . opācā*: i.e. darkness like that of night.

126. *cōnubiō . . . dicābō* = i. 73. Here sc. *Dīdōnem Aenēae* with *iungam*, *eam* with *dicābō*. The ellipses seem harsh, but Venus would readily understand Juno's meaning.

127. *hīc* refers to the description in 120-126. Explain its gender. *Hymenaeus*, 'bridal.' Elsewhere V. has the pl. in this sense, but here the pl. would be unmetrical.

128. *dolīs . . . repertīs* repeats the thought of *sēnsit . . . locūtam*, 105. In view of Jupiter's assurances, i. 263-296, Venus could afford to laugh at Juno's present scheme.

129-159. The hunt and the marriage.

129. *Ōceanum . . . reliquit*: contrast i. 745, with note.

130. *portīs*: abl. of the route; § 146. *iubare*: sc. *Aurōrae*.

131. *rāra*, 'wide-meshed.' When used of a single thing *rārus* emphasizes the distance between its parts. *lātō . . . ferrō*: cf. *lātō . . . hastilia ferrō*, i. 313.

132. *ruunt* fits only the last two of its five subjects; see on *legunt*, i. 426. *odōra . . . vīs*: freely, 'keen-scented, sturdy hounds.' The phrase *canum vīs* is formed like *rotārum . . . lapsūs*, ii. 235, 236, etc. *odōrus* elsewhere = 'giving forth a smell.'

133. *līmina*: i.e. of the palace.

135. *sonipēs* (sc. *ecus*): onomatopoeic; § 224.

137. *circumdata*: freely, 'wearing.' For its constr. cf. *collō . . . terga datī*, ii. 218, 219, with note.

138. *cui*: we should say 'her'; see

aurea purpuream subnectit fībula vestem.
 Nec nōn et Phrygiī comitēs et laetus Iūlus 140
 incēdunt; ipse ante aliōs pulcherrimus omnīs
 infert sē socium Aenēās atque agmina iungit.
 Quālis ubi hibernam Lyciam Xanthīque fluenta
 dēserit ac Dēlum māternam invīsīt Apollō
 instauratque chorōs mixtīque altāria circum 145
 Crētesque Dryopesque fremunt pīctīque Agathyrsī,
 ipse iugīs Cynthī graditur mollīque fluentem
 fronde premit crīnem fingēns atque implicat aurō,
 tēla sonant umerīs, haud illō sēgnior ibat
 Aenēās, tantum ēgregiō decus ēnitēt ōre. 150
 Postquam altōs ventum in montīs atque invia lustra,
 ecce ferae saxī dēiectae vertice caprae
 dēcurrēre iugīs; aliā dē parte patentīs

on *quem*, i. 64. *crīnēs* . . . *aurum*: a strained way (§ 203) of saying that her knotted tresses are held in place by golden fastenings.

139. *aurea*: note the effect of the fourfold repetition of 'gold' in 134-139; cf. the repetition of 'bronze' in i. 448, 449, and see also § 266.

140. *et laetus Iūlus*, 'and in particular,' etc.; § 198.

141. *ante* . . . *omnīs*: the strongest possible sup.; cf. the strong comp. in i. 347.

142. *socium*: sc. *rēgīnae*. *agmina iungit*: sc. *agminibus rēgīnae*. *agmina* refers to *Phrygiū* . . . *Iūlus*, 140.

143. *quālis*: as in iii. 679. It is balanced by *haud* . . . *sēgnior*, 149. *hibernam Lyciam*: i.e. his winter quarters in Lycia. *Xanthī*: here a river in Lycia.

144. *māternam*: explained by iii. 75-77; see n. there on *pīus*.

145. *Instaurat*: the dances have been interrupted since the preceding year.

146. *Crētes* . . . *Agathyrsī*: these peoples typify the wide variety of re-

gions from which Apollo's worshipers came. For scansion of *-quē* with *Crētes* see § 241. *fremunt*, 'shout aloud.' *pīctī*: probably 'tattooed.' However remote or however strange a people is, it nevertheless worships Apollo.

147. *ipse*: Apollo. This picture of Apollo is parallel to that of Diana, i. 498-502; cf. the two closely.

148. *fronde*: the laurel; for the connection of the laurel with Apollo cf. iii. 81, iii. 91. *premit* . . . *fingēns*, 'confines and moulds into shape.' For Apollo's long locks see on *crīnītus*, i. 740. *aurō*: cf. *aurum* in the same connection, 138.

149. *tēla* . . . *umerīs*: Apollo is *arcitenēns*, iii. 75. Cf. *illa* . . . *humerō*, of Diana, i. 500, 501.

150. *tantum* . . . *ōre*: for Aeneas's beauty cf. i. 588-593.

151. *ventum*: sc. *est*; see on *discumbitur*, i. 700.

152. *saxī* . . . *vertice*: both singulars are coll. *dēiectae*, 'dislodged,' 'started,' by the beaters, 121; cf. the military phrase *dēicere hostem locō*.

- trāsmittunt cursū campōs atque agmina cervi
 155 pulverulenta fugā glomerant montisque relincunt.
 At puer Ascanius mediis in vallibus ācri
 gaudet equō iamque hōs cursū, iam praeterit illōs
 spūmantemque darī pecora inter inertia vōtis
 optat aprum aut fulvum dēscendere monte leōnem.
 160 Intereā māgnō miscērī murmure, caelum
 incipit; insequitur commixtā grāndine nimbūs;
 et Tyrii comitēs passim et Trōiāna iuventūs
 Dardaniusque nepōs Veneris diversa per agrōs
 tēcta mētū petiēre; ruunt dē montibus amnēs.
 165 Spēluncam Dīdō dux et Trōiānus eandem
 dēveniunt. Prīmā et Tellūs et prōnuba Iūnō
 dant signum; fulsērē ignēs et cōnsciūs aethēr
 cōnubiis, summōque ululārunt vertice nymphae.
 Ille diēs prīmus lētī prīmusque malōrum
 170 causa fuit; neque enim speciē fāmāve movētur

154. trāsmittunt, 'scud across'; sc. sē (§ 139). cervi: for deer in Africa see i. 184-193.

155. glomerant, 'mass.'

156, 157. puer, 'boy though he is.' ācri . . . equō, 'in the mettle of his steed.'

158. darī . . . vōtis, 'may be vouchsafed in answer to his prayers.' pecora . . . inertia, 'such spiritless game'; a contemptuous designation of the caprae and the cervi, 152, 154.

160-172. A storm comes on; Aeneas and Dido take shelter in the same cave. The marriage is consummated as Juno had planned.

160. māgnō . . . caelum: cf. i. 124, with notes.

161. commixtā . . . nimbus: cf. nigrantem . . . nimbū, 120.

163. nepōs Veneris: Iulus.

164. tēcta, 'places of shelter.' petiēre: for tense see § 151. amnēs: due to the rain.

166. prīma, 'primal.' Earth is the oldest of all the deities and ultimate

source of all the rest; cf. §§ 273, 275. prōnuba: freely, 'bride-escorting.' V. is thinking of the married women who escorted the new-made wife to the chamber in which her husband awaited her coming.

167, 168. signum: i.e. for the marriage. Its nature is not indicated. Note parataxis in prīma . . . ignēs. cōnsciūs . . . cōnubiis, 'witness to the bridal.' For the dat. after cōnsciūs see on cui, i. 314. vertice: as in 152. The ignēs, 167, correspond to the wedding-torches (taedae, 18); the cry of the nymphs suggests the wild cries of rejoicing and congratulation which greeted the bride as she passed to her new home. Tellus and Aether appear, perhaps, because the descent of the fertilizing showers of heaven into the lap of mother earth was in antiquity the type of wedlock. The phenomena noted are in themselves neither of good nor of evil omen. The sequel shows that they were really ominous of evil.

169, 170. diēs is to be taken in both

nec iam furtivum Didō meditātur amōrem;
coniugium vocat; hōc praetēxit nōmine culpam.

Extēplō Libyae māgnās it Fāma per urbēs,
Fāma, malum quā nōn aliud vėlōcius ūllum.

Mōbilitāte viget vīrisque adquirit eundō;

175

parva metū primō, mox sēsē attollit in aurās

ingrediturque solō et caput inter nūbila condit.

Illam Terra parēns irā inritāta deōrum

extrēmam, ut perhibent, Coeō Enceladōque sorōrem

prōgenuit pedibus celerem et pernīcibus ālīs,

180

mōnstrum horrendum, ingēns, cui, quōt sunt corpore plū-

tot vigilēs oculi subter (mīrābile dictū),

tot linguae, totidem ōra sonant, tot subrigit aurīs.

Nocte volāt caelī mediō terraeque per umbram

stridēns nec dulcī dēclīnat lūmīna somnō;

185

lūce sēdet cūstōs aut summī culmine tēctī

subject and pred.: cf. the use of *faciēs*, iii. 426. **primusque . . . causa:** a harsh phrase, a combination of *primusque (diēs) malōrum fuit* and *causaque malōrum fuit*. **speciē**, 'regard for appearances.' **fāmā:** as in 91.

171. Didō: the subject of two clauses is often set in the second; cf. position of *cervi*, 154.

172. vocat: the object is the thought of 166-168, i.e. the events that marked their stay in the cave.

173-197. Rumor, a loathsome goddess, spreads the story of Dido's love. She goes at last to Iarbas, a rejected suitor of Dido.

173. Fāma: the goddess of scandal.

175. mōbilitāte . . . eundō: instr. abl. Note how fully substantival the gerund is.

176. metū: V. is thinking of the way in which those who first spread a bit of gossip do so stealthily, as if in fear.

178. deōrum: obj. gen. with *irā*; see §119, n. Earth, angered by the treatment of the Titans (§273), in re-

venge bore the giants (§274). Rumor has just been described as a giant, 177.

179. extrēmam = an adv., 'last of all.' Rumor is the last of Earth's children. **Coeō Enceladōque:** the former was a Titan, the latter a giant. V., like other classical writers, confuses the two classes of beings.

181, 182. cui . . . subter (sunt): there is an eye for every feather, and the eyes are beneath the feathers. Fama is a monstrous bird; in the description of her eyes V. may have the peacock in mind.

183. subrigit, 'pricks up'; as subject sc. *Fāma*. *subrigō* is an old form of *surgō*; we have had *arrigō* in this sense, e.g. i. 152.

184. caelī . . . terrae, 'twixt heaven and earth'; literally, 'in heaven and earth's midspace.' *mediō* is a neut. adj. used as a noun, in the local abl.

186. lūcē, in thought and meter both. balances *nocte*, 184. **cūstōs,** 'sentinel-like.' Latin often uses a metaphor where we use a simile. **summī . . .**

turribus aut altis et magnas territat urbes
 tam ficti praeque tenax quam nuntia veri.
 Haec tum multiplici populos sermone replēbat
 190 gaudens et pariter facta atque infecta canēbat,
 vēnisse Aenēan Trōiānō sanguine crētum,
 cui sē pulchra virō dignētur iungere Dīdō;
 nunc hiemem inter sē luxū, quam longa, fovere
 rēgnōrum inmemorēs turpique cupidine captōs.

195 Haec passim dea foeda virum diffundit in ora.
 Prōtinus ad rēgem cursūs dētorquet Iarban
 incenditque animum dictis atque aggerat irās.

Hic Hammōne satus raptā Garamantide nymphā
 templa Iovī centum lātis immānia rēgnis,
 200 centum ārās posuit vigilemque sacrāverat ignem,
 excubiās divum aeternās; pecudumque cruore

tēcti: cf. *summī fastigia tēcti*, ii. 302, with n. Fama takes care to have as wide a view as possible of men and affairs; cf. *turribus*, 187.

188. *ficti praeque . . . veri*: obj. gen. See also § 196, especially 2.

189. *tum*: i.e. in the days of our story. *multiplici*, 'ever-changing.' She never told the same tale twice.

190. *gaudens*: she enjoyed the mischief she wrought as did Cupid, i. 690. *facta* corresponds to *veri*, *infecta* to *ficti praeque*, 188.

191. *Trōiānō*: here contemptuous, equivalent to 'foreign.' *crētum*: as in ii. 74.

192. *virō*, 'in wedlock'; literally, 'as her husband,' a common sense of *vir*. *iungere*: for infin. with *dignētur* see § 161.

193. *quam longa* (sc. *sit*): literally, 'how long it is,' i.e. regardless of its length. The subj. is due to the O. O. *hiemem . . . quam longa* together = an acc. of duration of time, *tōtam hiemem*. *fovere*: as subject sc. *eōs* = *Dīdō*.

nem et Aenēan; both have just been mentioned.

194. *rēgnōrum*: Dido is forgetting Carthage (86-89), and Aeneas is forgetting his destined realm in Italy.

197. *aggerat irās*: so we talk of a 'towering rage.'

198-218. Iarbas begs Jupiter to note how Dido is requiting the favors she has received at his hands.

198. *Hammōne satus*: cf. *satum quō*, ii. 540, with note.

199. *centum . . . rēgnis*: the size and the number of the temples were commensurate with the extent of his realm.

200. *centum ārās*: one for each temple. *posuit* pictures an act done at some undefined time in the past. *sacrāverat* pictures an act of the same time defined with ref. to another past moment, i.e. that at which Fama came to Iarbas. *ignem*: V. has in mind Vesta's fire at Rome.

201. *excubiās*, 'sentry'; see Vocab. The fire guards the honor of the gods.

pingue solum, et variis flōrentia līmina sertis.

Isque amēns animi et rūmōre accēnsus amārō

dīcitur ante ārās media inter nūmina dīvum

multa Iovem manibus supplex ōrāsse supīnis:

205

‘Iuppiter omnipotēns, cui nunc Maurūsia pictis

gēns epulāta toris Lēnaeum libat honōrem,

aspicis haec? an tē, genitor, cum fulmina torquēs,

nēquiquam horrēmus, caecique in nūbibus ignēs

terrificant animōs et inānia murmura miscent?

210

Fēmina, quae nostris errāns in fīnibus urbem

exiguam pretiō posuit, cui lītus arandum

cuique loci lēgēs dedimus, cōnūbia nostra

reppulit ac dominum Aenēan in rēgna recēpit.

Et nunc ille Paris cum sēmivirō comitatū

215

Maeoniā mentum mitrā crīnemque madentem

subnexus raptō potitur, nōs mūnera templis

202. *solum*: the spaces before the altars (200); coll. sing. *variis* . . . *sertis*: cf. *ārae sertis* . . . *hālant*, i. 417.

203. *-que*, ‘and so’; § 199. Iarbas’s devotion gives him a claim upon the god. *amēns animi*: cf. *fīdēns animi*, ii. 61, with note.

204. *media inter*: as in 61. *nūmina*: i.e. as represented by their statues; cf. *ante ōra deum*, 62.

205. *manibus* . . . *supīnis*: cf. *supīnās* . . . *manūs*, iii. 176, 177.

206, 207. *nunc*: i.e. since I introduced your rites. The cl. is a hint to the god of his debt to the speaker. *Maurūsia* = *Āfrica* or *Āfricāna*; § 190. *pictis* . . . *toris*: cf. i. 708. *epulāta* = *postquam epulāta est*; the wine and the libation come after the feast proper, as in i. 723-736. *Lēnaeum* . . . *honōrem*: i.e. an offering of wine. Cf. *Bacchī* = *vīni*, i. 215, and *laticem* . . . *Lyaeum*, i. 686.

208. *haec* is explained by 211-217. The thought is, ‘If thou seest, why dost thou not punish them, if thou hast the power?’

209, 210. *caeci* and *inānia* carry

the emphasis, ‘are the lightning-fires that frighten . . . aimless,’ etc. *miscent*: sc. *eōs* = *animōs*.

212. *exiguam pretiō*: juxtaposition; small as the city was Dido had to pay for it. *pretiō posuit* = ‘bought the right to build.’ *lītus*: i.e. only the sandy land on the coast.

213. *loci lēgēs*: i.e. laws governing her use of the site, ‘the conditions of tenure.’ *nostra* = an obj. gen., ‘with me.’ The thought is, ‘the little she has she owes to me, yet she rejects me.’

214. *dominum*: see on *dominantur*, ii. 327; cf. *servire*, 103, with note.

215. *ille Paris*, ‘this (second) Paris.’ Aeneas is a Paris, Iarbas means, because he is carrying off another’s (Iarbas’s) bride (§ 51). *sēmivirō*: cf. *Phrygiō*, 103, with note.

216. *madentem*: contemptuous for ‘perfumed.’ Note allit. in this verse.

217. *subnexus*: a middle, with acc.; §§ 136, 138. *raptō potitur*, ‘is master of his prey.’ For *raptō* cf. § 196, 1, for short *i* in *potitur* cf. iii. 56. Both words suggest unfeeling, brute force.

quippe tuīs ferimus fāmamque fovēmus inānem.'

- Tālibus ōrantem dictīs ārāsque tenentem
 220 audiit omnipotēns oculōsque ad moeniā torsit
 rēgia et oblītōs fāmae meliōris amantīs.
 Tum sīc Mercurium adloquitūr ac tālia mandat:
 'Vāde age, nāte, vocā zephyrōs et lābere pinnīs
 Dardaniumque ducem, Tyriā Carthāgine quī nunc
 225 exspectat Fātisque datās nōn respicit urbēs,
 adloquere et celeris dēfer mea dicta per aurās.
 Nōn illum nōbīs genetrīx pulcherrima tālem
 prōmisit Grāiumque ideō bis vindicat armīs,
 sed fore, quī gravidam imperiīs bellōque frementem
 230 Italiam regeret, genus altō ā sanguine Teucrī
 prōderet ac tōtum sub lēgēs mitteret orbem.
 Sī nūlla accendit tantārum glōria rērum
 nec super ipse suā mōlītur laude labōrem,
 Ascaniōne pater Rōmānās invidet arcēs?
 235 Quid struit aut quā spē inimicā in gente morātur
 nec prōlem Ausoniam et Lāvīnia respicit arva?

218. quippe: used here like *scilicet*,
 ii. 577. fāmam: i.e. that Hammon is a
 mighty god.

219-237. Jupiter sends Mercury to
 Carthage to bid Aeneas think of
 Italy, his appointed home.

219. ārās . . . tenentem: this act
 was intended to give greater solemnity
 and weight to an entreaty, an oath, or
 the like.

221. amantīs, 'the lovers'; see on
venientum, i. 434.

222. adloquitūr: for the *ū* see § 243.

223. vāde age: as in iii. 462. pinnīs:
 cf. *volat* . . . *alūrum*, i. 300, 301. Here Mer-
 cury is to make all speed and so is to use
 the winds too.

225. exspectat: intrans., = *manet*,
 a rare use. urbēs: an exaggeration;
 Aeneas is to found but one city. See i.
 264, ii. 294, iii. 397. That city is to be in
 Italy, not in Arica.

227. tālem: i.e. such a sluggard; sc.
fore from 229.

228. Grāium . . . armīs: *nōn*, 227,
 must be carried over into this cl. ideō:
 i.e. that he may be a laggard. bis
 vindicat: once from Diomede (cf.
 i. 96-98, with notes), and again when
 Troy fell (ii. 620). The latter rescue
 will not be complete till Aeneas
 comes to Italy; hence we have the
 present tense.

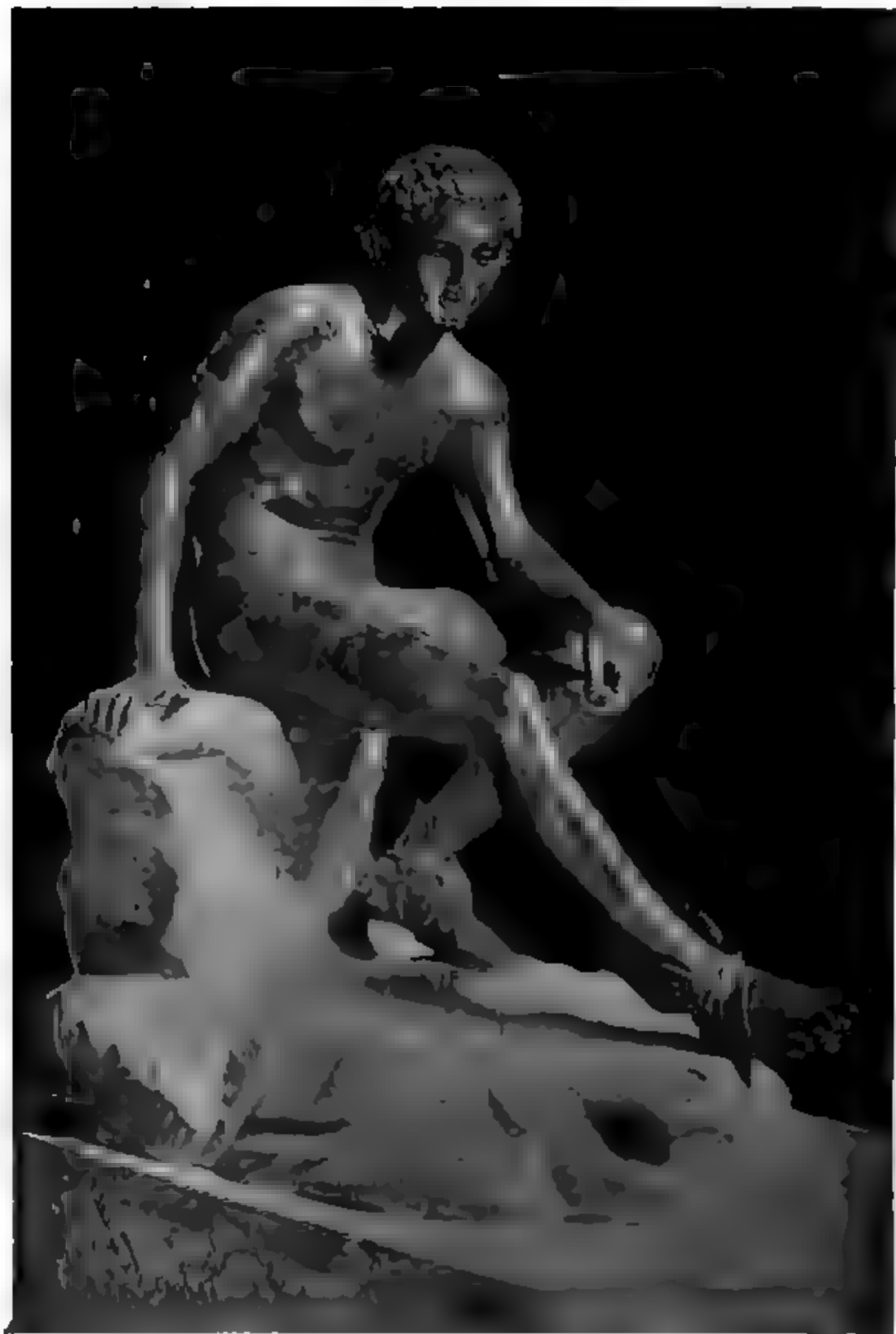
231. prōderet: i.e. to future genera-
 tions. tōtum . . . orbem: i.e. through
 the victories of his successors.

232. nūlla: with adverbial force, =
nūllō modō.

233. super: as in i. 750.

234. Ascaniōne pater: juxtaposi-
 tion; 'does he find it in his father's
 heart to begrudge?'

235. spē inimicā: for the hiatus see
 § 257.



MERCURY

Nāviget! haec summa est, hīc nostrī nūntius estō.'

Dixerat. Ille patris māgnī pārēre parābat
 imperiō et primum pedibus tālāria nectit
 aurea, quae sūblimem ālis sive aequora suprā 240
 seu terram rapidō pariter cum flāmine portant.
 Tum virgam capit; hāc animās ille ēvocat Orcō
 pallentis, aliās sūb Tartara tristia mittit,
 dat somnōs adimitque et lūmina morte resignat.
 Illā frētus agit ventōs et turbida trānat 245
 nūbila. Iamque volāps apicem et latera ardua cernit
 Atlantis dūrī, caelum quī vertice fulcit,
 Atlantis, cinctum adsiduē cui nūbibus ātrīs
 pīniferum caput et ventō pulsātur et imbrī;
 nix umerōs infūsa tegit; tum flūmina mentō 250
 praecipitant senis, et glaciē riget horrida barba.
 Hīc primum paribus nītēns Cyllēnius ālis
 cōstitit; hinc tōtō praiceps sē corpore ad undās
 misit avī similis, quae circum litora, circum
 piscōsōs scopulōs humilis volat aequora iūxtā. 255

237. *summa*, 'my will; lit., 'the sum and substance' of what I have to say to him. *nostrī*: gen. pl. of *ego*, with possessive force; a rare use.

238-278. Mercury goes to Carthage; he rebukes Aeneas, gives him Jupiter's message and departs.

239. *pedibus*: dat.: § 124.

240. *sūblimem ālis*, 'upborne by their pinions'; *sūblimis* is often treated as if it were a pass. participle.

241. *pariter cum*, 'with the speed of.'

242, 243. *virgam*: commonly called *cādūceus*; see *cut*, § 286. *animās* . . . *aliās*: briefly put for *aliās animās* . . . , *aliās*. *Orcō* . . . *Tartara*: i.e. the underworld in general. *pallentis*: cf. *imāgō* . . . *ōra modis* . . . *pallida miris*, i. 353, 354. For Mercury's functions here see § 286.

244. *morte*: abl. of separation with

resignat, which here = *liberat*. *lūmina* . . . *resignat* repeats the thought with which the parenthesis begins, namely, Mercury's mighty power over the souls of the dead. For this arrangement cf. that in iii. 317-319, as explained in the note there on *Pyrrhīn*.

245. *agit*, 'puts to rout,' i.e. outstrips, a variation from the thought in *rapidō* . . . *flāmine*, 241. *turbida*: i.e. by the winds; freely, 'rolling.'

247. *dūrī*, 'rugged,' 'patient,' is explained by *caelum* . . . *fulcit*. *vertice* = *capite*. For Atlas see on i. 741.

250, 251. *nix* . . . *infūsa*: freely, 'a mantle of snow.' *mentō* . . . *barba*: V. writes thus because he thinks of Atlas as a demigod transformed into a mountain. *praecipitant*: as in ii. 9.

252. *paribus nītēns* . . . *ālis*, 'poised on balanced wings.'

255. *humilis volat*: V. has in mind

- Hand aliter terrās inter caelumque volābat
 litus harēnōsum ad Libyae ventōsque secābat
 maternō veniēns ab avō Cyllēnia prōlēs.
 Ut primum ālātis tetigit māgālia plantis,
 260 Aenēān fundantem arcēs ac tēcta novantem
 cōspicit. Atque illi stellātus iaspide fulvā
 ēnsis erat, Tyriōque ardēbat mūrīce laena
 dēmissa ex umeris, dīves quae mūnera Dīdō
 fēcerat et tenuī telās discrēverat aurō.
 265 Continuō invādit: 'Tū nunc Carthāginis altae
 fundāmenta locās pulchramque uxōrius urbem
 exstruis hēn rēgnī rērumque oblīte tuārum?
 Ipse deum tibi mē clārō dēmittit Olympō
 rēgnātor, caelum et terrās quī nūmine torquet,
 270 ipse haec ferre iubet celeris mandāta per aurās:
 quid struis aut quā spē Libycis teris ōtia terrīs?
 Sī tē nūlla movet tantārum glōria rērum
 nec super ipse tuā mōliris laude labōrem,
 Ascanium surgentem et spēs hērēdis Iūli
 275 respice, cui rēgnum Itāliae Rōmānaque tellūs

a gull or cormorant flying close to the water in search of food.

257. *ad*: for position see § 210.

258. *maternō . . . avō*: Atlas. Mercury was son of Maia, daughter of Atlas. *Cyllēnia prōlēs*: cf. *Cyllēnius*, 252.

259. *māgālia*: sc. *Carthāginis*; apparently the suburbs as distinguished from the better portion of the city.

261. *atque*, 'and lo'; see § 200. The Trojan leader's garb is in keeping with his strange occupation. *stellātus*: i.e. on the hilt. *iaspide*: coll. singular.

263. *dēmissa*, 'draped.' *quae mūnera*, 'a gift which.' *mūnera* probably includes both the *ēnsis* and the *laena*, though the rel. cl. applies only to the latter.

264. *tenuī . . . aurō*: i.e. with thin threads of gold. *discrēverat*, 'had varied,' 'had worked'; the cloak is not

one broad expanse of crimson, but is divided into different fields by the threads that work out the pattern.

265, 266. *nunc*: emphatic, 'at so critical a time as this.' *altae . . . pulchram*: Mercury suggests to Aeneas that Carthage is high enough and lovely enough without his aid. *uxōrius*: freely, 'for a woman's sake.'

267. *rērum . . . tuārum*, 'your real destiny.'

269. *torquet*, 'guides,' literally with *caelum*, in the sense of 'causes to revolve' (cf. ii. 250), fig. with *terrās*.

271. *ōtia*, 'hours of idleness.'

272. With 272, 273, cf. 232, 233.

274. *Ascanium . . . Iūli*: for V.'s love of variety see § 181. *surgentem* = *adolēscētem*.

275. *cui* = *ei enim*.

dēbentur.' Tālī Cyllēnius ōre locūtus
mōrtālīs vīsūs mediō sermōne reliquit
et p̄ocul in tenuem ex oculīs ēvānuīt auram.

At vērō Aenēās aspectū obmūtuit āmēns,
arrēctaeque horrōre comae, et vōx faucibus haesit.
Ārdet abīre fugā dulcīisque relinquere terrās
attonitus tantō monitū imperiōque deōrum.
Heu quid agat? quō nunc rēgīnam ambīre furentem
audeat adfātū? quae prīma exōrdia sūmat?
atque animum nunc hūc celerem, nunc dīvidit illūc
in partīisque rapit variās perque omnia versat.
Haec alternantī potior sententia vīsa est:
Mnēsthea Sergestumque vocat fortemque Serestum,
classem aptent tacitī sociōsque ad lītora cōgant,
arma parent et, quae rēbus sit causa novandīs,
dissimulent; sēsē intereā, quandō optima Dīdō
nesciat et tantōs rumpī nōn spēret amōrēs,
temptātūrum aditūs et, quae mollissima fandī
tempora, quis rēbus dexter modus. Ōcius omnēs
imperiō laetī pārent et iussa facessunt.

277. mediō sermōne: an exaggerated phrase, akin to *dictō citius*, I. 142; see note there.

279-295. Aeneas bids his companions make ready for sailing, hoping to find some favorable opportunity of announcing his purpose to the queen.

280. arrēctae . . . haesit: cf. II. 774, III. 48.

283, 284. agat . . . sūmat: subj. in O. O., representing delib. questions of the O. R. ambīre, 'approach.' V. has in mind the use of the word to denote the tactics employed by politicians to 'get round' voters.

285. dīvidit: i.e. he parts his mind (thoughts) and then dispatches the parts in quest of some way out of his dilemma. The vs. is explained by 286.

286. partīisque: for position of -que see on *pedibusque*, II. 227. per . . . ver-

sat, 'makes it range over the whole field,' i.e. of ways to obey Jupiter's command.

289-291. aptent . . . dissimulent: subj. in O. O. after *vocat*, 288, regarded as = *vocat et imperat*. arma parent: so as to be ready for any developments. rēbus = *cōsilīus*, the plans of 280. sēsē . . . temptātūrum (293): with *vocat*, 288, which now = *vocat et dicit (eis)*.

292. spēret, 'expect'; the verb is used of anticipating evil as well as of hoping for good.

293, 294. temptātūrum aditūs contains a military metaphor; *aditūs* is used of the approaches to a fort. quae . . . modus: sc. *sint* with *tempora*, *sit* with *modus*. Cf. n. on *virīs*, I. 517. mollissima, 'happiest,' 'fairest.' rēbus dexter, 'propitious to his interests'; for case of *rēbus* see § 125.

At rēgīna dolōs (quis fallere possit amantem?)
 praesēnsit mōtūsq̄ excēpit prīma futūrōs,
 omnia tūta timēns; eadem impia Fāma furentī
 dētulit, armārī classem cursumque parārī.

300 Saevit inops animī tōtamque incēnsa per urbem
 bacchātur, quālis commōtīs excita sacrīs
 Thyias, ubi audītō stimulant trietērica Bacchō
 orgia nocturnusque vocat clāmōre Cithaerōn.

Tandem hīs Aenēān compellat vōcibus ultrō:

305 'Dissimulāre etiam spērāstī, perfide, tantum
 posse nēfās tacitusque meā dēcēdere terrā?
 nec tē noster amor nec tē data dextera quondam
 nec moritūra tenet crūdēlī fūnere Dīdō?

Quīn etiam hībernō mōlīris sīdere classem

310 et mediīs properās Aquilōnibus ire per altum,

crūdēlis? Quid? Sī nōn arva aliēna domōsque

ignōtās pēterēs et Trōia antiqua manēret,

Trōia per undōsum pēterētur classibus aequor?

Mēne fugis? Per ego hās lacrimās dextramque tuam tē

297. **excēpit**: *excipere rūmōrēs, vōcēs, sermōnem* are standing phrases.

298. **tūta**: acc. pl., 'safe though they were'; she was therefore doubly fearful of aught that threatened harm. *omnia . . . timēns* = a causal cl. **impia** = *foeda*, 195.

300. **animī**: for case see § 116.

301. **quālis**: as in iii. 679.

302. **Thyias**: sc. *bacchātur*. In Bacchic rites the *sacra* seem to have been brought out of the temple and shaken violently. At the sound of this shaking the Bacchantes start up to join in the rites. **stimulant**: sc. *eam*. **Bacchō**, 'the Bacchus cry,' *Iō Bacche*, much used by the Bacchantes.

303. **orgia**: the great festival of Bacchus, held in and about Thebes in Boeotia. **nocturnus**: adv., 'by night,' the usual time for Bacchic orgies. **vocat** . . . **Cithaerōn**: the mountain is said

to do what is done by the revelers on its slopes; cf. n. on *lambit*, iii. 574.

305. **dissimulāre etiam**: i.e. to cloak as well as to form.

306. **dēcēdere**: join directly with *spērāstī*.

308. **moritūra** . . . **Dīdō**: we should say, 'the thought that Dido,' etc.; sc. if you desert her. Dido's use of her own name has a pathetic effect.

309. **mōlīris**: an exaggeration (cf. iii. 5, 6); Aeneas was merely repairing his fleet. **sīdere**: a poetical substitute for *tempore*. The ancients seldom sailed in winter.

311. **quid?**: often thus used, esp. in prose, to call attention to a following question. **aliēna**: i.e. those belonging to the Italians.

313. **Trōia**: emphatic, 'even Troy.' **pēterētur**: sc. at this season.

314. **tē**: with *orō*, 319.

(quandō aliud mihi iam miserae nihil ipsa reliquī),

315

per cōnūbia nostra, per inceptōs hymenaeōs,

sī bene quid de tē meruī fuit aut tibi quicquam

dulce meum, miserere domūs lābentis et istam,

orō, sī quis adhūc precibus locus, exue mentem.

Tē propter Libycae gentēs Nomadumque tyrannī

326

odēre, infēnsī Tyrii; tē propter eundem

extinctus pudor et, quā sōlā sīdera adibam,

fāmā prior. Cui mē moribundam dēseris, hospes?

hōc solum nōmen quoniam de coniuge restat.

Quid moror? an mea Pygmalion dum moenia frāter

325

dēstruat aut captam dūcat Gaetūlus Iarbas?

Saltem sī qua mihi de tē suscepta fuisset

ante fugam subolēs, sī quis mihi parvulus aulā

lūderet Aenēās, quī tē tamen ore referret,

nōn equidem omninō capta ac dēserta vidērer.

330

Dixerat. Ille Iovis monitis immōta tenēbat

lūmina et obnixus cūram sub corde premēbat.

316. cōnūbia = the union in the cave, 165-172, hymenaeōs = the formal marriage to which that union seemed to point.

317, 318. sī . . . meruī: cf. sic meritō, iii. 667, with n. fuit . . . meum = aut sī quicquam tibi placuī. sī . . . meum is one of the objects of per, 314, 'by whatever favors,' etc.; cf. n. on per, ii. 142. lābentis: Dido anticipates the result of Aeneas's departure.

320, 321. tyrannī odēre (sc. mē): cf. 36, 37. infēnsī: i.e. on account of the neglect of their city; see 86-89.

322. pudor: as in 27. quā . . . adibam: i.e. by which I was winning immortality. Cf. tollēmus in astra, iii. 158, with note.

323. fāma, 'my good name'; cf. fama, 91. cui . . . dēseris: cf. cui . . . relinquer, ii. 678. hospes contains a hint that she deserves better treatment at his hands.

324. quoniam . . . restat explains why she calls him hospes. coniuge: briefly put for coniugis nōmine; cf. n. on cum nāvibus, i. 193.

325. quid moror: sc. to die. After an sc. morer, 'shall I delay?' quid moror (note the indic.) has to do with her actual conduct; (morer) deals with her fut. conduct, and is a delib. question.

327. suscepta fuisset: i.e. had been born to me by you and had been reared; cf. n. on suscepit . . . foliis, i. 175.

329. quī tē . . . referret, 'who reproduced you.' The cl. is an integral part of saltem sī . . . Aenēās, the prot. of a condition contrary to fact; hence the subj. tamen, 'at least,' suggests a balancing phrase like 'though in no other way.'

331-361. Aeneas's reply: 'Well do I remember all I owe thee. But duty bids me go to Italy.'

332. obnixus: Aeneas struggles

- Tandem pauca refert: 'Ego tē, quae plūrima fandō
ēnumerāre valēs, numquam, rēgīna, negābō
835 prōmeritam, nec mē meminisse pigēbit Elissae,
dum memor ipse mei, dum spīritus hōs regit artūs.
Prō rē pauca loquar. Neque ego hanc abscondere fūrtō
spērāvī (nē finge) fugam nec coniugis umquam
praetendī taedās aut haec in foedera vēnī.
840 Mē sī Fāta meis paterentur dūcere vītā
auspiciis et sponte meā cōmpōnere cūrās,
urbem Trōiānam primum dulcisque meōrum
rēliquiās colerem, Priamī tēcta alta manērent,
et recidīva manū posuissem Pergama victīs.
845 Sed nunc Italiā māgnam Grȳnēus Apollō,
Italiā Lyciae iussēre cāpessere sortēs;
hīc amor, haec patria est. Sī tē Carthāginis arcēs
Phoenissam Libycaeque aspectus dētinet urbis,
quae tandem Ausoniā Teucrōs cōnsidere terrā
850 invidia est? et nōs fās extera quaerere rēgna.

against his anguish as against a foe.
cūrā . . . **prēmēbat**: cf. *premit* . . .
dolōrem, I. 209.

333-335. **tē** . . . **prōmeritam** (sc.
esse dē mē) answers *sī bene* . . . *meruī*,
317. *quae* . . . *valēs* is the object of *prō-*
meritam; *plūrima* = 'in long array.' **mē**
. . . **pigēbit**: for constr. cf. *sī nōn per-*
taesum . . . *fuisset*, 18, with n. The gen.
which we have there is replaced by the
infin. phrase here; cf. *nec* . . . *paeniteat*,
I. 548, 549.

336. **dum** . . . **mei**: sc. *sum*.

337. **prō rē**, 'in defense of my con-
duct.'

338, 339. **nē finge**: sc. *animō*, 'fancy
it not.' **nec** . . . **taedās**: a fig. way of
saying, 'nor did I ever seek to become
your husband.' With *taedās* cf. *taedae*,
18, with n. **haec** = *tūlia*. The *foedera*
into which Aeneas entered were those
of hospitality, not of marriage.

341. **auspiciis**, 'will'; cf. n. on *au-*
spiciis, 103. **cōmpōnere**: as in I. 135.

343, 344. **manērent**, 'would (still)
be standing,' pictures the result rather
than the process; **posuissem** gives the
process. With the text cf. *Priamū* . . .
manērēs, II. 56. **recidīva**: freely, 'a sec-
ond'; see Vocabulary.

346. **Lyciae** . . . **sortēs**: i.e. of
Apollo; see 143 and § 281. **iussēre**: V.
has nowhere given the words of this
command; the only utterance from
Apollo pointing to Italy is that given in
III. 94-98, and interpreted by the Penates,
III. 161-168.

347, 348. **tē** . . . **dētinet**: i.e. from
going elsewhere. **Phoenissam** = a caus-
al clause.

350. **invidia**, 'ground for envy'; see
§ 186. **nōs**: i.e. for us as well as for you.
As Dido came from Tyre to Carthage,
so the Trojans have a right to go from
Troy to Italy. He is evading Dido's
charge, which was, not that he was
seeking to settle elsewhere, but that he
was trying to desert her.

Mē patris Anchisae, quotiens ūmentibus umbris
 nōx operit terrās, quotiens astra ignea surgunt,
 admonet in somnīs et turbida terret imāgō,
 mē puer Ascanius capitisque iniūria cārī,
 quem rēgnō Hesperiae fraudō et fātālibus arvīs.
 Nunc etiam interpres dīvum Iove missus ab ipsō
 (testor utrumque caput) celeris mandāta per aurās
 dētulit; ipse deum manifestō in lūmine vīdī
 intrantem mūrōs vōcemque hīs auribus hausī.

355

Dēsine mēque tuīs incendere tēque querēlīs;
 Italiam nōn sponte sequor.'

360

Tālia dīcentem iamdūdum āversā tuētur
 hūc illūc volvēns oculōs tōtumque pererrat
 lūminibus tacitīs et sic accēnsa profātur:

'Nec tibi dīva parēns generis nec Dardanus auctor,
 perfide, sed dūrīs genuit tē cautibus horrēns
 Caucasus, Hyrcānaeque admōrunt ūbera tigrēs.

365

Nam quid dissimulō aut quae mē ad māiōra reservō?
 num flētū ingemuit nostrō? num lūmina flexit?

351. Anchisae: with *imāgō*, 353.

353. turbida: i.e. as to the consequences of Aeneas's stay in Carthage. *imāgō*: for position cf. n. on *Dīdō*, 171.

354. puer . . . iniūria: i.e. the thought of my boy and the wrong I am doing, etc.; from *admonet* and *terret*, 353, sc. some general verb like *commovet*.

355. fātālibus = quae *Fāta ei dedērunt*.

357. utrumque = *et meum et tuum*.

359. mūrōs: sc. *urbis* or *Carthāginis*. *vōcem* . . . *hausī* involves a figure familiar in English.

361. nōn sponte (sc. *meā*): i.e. in obedience to a will higher than mine own. The brevity of this vs. is in marked contrast with the wordy rhetoric of the rest of the speech.

362-392. Dido replies: 'No son of a goddess, no Trojan art thou, but a heartless traitor. Go, make for Italy, and let my curse go with you.'

362. āversa: as in l. 482; free'y. 'askance.'

363. tōtum (sc. *eum*), 'from head to foot.'

364. lūminibus: here, 'glances,' as distinguished from *oculōs*, 363.

365. generis . . . auctor: i.e. no true Trojan could do what you are doing.

366. cautibus: with *horrēns*.

367. admōrunt: sc. *tibi*, 'put to your lips.'

368. nam: as in il. 373. dissimulō: i.e. cloak my feelings. The questions in this vs. are like *quid moror*, 325. See n. there. māiōra, 'direr wrongs.' Dido means, 'Am I to wait to suffer worse things ere I speak out?'

369. From this point to 379 Dido talks to herself, forgetting Aeneas's presence. num . . . flexit illustrates *ille* . . . *lūmina*, 331, 332.

370 num lacrimās victus dedit aut miserātus amantem est?

* Quae quibus anteferam? iam iam nec mākima Iūnō

nec Sāturnius haec oculīs pater aspicit aequīs.

Nūquam tūta fidēs. Eiectum lītore, egentem

excēpī et rēgnī dēmēns in parte locāvī,

375 āmissam classem, sociōs ā morte redūxī.

Heu furiis incēnsa feror! nunc augur Apollō,

nunc Lyciae sortēs, nunc et Iove missus ab ipsō

īterpres dīvum fert horrida iussa per aurās.

Scīlicet is superis labor est, ea cūra quiētōs

380 sollicitat. Neque tē teneō neque dicta refellō;

ī, sequere Ītaliā, ventīs pete rēgna per undās.

Spērō equidem mediīs, sī quid piā nūmīna possunt,

supplicia hausūrum scopulis et nōmine Dīdō

saepe vocātūrum. Sequar ātrīs ignibus absēns

385 et, cum frīgida mors animā sēdūxerit artūs,

371. quae . . . anteferam: literally, 'what shall I put before what?' a delib. question meaning really, 'I know not what to do or say.'

372. Sāturnius . . . pater: Jupiter; §276. haec, 'this world of ours'; said with a gesture. aequīs, 'just,' 'impartial.' Even the gods are now biased; for the reproach cf. the speech of Iarbas, 206-210.

373. egentem: cf. Aeneas's own words, *omnium egēnōs*, l. 599.

375. āmissam . . . redūxī: an exaggeration; Dido had nothing to do with the coming of Aeneas's fleet to Carthage. sociōs . . . redūxī, however, may be taken literally; cf. n. on *clāmōre*, l. 519, and on *proprius*, l. 526. Dido charges Aeneas with ingratitude even as Iarbas had charged her, 211-214.

376-378. nūnc augur . . . aurās scornfully refers to Aeneas's words, 345, 346, 356. Dido's triple *nunc* finely mocks Aeneas's *nunc* . . . *nunc etiam*. et = *etiam*, 556.

379. is . . . ea both refer to the thought of *nunc augur* . . . *aurās*, the giving of oracles and the sending of messages to bid men play the part of traitors. quiētōs (sc. *eōs*): freely, 'their quiet existence.'

381. sequere Ītaliā mockingly repeats Aeneas's *Ītaliā* . . . *sequor*, 361. ventīs . . . undās: while ostensibly giving him permission to depart, Dido makes two of her five words suggest the perils his going involves.

382. piā: cf. *sī* . . . *caelō pietās*, ll. 536, with n. there on *pietās*.

383. hausūrum: a rare form, in place of *haustūrum*. Dīdō: acc., according to a Greek form of declension.

384. Ignibus, 'firebrands.' ātrīs suggests death; see on *ātrō* . . . *venēnō*, ll. 221. absēns: as in 83. While she lives Dido is to be a sort of Fury, ever with Aeneas to torture him for his treachery. The Furies of mythology carried torches.

385. animā . . . artūs: the ancients

omnibus umbrà locis aderō. Dabis, improbe, poenās.

Audiam, et hæc Mānis veniet mihi fama sub imōs.

Hīs medium dictis sermōnem abrumpit et aurās

ægra fugit sēque ex oculis āvertit et aufert

linquēns multa metū cunctantem et multa volentem

dīcere. Suscipiunt famulae conlāpsaque membra

marmoreō referunt thalamō strātisque repōnunt.

At pius Aenēās, quamquam lēnīre dolentem

sōlandō cupit et dictis āvertere cūrās,

multa gemēns māgnōque animum labefactus amōre

iussa tamen dīvum exsequitur classemque revī-

Tum vērō Teucrī incumbunt et lītore celsis

dēdūcunt tōtō nāvis. Natat ūncta carīna,

frondentisque ferunt rēmōs et rōbora silvis

īnfabricāta fugae studiō.

Migrantis cernās tōtāque ex urbe ruentis,

often defined death as the separation of the soul from the body. With *artūs* sc. *meōs*.

386. *umbra* = an advers. cl. *aderō*: sc. *tibi*.

387. *Mānis . . . sub imōs* = *ad Mānis imōs*, iii. 565. The spirits received news of events in this world from the newly dead or from living visitors. In Book VI we shall read of Aeneas's journey to the underworld.

388. *aurās*: we should say, 'the light.'

389. *sē . . . āvertit*: contrast *āvertit*, i. 104, *āvertēns*, i. 402, both without *sē*.

390. *multa . . . cunctantem*: *multa* is probably adv., as in *haud . . . morātus*, iii. 610. *metū*: i.e. of offending Dido still more. *et* = *et tamen*.

391. *conlāpsa*, 'nerveless.' *membra*: with all three verbs.

392. *thalamō . . . strātis*: dat.; § 122.

393-415. Aeneas still prepares to depart. Dido determines to try en-

treaties a second time, making Anna her mouthpiece.

393. *pius*: though apparently false to Dido, Aeneas is doing his highest duty, that towards the gods; cf. 361, 396.

397. *incumbunt*: for one object sc. *sē* (§ 139); the other object is contained in *lītore . . . nāvis*, 'they press on the launching of their ships.'

398. *ūncta*: i.e. with pitch or tar. So to-day boats and ships are black-leaded or painted to make them slip more readily through the water. *carīna*: coll. singular.

399. *frondentis . . . rēmōs*: i.e. branches with the leaves still on, to be made into oars. See on *stringere rēmōs*, i. 552. *rōbora* = *trabēs*, i. 552. For the condition of the ships cf. 53. In their haste they do not stop to make repairs.

401. *cernās*: cond.; sc. *sī adsis* or the like as the prot. We might have had *cernerēs*, 'one might have seen,' but the pres. corresponds exactly to the histor. pres. in 397-400.

2 - formicae ac gran-
 Ac velut ingentem formicae farris acervum
 cum populant hiemis memorēs tēctōque repōnunt:
 it nigrum campis agmen, praedamque per herbās
 405 convectant calle angustō; pars grandia trūdunt
 obnixae frūmenta umeris, pars agmina cōgunt
 castigantque morās; opere omnis sēmita fervet.
 Quis tibi tum, Dīdō, cernentī tālia sēnsus,
 quōsve dabās gemitūs, cum litora fervere lātē
 410 prōspicerēs arce ex summā tōtumque vidērēs
 miscērī ante oculōs tantis clāmoribus aequor!
 Improbe amor, quid nōn mortālia pectora cōgis!
 Ire iterum in lacrimās, iterum temptāre precandō
 cōgitur et supplex animōs summittere amōrī,
 415 nē quid inexpertum frūstrā moritūra relinquat.
 'Anna, vidēs tōtō properārī lītore circum;
 undique convēnēre; vocat iam carbasus aurās,
 puppibus et laetī nautae inposuēre corōnās.
 Hunc ego sī potuī tantum spērāre dolōrem,
 420 et perferre, soror, poterō. Miserae hōc tamen ūnum

402. *ac*: sc. some general verb like *instant* or *incumbunt* (397).

405, 406. *calle angustō*: ants regularly move in this way along a single narrow track. *pars . . . pars*: some are workmen, some overseers. *grandia*: i.e. as compared with the ant itself. *frūmenta*, 'grains of corn.'

407. With *opere . . . fervet* cf. *ferret opus*, i. 436, in the simile of the bees, i. 430-436, which is to be compared generally with this. *sēmita*: the *callis angustus* of 405.

408. *sēnsus*: sc. *erat*

409. *litora fervere* effectively repeats the thought of *sēmita fervet*, 407. For the form *fervere* see § 101; contrast *fervet* in 407.

412. *quid . . . cōgis*: as in iii. 56.

413. *temptāre precandō*: sc. *Aenēān*, and cf. *animum temptare precandō*, 113.

414. *animōs*: here, 'pride.'

415. *nē . . . relinquat*: briefly put for 'that she may not leave aught untried and so (thanks to that neglect) die in vain.' *frūstrā moritūra* is contingent upon *inexpertum . . . relinquat*, 'being (in that event, i.e. if she leaves aught untried) sure to die and that too fruitlessly.' Cf. Dido's talk of death, 325.

416-426. Dido's appeal to Anna. 'Bid Aeneas wait till he can go more safely. Ask him to tarry till I can better endure the thought of his departure.'

416. *Anna*: Anna has doubtless been with Dido since her return to her chamber, 392; see § 225.

417. *vocat . . . aurās*: contrast *aurae vēla vocant*, iii. 356, 357.

418. *puppibus . . . corōnās*: sailors placed garlands on their vessels both on entering and on leaving a port.

419, 420. *hunc . . . poterō* = 'I shall

exsequere, Anna, mihi; sōlam nam perfidus ille
tē colere, arcānōs etiam tibi crēdere sēnsūs;
sōla virī mollis aditūs et tempora nōrās.

Ī, soror, atque hostem supplex adfāre superbum.

Nōn ego cum Danaīs Trōiānam exscindere gentem 422

Aulide iūrāvī classemve ad Pergama mīsi

nec patris Anchīsae cinerem Mānīsve revelli;

cur mea dicta negat dūrās dēmittere in aurīs?

Quō ruit? extrēmum hōc miserae det mūnus amanti;

exspectet facilemque fugam ventōsque ferentīs. 430

Nōn iam coniugium anticum, quod prōdidit, ōrō

nec pulchrō ut Latiō careat rēgnumque relinquat;

tempus ināne petō, requiem spatiumque furōrī,

dum mea mē victam doceat fortūna dolēre.

Extrēmam hanc ōrō veniam (miserēre sorōris); 435

quam mihi cum dederit, cumulātam morte remittam.'

Tālibus ōrābat, tālisque miserrima flētūs

fertque refertque soror. Sed nūllis ille movētur

be as well able to endure . . . as I was to foresee it.' Dido is dissembling in order to deceive Anna and through her Aeneas. *spērāre*: as in 292.

422. *colere* . . . *crēdere*: these hist. infins. are noteworthy, (1) because they stand in a causal cl., (2) because they denote repetition, custom, and so = *colere* . . . *crēdere solet*. See G. 647, N. 2.

423. *mollis* . . . *tempora*: cf. 293, 294, and note again V.'s love of variety.

424. *hostem*: once Dido called him *coniūnx*, 171, 172, 324, then simply *hospes*, 323, a word combining the ideas of stranger and guest; now she calls him *hostis*.

426. *Aulide*: for Aulis as the gathering-place of the Gk. forces see § 51.

427. *cinerem Mānīsve*: cf. *cinerem aut Mānīs*, 34, with note.

428. *negat* has the force and the constr. of *abnegat*, ii. 637.

430. *ventōs* . . . *ferentīs*: see on *ventō* . . . *ferentī*, iii. 473.

432. *pulchrō* . . . *Latiō* contains a sneer.

433. *tempus ināne*, 'an idle season'; cf. *ōtia*, 271. *ināne*: i.e. freed from the preparations Aeneas is now making for departure. *requiem spatiumque*, 'a breathing-spell.'

435. *ōrō*: sc. *eum*. *miserēre sorōris*: i.e. by telling him how slight a favor I crave from him.

436. *quam*: see on *quem*, i. 64. *cumulātam* (sc. *eam*) . . . *remittam*: freely, 'I will repay it a hundredfold by dying.' For Dido's allusion to her death cf. 325. Anna gives no special heed to Dido's wild utterances, thinking them natural enough under the circumstances.

- flētibus aut vōcēs ūllās trāctābilis audit;
 440 Fāta obstant, placidāsque virī deus obstruit aurīs.
 Ac velut annōsō validam cum rōbore quercum ^{ake} 1
 Alpīnī Boreae nunc hinc nunc flātibus illinc
 ēruere inter sē certant, it strīdor, et altae
 cōsternunt terram concussō stīpite frondēs;
 445 ipsa haeret scopulīs et, quantum vertice ad aurās
 aetheriās, tantum rādīce in Tartara tendit:
 haud secus adsiduīs hinc atque hinc vōcibus hērōs
 tunditur et māgnō persentit pectore cūrās;
 mēns immōta manet; lacrimae volvuntur inānēs.
 450 Tum vērō infēlix Fātīs exterrita Dīdō
 mortem ōrat; taedet caelī convexa tuērī.
 Quō magis inceptum peragat lūcemque relinquat,
 vidit, tūricremīs cum dōna inpōneret ārīs,
 (horrendum dictū) laticēs nigrēscere sacrōs
 455 fūsaque in obscēnum sē vertere vīna cruōrem.

437-449. Anna plies Aeneas with appeals, but in vain.

439, 440. *aut* is inaccurate. V. writes as if he had said in 438, *nōn ille movētur*. For *nōn* . . . *aut* cf. iii. 42, 43. Here we must borrow a neg. for *aut* from *nūllīs*; this neg. + *aut* = *neque*. *placidās*, 'gracious,' 'ready to yield.' *virī deus*: juxtaposition of contrasts; *deus* = 'heaven,' as often.

441. *annōsō* . . . *rōbore*: causal abl. with *validam*.

442. *Alpīnī* in thought = an adv. of location, 'on some Alpine height.' *Boreae* = *Aquilōnēs*, 'stormy winds'; see § 190.

443, 444. *it*, 'ensues.' *strīdor* is the creaking of the tree as it sways in the wind. *altae* . . . *frondēs*, 'layers of leaves.' *concussō stīpite*: sc. *ā Boreīs*.

446. *in Tartara*: an extravagant way of saying, 'down into the earth.'

447. *vōcibus*, 'appeals.'

448. *māgnō* . . . *cūrās* corresponds

to *altae* . . . *frondēs*, 443, 444; like the oak, Aeneas suffers, but he does not yield. So *adsiduīs* . . . *vōcibus*, 447, corresponds to *nunc* . . . *flātibus illinc*, 442; *mēns* . . . *manet*, 449, balances *ipsa* . . . *scopulīs*, 445.

449. *lacrimae*: sc. *Annae*; cf. 437, 438. *inānēs* = an adv., 'without result.'

450-473. Dido prays for death, then plans to secure this boon herself. Strange sights and omens confirm this resolution.

450. *Fātīs*: briefly put for 'the manifest will of the Fates.'

451. *taedet*: sc. *eam*; for constr. see on *mē* . . . *pigēbit*, 335.

452, 453. *quō* . . . *relinquat* gives the purpose of *vidit*, which = 'she was made to see,' i.e. by the Fates (450). *vidit* gives the result rather than the process; see on *tēlō*, i. 99. *peragat* . . . *relinquat*, *vidit*: the sequence is not accurate; the pres. subj. is due to the histor. pres. *ōrat* and *taedet* in 451.

454, 455. *laticēs* . . . *sacrōs* and

Hōc vīsum nūllī, nōn ipsī effāta sorōrī.
 Praetereā fuit in tēctīs dē marmore templum
 coniugis antīquī, mīrō quod honōre colēbat,
 velleribus niveīs et fēstā fronde revinctum;
 hinc exaudīrī vōcēs et verba vocantis 460
 vīsa virī, nox cum terrās obscūra tenēret,
 sōlaque culminibus fērālī carmine bŭbō
 saepe querī et longās in flētum dŭcere vōcēs;
 multaque praetereā vātum praedicta priōrum
 terribilī monitū horrificant. Agit ipse furentem 465
 in somnīs ferus Aenēās, semperque relinqui
 sōla sibī, semper longam incomitāta vidētur
 ire viam et Tyriōs dēsertā quaerere terrā,
 Eumenidum velutī dēmēns videt agmina Pentheus
 et sōlem geminum et duplicīs sē ostendere Thēbās 470
 aut Agamemnonius scaenīs agitātur Orestēs,
 armātam facibus mātrem et serpentibus ātrīs
 cum fugit ultrīcēsque sedent in līmine Dīrae.

fusa . . . vīna denote the same thing, i.e. the libation. **obscēnum** = both 'loathsome' and 'ominous.'

458. coniugis antīquī: the custom of dedicating chapels to the dead was common in V.'s time.

459. velleribus: here, probably, 'woolen fillets'; cf. *ārae . . . vittis . . . cypressō*, iii. 63, 64. Contrast the adjs. in the two passages, *caeruleīs* with *niveīs*, and *ātrā* with *fēstā*. Dido honored Sychaeus with the signs of joy and life, because, though dead, he lived in her love.

461. virī = *coniugis*, 458; cf. *virō*, 192, with note.

462. culminibus: sc. *tēctōrum*. With *bŭbō* sc. *vīsa est* from 461.

463. in flētum dŭcere: a fine way of saying, 'prolong till they die in a tearful wail.'

464. priōrum: their predictions have the sanctity of hoary antiquity.

466. ferus, 'wildly,' 'ruthlessly.'

468. Tyriōs . . . terrā: in 321 Dido described her subjects as estranged from her. *dēsertā . . . terrā*, 'in a land where no people are'; a picturesque substitute for 'fruitlessly.' *semper . . . terrā* thrice expresses the same thought.

469. Eumenidum = *Furiūs*, 376; cf. § 301. **velutī . . . Pentheus:** briefly put for *Didō agitur velutī Pentheus cum dēmēns videt agmina Eumenidum*, etc. **agmina:** i.e. as pictured in some tragedy in which the chorus represented the Furies.

471. scaenīs . . . Orestēs: sc. *ā Furiūs*; cf. *scelerum . . . Orestēs*, iii. 331, with notes. *scaenīs*, 'over the stage,' is abl. of route.

472. facibus . . . ātrīs: cf. *sequar ātrīs ignibus*, 384, with n. Orestes is in some apartment, perhaps a temple, pursued by his mother, while the Furies sit at the door to prevent his escape.

Ergo ubi concēpit furiās ēvicta dolōre
 475 dēcrēvitque morī, tempus sēcum ipsa modumque
 exigit et maestam dictīs adgressa sorōrem
 cōnsilium vultū tegit ac spem fronte serēnat:
 'Invēnī, germāna, viam (grātāre sorōrī),
 quae mihi reddat eum vel eō mē solvat amantem.
 480 Ōceanī finem iūxtā sōlemque cadentem
 ultimus Aethiopum locus est, ubi māximus Atlās
 axem umerō torquet stellīs ārdentibus aptum;
 hinc mihi Massylae gentis mōnstrāta sacerdos,
 Hesperidum templī cūstōs epulāsque dracōnī
 485 quae dabat et sacrōs servābat in arbore rāmōs
 spargēns ūmida mella sopōriferumque papāver.
 Haec sē carminibus prōmittit solvere mentēs,
 quās velit, ast aliīs dūrās inmittere cūrās,
 sistere aquam fluvīis et vertere sīdera retrō,

474-503. Dido bids Anna build for her a lofty pyre, on which she may burn everything that might remind her of Aeneas.

475. *sēcum ipsa*: i.e. secretly. Though Dido has twice spoken of her death (325, 436), her resolve to die by self-destruction is only now fully formed. Her secrecy henceforth is thoroughly in accord with human nature and conduct.

477. *spem . . . serēnat*: i.e. she makes hope shine bright on her brow; an inversion (§203) of *spē frontem serēnat*.

479. *eum . . . eō*: Dido will not now give Aeneas any name or title; cf. n. on *hostem*, 424.

480. *Ōceanī*: for constr. see §111. *sōlem . . . cadentem* defines *Ōceanī finem*.

482. *axem . . . torquet*: i.e. supports on his shoulders the revolving heavens; cf. 247. *aptum*: lit., 'joined to,' i.e. fitted with, studded with.

483. *mōnstrāta (est)*, 'has been recommended.'

484, 485. *epulās . . . rāmōs* = 'sometime giver . . . and keeper,' etc., and so may be joined by *-que* to *cūstōs*; cf. the use of *et*, i. 694. *epulās . . . dabat* really gives the means of *servābat*; she guarded the branches by feeding the dragon, thus keeping him willing and able to discharge his duty.

486. *spargēns*: sc. on the *epulae*. *sopōriferum*: poppy oil, mixed with honey, was a Roman substitute for sugar. V. first thought here of the poppy as a dainty, like the *mella*. Then he thought of the use of the poppy as a soporific. This suggested the tales in which poppy-cakes are given to hostile dragons to put them asleep. It was but one step more to introduce this thought into our passage, though *sopōriferum* is here sadly out of place, since the poppy was given to this dragon, not to put it asleep, but to keep it awake and faithful to its duties.

487. *prōmittit*: here, 'declares,' 'gives it out that.' *solvere*: sc. *cūrās* from 488.

488. *aliīs*: sc. *mentibus*.

nocturnōsque movet Mānīs; mūgīre vidēbis 490
 sub pedibus terram et dēscendere montibus ornōs.
 Testor, cāra, deōs et tē, germāna, tuumque
 dulce caput magicās\invītā accingier artīs.
 Tū sēcrēta pyram tēctō interiōre sub aurās
 ērige et arma virī, thalamō quae fīxa relīquit 495
 impius, exuviāsque omnīs lectumque iugālem,
 quō periī, superinpōnās; abolēre nefandī
 cūncta virī monumenta iuvat, mōnstratque sacerdōs.
 Haec effāta silet; pallor simul occupat ōra.
 Nōn tamen Anna novīs praetexere fūnera sacrīs 500
 germānam crēdit nec tantōs mente furōrēs
 concipit aut graviōra timet quam morte Sychaeī.
 Ergō iussa parat.
 At rēgīna pyrā penetrālī in sēde sub aurās
 ērēctā ingentī taedīs atque ilice sectā 505
 intenditque locum sertīs et fronde corōnat
 fūnereā; super exuviās ēnsemque relīctum

490, 491. **nocturnōs**: used like *nocturnus*, 303. The Manes visited the earth chiefly by night. **movet**: i.e. from their resting place. **vidēbis** is used with *mūgīre* of mental perception, with *dēscendere* of physical sight. *mūgīre . . . ornōs* means, of course, that the priestess can bring such things to pass.

492, 493. **testor . . . caput**: as in 357. **invītā**: the best Roman feeling strongly condemned witchcraft and magic. **accingier** (sc. *mē* as subject): literally, 'I gird on myself,' i.e. I employ. For the verb form see §102; for the constr. *accingier artīs* cf. *galeam . . . induitur*, ii. 392, 393, *ferrum cingitur*, ii. 510, 511, with notes.

494. **sēcrēta** = an adverb.

495. **thalamō** (sc. *nostrō*): as in ii. 503. Here and in *lectum . . . iugālem*, 496, Dido adheres to her declaration (cf. 172, 324) that she had been duly married to Aeneas.

496. **impius**: a sneering allusion to the phrase *pius Aenēās*. **exuviās**,

'relics,' 'memorials,' consisting of articles of dress or armor put off by Aeneas. Ancient magicians worked their spells on an image of a person, or on something belonging to him, believing that whatever was done to such an image or possession was done to the person himself. To destroy every memorial of Aeneas will thus be equivalent to destroying Aeneas himself. When he no longer exists, Dido can no longer love him.

500. **tamen**: i.e. in spite of her emotion, which is not in keeping with her words.

502. **quam**: sc. *quae facta sunt*.

504-521. The pyre is built and the priestess performs the rites. Dido makes a last appeal to the gods.

504. **penetrālī in sēde** = *tēctō interiōre*, 494. Note the different constructions in the two passages.

505. **taedīs**, 'pine-beams.' **ilice sectā**: cf. *sectū . . . abiete*, ii. 16.

506, 507. **intendit . . . sertīs**: an

effigiemque torō locat haud ignāra futūrī.
 Stant ārae circum, et crīnis effūsa sacerdōs
 510 ter centum tonat ōre deōs, Erebumque Chaosque
 tergemīnamque Hecatēn, tria virginis ōra Diānae.
 Sparserat et laticēs simulātōs fontis Avernī,
 falcibus et messae ad lūnam quaeruntur aēnīs
 pūbentēs herbae nigrī cum lacte venēnī;
 515 quaeritur et nāscētis equī dē fronte revulsus
 et mātērī praereptus amor.
 Ipsa molā manibusque piīs altāria iūxtā
 ūnum exūta pedem vinclīs in veste recīnctā
 testātur moritūra deōs et cōnscia fātī
 520 sīdera; tum, sī quod nōn aequō foedere amantīs

inversion (§ 203) of the natural phrase, *locō sēta intendit*; so we might say, 'hangs the place with garlands.' *fronde* . . . *fūnereā*: esp. the cypress. *exuviās*: cf. 496.

508. *effigiem*: sc. *Aenēae*; cf. n. on *exuviās*, 496. *torō*: the *lectus iugālis* of 496. *haud* . . . *futūrī*: i.e. doing everything with a settled purpose, and knowing well its outcome.

509. *stant*: as in iii. 63. *crīnis effūsa*: for construction see § 136. For the act cf. *vittāsque resolvit*, iii. 370, with note.

510, 511. *ter*: as in ii. 174; join with *tonat*. *deōs* = *nōmina deum*; acc. of effect; § 128. *Erebumque*, 'and in particular,' etc.; § 198. Erebus, Chaos, and Hecate are gods of the underworld, to whom special appeal was made in witchcraft. *tria* . . . *Diānae* explains *tergemīnam* . . . *Hecatēn*; for the expression see on *māgnōrum* . . . *suum*, i. 634. For the relation of Diana to Hecate see § 282.

512. *simulātōs* . . . *Avernī*: i.e. which she pretended to have brought from Avernus.

513. *ad lūnam* . . . *aēnīs*: i.e. cut at the right moment and with the right implements. Bronze implements were

used in sacrifices long before those of iron were known; the use lingered long among the Romans, especially in magic rites.

514. *venēnī*: gen. of definition (§ 111) with *lacte*, 'sap.'

515. *nāscētis*, 'new-born.'

516. *amor*: here, 'cause of love,' 'love charm.' The ancients believed that a black fleshy substance was on the forehead of a new-born colt; this the mother sought at once to bite off. If one could forestall her and secure the growth for himself, he would find it an elective love-charm.

517. *ipsa*: Dido; see on *ipsius* i. 114.

518. *exūta pedem*: for constr. see on *exuviās indūtus*, ii. 275. *vinclīs*: sc. of her sandal. The worshiper often had one foot or both bare. *veste recīnctā*: a common observance in sacrifices; cf. the loosened hair of the priestess, 509.

519, 520. *cōnscia* . . . *sīdera*: contrast the dat. in *cōnscius* . . . *cōnubiis*, 167, 168. For the thought cf. n. on *sīdera*, iii. 360. *sī quod* = *quodcumque*. *nōn* . . . *amantīs*: literally, 'those who love in accordance with an unfair compact,' i.e. those whose love meets no fair return. For case of *foedere* see on *foedere certō*, i. 62.

cūrae nūmen habet iūstumque memorque, precātur.

Nox erat, et placidum carpēbant fessa sopōrem
corpora per terrās, silvaeque et saeva quiērant
aequora, cum mediō volvuntur sīdera lāpsū,
cum tacet omnis agēr, pecudēs pictaeque volucrēs,
quaeque lacūs lātē liquidōs quaeque aspera dūmīs
rūra tenent, somnō positae sub nocte silentī.
Lēnībant cūrās et corda oblīta labōrum.

At nōn infēlīx animī Phoenissa nec umquam
solvitur in somnōs oculīsve aut pectore noctem
accipit; ingeminant cūrae, rūsusque resurgēns
saevit amor, māgnōque irārum fluctuat aestū.

Sic adeō insistit sēcumque ita corde volūtāt:

‘Ēn quid agō? rūsusne procōs inrīsa priōrēs
experiar Nomadumque petam cōnūbia supplex,
quōs ego sim totiēns iam dēdignāta marītōs?

Īliacās igitur classis atque ultima Teucrum
iussa sequar? quiane auxiliō iuvat ante levātōs
et bene apud memorēs veteris stat grātia factī?

521. cūrae: pred. dat. with *habet* (sc. *sibi*).

522-553. Dido finds no rest from the torture of her love.

522. carpēbant, ‘were enjoying’; see on *carpis*, i. 388.

523-525. silvae . . . quiērant aequora: because the wind fell at sunset; cf. iii. 568. cum mediō . . . ager, ‘the hour when,’ etc., depends on *nox erat*, 522, felt now as = *tempus erat*. volvuntur: i.e. with the heavens (ii. 250). pictae, ‘gay-plumaged.’

526. quaeque . . . quaeque: -que . . . -que = ‘both . . . and.’

528. lēnībant: for form see § 103. As subject sc. *hī omnēs*, i.e. men, beasts, birds. oblīta: proleptic, ‘into forgetfulness of.’

529. at nōn: sc. *lēnit cūrās*. infēlīx animī: cf. *āmēns animī*, 203, with note.

531. solvitur in, ‘does she surrender

her being to.’ noctem: i.e. the rest it brought to others, 522-528.

533. insistit: i.e. presses on in her purpose to die.

534. quid agō? for mood see on *quem sequimur*, iii. 88. procōs . . . priōrēs: cf. 36-38. inrīsa is used like *inrīsa*, ii. 574; ‘shall I try . . . and be laughed at for my pains?’

535. experiar . . . petam: a delib. question of the usual type; see on *crēdant*, i. 218. The answer to this question is of course negative.

536. quōs . . . marītōs: an advers. rel. cl., like *quibus . . . esset*, ii. 248. See note there.

538. quiane: briefly put for *sequarne ea quia*, etc. auxiliō . . . levātōs: briefly put for *eōs iuvat meō auxiliō sē ante levātōs esse*.

539. bene properly belongs with *factī*, but is set first to make it influence

- 540 Quis mē autem, fac velle, sinet ratibusve superbis
 invisam accipiet? nescis heu, perdita, necdum
 Lāomedontēae sentis periūria gentis?
 Quid tum? sōla fugā nautās comitābor ovariantis?
 an Tyriis omnique manū stipāta meōrum
 545 inferar et, quōs Sīdoniā vix urbe revellī,
 rursus agam pelagō et ventis dare vēla iubēbō?
 Quin morere, ut merita es, ferroque averte dolorem.
 Tū lacrimis ēvicta meis, tū prima furentem
 his, germāna, malis onerās atque obicis hosti.
 550 Nōn licuit thalami expertem sine crimine vitam
 dēgere mōre ferae tālis nec tangere cūrās!
 Nōn servāta fidēs cinerī prōmissa Sychaeō!
 Tantōs illa suō rumpēbat pectore questūs.
 Aenēās celsā in puppi iam certus eundī
 555 carpēbat somnōs rēbus iam rite parātis.

memorēs and *stat* as well; *bene stat* = 'stands firmly.' *apud memorēs* (sc. *eōs*) = *in eōrum memoriā*; literally, 'with (among) them as men of memories.' *facti*: sc. *mei*; subj. gen. Note the irony in these verses.

540. *mē . . . sinet*: sc. *sequi Iliacās classis . . . iussa*, from 537, 538. *fac velle*: briefly put for *fac* ('suppose') *me velle sequi*, etc.

541. *perdita*: she is addressing herself.

542. *Lāomedontēae*: a scornful epithet; see on *Lāomedontiadae*, iii. 248.

543. *nautās*: sc. *Trōiānōs*. *comitābor*: i.e. in a separate ship. Out of 540, 541 sc. here *si nōn mē ratibus suis accēperint*. *ovantis*: because they are leaving Carthage for Italy; cf. *laeti . . . coronās*, 418, with note.

545. *Inferar*: sc. *eis* = *Trōiānīs*, 'shall I fling myself on (i.e. attack) them?' *quōs*: as antec. sc. *eōs ipsōs*.

547. *quin morere*: cf. *quin . . . exercēmus*, 99, with n. Since *quin* with the indie. = a command, *quin* naturally came to be used with the imp. itself. Dido is addressing herself, as in 541.

549. *onerās . . . obicis*: by the speech in 31-53. Cf. esp. 38, 45, 46, 50-53, and V.'s comment, 54, 55.

550. *nōn licuit* (sc. *mihi*): we should say, 'why was I not allowed.' *thalami*: with *expertem*, which contains the noun *pars*. *sine crimine*: cf. *culpam*, 19, with note.

551. *mōre ferae*: i.e. like some wild creature of the woods that knew nothing of marrying and giving in marriage. *nec* = *et nōn*; this *nōn* belongs closely with *tangere*; the two = 'to be free from.' *cūrās*: those of the *thalamus*, 550.

552. *servāta*: sc. *est mihi*. *Sychaeō*: here an adj.; see on *Lyaeum*, i. 686. By its position next to 550, 551, this vs. comes to = 'Alas, why did I not keep,' etc.

553. *rumpēbat . . . questūs*: cf. *rumpit vōcem*, ii. 129.

554-570. While Aeneas is sleeping, Mercury appears to him a second time, bidding him depart at once.

554. *eundī*: obj. gen. with *certus*, which is here a dep. prtcl. of *cernō*, 'to decide.' Cf., too, § 115.

555. *carpēbat somnōs*: cf. *carpēbant . . . sopōrem*, 522.

Huic sē fōrma deī vultū redeuntis eōdem
 obtulit in somnīs rŭrsusque ita vīsa monēre est,
 omnia Mercuriō similis, vōcemque colōremque
 et crīnīs flāvōs et membra decōra iuventā:

‘Nāte deā, potes hōc sub cāsū dūcere somnōs
 nec quae tē circum stent deinde perīcula, cernis,
 dēmēns, nec zephyrōs audīs spīrāre secundōs?

Illa dolōs dīrumque nefās in pectore versat
 certa morī variōque irārum fluctuat aestū.

Nōn fugis hinc praeceps, dum praecipitāre potestās?

Iam mare turbārī trabibus saevāsque vidēbis
 conlūcēre facēs, iam fervere litora flammīs,
 sī tē hīs attigerit terrīs Aurōra morantem.

Heia age, rumpe morās! varium et mūtābile semper
 fēmina.’ Sīc fātus noctī sē inmiscuit ātrāe.

Tum vērō Aenēās subitīs exterritus umbrīs
 corripit ē somnō corpus sociōsque fatīgat:

‘Praecipitēs vigilāte, virī, et cōnsīdite trānstrīs,
 solvite vēla citī. Deus aethere missus ab altō

556. *fōrma deī*: the phrase seems to show that now only a phantom appears to Aeneas. *vultū . . . eōdem*: sc. as he had borne before, 239-275.

558. *omnia . . . similis*: for constr. cf. *cētera Grāius*, iii. 594, with n. *colōremque*: properly, ‘complexion,’ but here virtually = *faciem*; for hypermetric -*que* cf. ii. 745, and see § 256.

560. *hōc sub cāsū*: literally, ‘under such hazard,’ i.e. while such peril overhangs. *dūcere*: as in ii. 641.

561. *deinde*, ‘thereafter,’ i.e. if you prolong your slumbers.

563. *illa*: Dido. *dolōs . . . versat*: cf. *versāre dolōs*, ii. 62, with note.

564. *certa morī*, ‘because,’ etc.; for the infin. see § 169. Being ready to die Dido will have no fear of the consequences of her acts. *variō . . . aestū*: cf. *māgnō . . . aestū*, 532; *variō* = ‘shifting.’

565. *nōn fugis*: Mercury speaks as if he can hardly believe his senses. *praecipitāre*: sc. *tē hinc*.

566. *turbārī* = *miscērī*, for which cf. i. 124, etc. *trabibus* = *nāvibus*; cf. *car trabe*, iii. 191.

567. *fervere*: for the form cf. 409. The ships and the torches are those of the Carthaginians; for the hint cf. 544-546. *flammīs*: sc. *tuārum nāvium*.

569. *varium . . . mūtābile*: note the gender, ‘a fickle and a changeable thing’; the use is not uncommon.

571-583. Aeneas rouses his men and puts to sea.

571. *umbrīs*, ‘apparition’; for the pl. see § 175.

572. *corripit . . . corpus*: cf. iii 176. *fatīgat*: i.e. makes them move vigorously, even to weariness.

574. *solvite*, ‘unfurl.’ The ships were afloat (cf. 398), all ready to sail.

575 festināre fugam tortōsque incidere fūnīs
 ecce iterum stimulat. Sequimur tē, sāncte deōrum,
 quisquis es, imperiōque iterum pārēmus ovariantēs.
 Adsīs ō placidusque iuvēs et sīdera caelō
 dextra ferās.' Dixit vāgināque ēripit ēnsem
 580 fulmineum strictōque ferit retinācula ferrō.
 Idem omnīs simul ārdor habet; rapiuntque ruuntque;
 lītora dēseruēre latet sub classibus aequor;
 adnīxī tōrquent spūmās et caerula verrunt.

Et iam prīma novō spargēbat lūmine terrās
 585 Tīthōnī ^{croceum} ^{heights} linquēns Aurōra cubile
 Rēgina, ē speculīs ut primum albescere lūcem
 vidit et aequātis classem prōcēdere vellis
 lītoraque et vacuōs sēnsit sine rēmige portūs,
 terque quaterque manū pectus percussa decōrum
 590 flāventisque abscissa comās 'Prō Iuppiter! ibit
 hīc,' ait, 'et nostris infūsit advena rēgnīs?'

575. *tortōs*: i.e. made of strands twisted together. *incidere fūnīs*: see on *incidere fūnem*, iii. 667.

576. *deōrum* is a partitive gen., dependent on *sāncte*, in accordance with a usage common in Gk. Note, too, that in classical prose the voc. sing. of *deus* does not occur.

577. *quisquis es*: freely, 'whatever thy name.' Cf. n. on *memorem*, i. 327. 556-559 show that Aeneas could have no doubt of the identity of the god. *iterum pārēmus*: for the first occasion cf. *ocius* . . . *facessunt*, 294, 295.

578, 579. *sīdera* . . . *dextra*: i.e. as guides by which we can direct our course; virtually, 'favorable weather.' Cf. the use of *caelum*, 53; also iii. 515-518. *ferās*, 'vouchsafe.'

580. *retinācula* = *fūnīs*, 575.

581. *rapiuntque ruuntque*: freely, 'all is hurry and bustle'; *rapiunt* means that they quickly hurry aboard whatever hinders their sailing (cables, etc.); *ruunt* pictures their eager, hasty movements.

582. *dēseruēre*: instantaneous pf.

583. *adnīxī* . . . *verrunt* = iii. 208.

584-629. At dawn Dido sees the fleet sailing off; she curses Aeneas and prays that between his people and hers there may be undying hate and warfare.

585. *croceum*: the hue of the couch is like that of the morning sky.

586. *ē speculīs* = *arce ex summā*, 410; cf. *speculā* . . . *ab altā*, iii. 239. *lūcem*, 'day,' 'dawn.'

587. *aequātis* . . . *vellis*: modal abl.; 'wing and wing.' The wind is favorable (562); hence the square sails set evenly across the mast (cf. n. on *adversa*, i. 103).

588. *vacuōs* is a pred. to both accusatives.

589-591. *terque quaterque*: as in i. 94. *percussa* . . . *abscissa*: the prtepls. are middles, governing direct objects; for their time cf. § 171. *flāventis* . . . *comās*: cf. *crīnis flāvōs*, 559. Yellow or golden hair is regularly given by Homer to his chief heroes and by

Nōn arma expedient tōtāque ex urbe sequentur,
 dēripientque ratēs aliī nāvālibus? ite,
 ferte citī flammās, date tēla, impellite rēmōs!
 Quid loquor aut ubi sum? quāe mentem insānia mūtāt? 599
 Infēlix Didō, nunc tē facta impia tangunt?
 Tum decuit, cum scēptra dabās. En dextra fidēsque,
 quem sēcum patriōs aiunt portāre Penātis,
 quem subiisse umeris cōfectum aetāte parentem!
 Nōn potui abreptum divellere corpus et undīs 600
 spargere, nōn sociōs, nōn ipsum absūmere ferrō
 Ascanium patriisque epulandum pōnere mēnsis?
 Vērūm anceps pūgnae fuerat fortūna. Fuisset; pl.
 quem metuī moritūra? facēs in castra tulissem
 implēssemque forōs flammis, nātūmque patremque 601
 cum genere extinxem, mēmet super ipsa dedissem.

most Latin poets to their heroines. **ibit . . . inlūserit**: for constr. see on *scilicet*, ii. 577, and on *occiderit . . . sūdārit*, ii. 581, 582. **inlūserit**: i.e. by escaping unscathed. **advena**: scornful, like our 'adventurer.'

592. nōn = *nōnne*, as in ii. 596. The question = an affirmative command. **expedient**: as subject sc. *mei*, 'my people.'

594. impellite: a vigorous way of saying, 'ply with all speed and power.'

595. mūtāt, 'warps,' 'distorts.'

596. nunc: emphatic, 'only now,' 'now for the first time.' **facta impia**: i.e. in proving false to your dead husband.

597. decuit: sc. *impia facta tē tangere*. **dabās**: sc. *Aenēae*. Dido virtually proffered Aeneas her sceptre when she accounted him her husband, 172. **dextra**: the visible sign and pledge of the *fidēs*.

598. quem: sc. as its antecedent *ēius*; for its omission see § 214. **sēcum . . . Penātis**: cf. i. 378, 379. **aiunt**: Dido hints that Aeneas's *pietās* is known to her by hearsay only.

599. subiisse umeris: cf. ii. 708.

600, 601. nōn: as in 592. **abreptum . . . spargere**: cf. the story of Medea and Absyrtus as given in the classical dictionaries (under the heading 'Iason').

602. epulandum: i.e. to serve as a feast; see on *videndam*, ii. 589. This form of vengeance is more than once mentioned in ancient stories. **pōnere**: as in i. 706. 600-602 = 'Why did I not use the power I had to do him harm?'

603, 604. vērūm is used here, as *at* is more commonly, to introduce an objection which the speaker himself brings up, only to refute it, i.e. it = 'but, you may tell me.' **fuerat**, 'had most surely been'; for constr. see on *impulerat*, ii. 55. The prot. is in *pūgnae*, which = *sī pūgnāssem*. **fuisset . . . moritūra**, 'true: but what of it?' answers *vērūm . . . fortūna*. For *quem metuī* we should say, 'whom had I to fear.' *moritūra* is causal, 'since (in any event) my doom was certain.' The thought is like that in *certa mori*, 564.

606. extinxem: for the form see § 105. **facēs . . . extinxem** is a highly exaggerated statement for 'I should at

Sōl, quī terrārum flammis opera omnia lūstrās,
 tūque, hārum interpretes cūrārum et cōscia Iūnō,
 nocturnisque Hecatē triviis ululāta per urbēs
 610 et Dīrae ultricēs et dī morientis Elissae,
 accipite haec meritumque malis advertite nūmen
 et nostrās audite precēs. Sī tangere portūs
 infandum caput ac terris adnāre necesse est
 et sic fāta Iovis poscunt, hīc terminus haeret,
 615 at bellō audācis populī vexātus et armīs.
 finibus extorris, complexū avulsus Iulī
 auxilium implōret videatque indigna suōrum
 fūnera nec, cum sē sub lēgēs pācis iniquae
 trādiderit, rēgnō aut optatā lūce fruātur,
 620 sed cadat ante diem mediāque inhumātus harēnā.

least have done him great damage.' **mēmet**: cf. *egomet*, iii. 623. **dedissem**: sc. *in ignem*, or *ad mortem*.

607. **lūstrās**: cf. *lūstrābat*, 6, with note.

608. **interpretes . . . et cōscia**, 'the agent (= cause) and the witness.' To the reader who recalls Juno's words in 99-104, and 115-127, *interpretes* here will mean more than it could have meant to Dido, but Dido's own knowledge (cf. *prima . . . signum*, 166, 167) justifies her language.

609. **triviis**: *tergemina Hecatē* (511) was naturally worshiped at the *triviae*. **ululāta**: this pass. implies a trans. use of the act. *ululāre*, in the sense of 'to honor with wild cries.'

610. **Dīrae ultricēs**: cf. 473. **dī . . . Elissae**: i.e. the gods who are specially interested in her fate.

611. **accipite**, 'mark'; sc. *animīs*. **malis**: with both *meritum*, here a true pass., and *advertite*; note, then, its position. **nūmen**, 'the divine attention.'

613. **infandum caput**, 'that unspeakable wretch.' *caput*, as denoting a vital part of a man's physical nature, stands often for his whole being or existence, usually with an indication of

strong feeling, affection or the opposite. **terrīs adnāre**: cf. *vestris adnāvimus ōris*, i. 538.

614. **hīc . . . haeret**, 'if this is his firm-fixed goal.'

615. **at**: as in i. 543, i. 557.

616. **finibus**: abl., due to the idea of separation and deprivation in *extorris*.

618, 619. **fūnera**: Dido's prayer, as artfully framed for her by V., is largely fulfilled, esp. in the war waged by Turnus; see §57. Aeneas has to leave Ascanius to go in search of aid against Turnus. **nec**: in a wish, as in a command, we ought to have *nēve* or *neu*; see on *nec . . . horrēscē*, iii. 394. **sē . . . trādiderit**: a strong phrase; *sub lēgēs* was perhaps meant to suggest *sub iugum*. This wish was fulfilled, from Dido's point of view, when Aeneas gave up the name *Trōiānī* and called his people *Latīnī*; see on *genus . . . Rōmae*, i. 6, 7. From the Roman standpoint this was a master stroke of policy, as tending to unite the two peoples more closely.

620. **ante diem**, 'prematurely.' According to one tradition Aeneas reigned but three years in Italy (cf. i. 265). After a certain battle he was no longer seen. In one sense, therefore, he was *inhumē*.

Haec precor, hanc vōcem extrēmam cum sanguine fundō.

Tum vōs, ō Tyrii, stirpem et genus omne futūrum
exercēte odiis cinerique haec mittite nostrō

mūnera. Nūllus amor populis nec foedera suntō;

exoriāre aliquis nostris ex ossibus ultor,

625

quī face Dardaniōs ferrōque sequāre colōnōs,

nunc, ōlim, quōcumque dabunt sē tempore virēs;

litora litoribus contrāria, fluctibus undās

inprecor, arma armis; pūgnent ipsique nepōtēsque.

Haec ait et partis animum versābat in omnis

630

invisam quaerēns quam primum abrumpere lūcem.

Tum breviter Barcēn nūtricem adfātā Sychaei

(namque suam patriā antiquā cinis āter habēbat):

'Annam, cāra mihi nūtrix, hūc siste sorōrem;

dīc corpus properet fluviālī spargere lymphā

635

et pecudēs sēcum et mōnstrāta piacula dūcat;

tus, since his body was never found or buried. Dido prays that Aeneas's end may be like Priam's; see ii. 557, 558. This passage, 615-620, is the one referred to in § 82.

622. *stirpem et genus*: sc. *Aenēae*.

624. *populis*: i.e. my people and his.

625. *exoriāre aliquis . . . ultor*: freely, 'arise, thou unknown avenger.' *aliquis* practically = *ignōtus*; see Vocab. We have here combined a prayer for the coming of an avenger and an address to that avenger, as if he were already come and his identity fully known.

627. *nunc . . . virēs*, 'to-day, hereafter, or whenever,' etc. On *nūllus . . . virēs*, 624-627, see § 59 (end); *ultor* is, of course, Hannibal.

628, 629. *contrāria* goes with all three accs. and expresses the main thought; the sense is 'I pray down on their heads the hostility of shore to shore,' etc. With *inprecor* sc. *eīs*. *nepōtēsque*: for *-que* cf. 558, and see § 256.

630-662. Dido, having sent her attendant in search of Anna, then

mounts the funeral pyre, and stabs herself with Aeneas's sword.

630. *partis . . . omnis*: cf. *animum . . . versat*, 285, 286.

632. *nūtricem*: in Gk. and Roman families the nurse was a person of great importance.

633. *suam*: this cl. really = *namque suam (nūtricem) amiserat*; cf. n. on *sua*, i. 461. *cinis . . . habēbat*: since the ashes are those to which her body had been reduced, V.'s phrase is a strange one; it is due, apparently, to a confusion of two distinct expressions, *sua (nūtrix) . . . cinis āter erat*, and *suam nūtricem . . . tellūs habēbat*.

634. *siste*, 'fetch,' 'bring,' a meaning esp. common in legal connections.

635, 636. *dīc* has here the meaning and the constr. of *imperū*. *properet . . . dūcat*: felt by V. as dependent on *dīc*, but really independent commands; see on *sinite . . . revīsam*, ii. 669. *fluviālī . . . lymphā*: i.e. to purify herself before participating in the rites (494-498); cf. *me . . . abluerō*, ii. 719, with n. *mōn-*

sic veniat, tūque ipsa piā tege tempora vittā;
 sacra Iovī Stygiō, quae rīte incepta parāvī,
 perficere est animus finemque inpōnere cūrīs
 640 Dardaniūque rogūm capitis permittere flammae.
 Sic ait. Illa gradum studiō celerābat anilem.
 At trepida et coeptīs immānibus effera Dīdō
 sanguineam volvēns aciem maculisque trementīs
 interfūsa genās et pallida morte futūrā
 645 interiōra domūs inrumpit līmina et altōs
 cōnscendit furibunda rogōs ēnsemque reclūdit
 Dardanium, nōn hōs quaesitum mūnus in ūsūs.
 Hīc, postquam Īliacās vestēs nōtumque cubīle
 cōspexit, paulum lacrimīs et mente morāta
 650 incubuitque torō dīxitque novissima verba:
 ‘Dulcēs exuviae, dum Fāta deusque sinēbat,
 accipite hanc animam mēque hīs exsolvite cūrīs.
 Vixī et quem dederat cursum fortūna perēgī,
 et nunc māgna meī sub terrās ibit imāgō.

strāta, ‘appointed,’ probably by the priestess mentioned in 483-486.

637. sic, ‘thus only’; i.e. after she has fulfilled the command of 635, 636.

638. Iovī Stygiō: Pluto; § 300. The rites are *sacra* . . . *Stygiō* to Anna and the nurse as involving the symbolic death of Aeneas (see on *exuviās*, 496), to Dido, as involving her own death.

639. finem . . . cūrīs also has a double meaning.

640. rogum: ambiguous. The nurse and Anna understand it of the *lectus iugūlis*, 496; Dido is thinking of the fact that the couch will be to her a funeral couch or pyre. **capitis**, ‘wretch’; see on *infandum caput*, 613.

643. aciem, ‘eye.’ See Vocab.

644. interfūsa has the meaning and the constr. of *suffūsa*, i. 228. The blood-shot eye and spots on the cheeks are elsewhere reckoned among the signs of insanity.

645. līmina: here ‘apartment.’ For the

place cf. 494. Dido makes her way from her watch-place (586) down to the pyre.

647. nōn hōs = *longē aliōs*. Dido, a warrior queen (i. 364), naturally desired the sword of the warrior she loved. With *quaesitum* sc. *ab* (‘from’) *Aenēā*. In 507 the sword is described as left behind by Aeneas; V.’s present account, that Dido kills herself with a sword that Aeneas had given her at her own request, is by far the more poetic.

648. Īliacās vestēs = *exuviās* . . . *omnis*, 496. **cubīle**: the *lectus iugūlis* of 496, the *rogus* of 640.

649. lacrimīs et mente: causal abl.; *mente* = ‘thoughts.’

651. dum . . . sinēbat goes closely with *dulcēs*.

653. vixī, ‘my life is done.’ The force of the tense is like that in *fuimus Trōes, fuit Īlium*, ii. 325.

654. meī: poss. gen. with *imāgō*; see on *nostrī*, iv. 237. With *imāgō* cf. *umbra* . . . *imāgō*, ii. 772, 773. The

Urbem praeclāram statui, mea moenia vidi, 655
 ulta virum poenās inimicō ā frātre recēpi,
 fēlix, heu nimium fēlix, sī litora tantum
 numquam Dardaniae tetigissent nostra carinae!
 Dixit et ōs inpressa torō 'Moriēmur inultae,
 sed moriāmur,' ait; 'sic, sic iuvat ire sub umbrās. 660
 Hauriat hunc oculis ignem crudēlis ab altō
 Dardanus et nostrae sēcum ferat ōnina mortis.'
 Dixerat, atque illam media inter tālia ferrō
 conlāpsam aspiciunt comitēs ensemque cruōre
 spūmantē sparsāsque manūs. It clāmor ad alta 665
 ātria; concussam bacchātūr Fāma per urbem.
 Lāmentis gemitūque et fēmineō ululātū
 tēcta fremunt, resonat magnis plangōribus aethēr,
 nōn aliter, quā sī inmissis ruat hostibus omnis
 Carthāgō aut antiqua Tyros flammaeque furentēs 670
 culmina perque hominum volvantur perque deōrum.
 Audiit exanimis trepidōque exterrita cursū

dead of the lower world had no bodily substance, but were mere shadows of their former selves. Dido means. 'I shall pass 'neath the earth, no common shade.' For the self-gratulatory tone see on *sum pius Aeneās*, i. 378.

655, 656. *urbem . . . recēpi* justifies the statement in 654. *poenās . . . recēpi*: an emphatic variation (§203) from the common *poenās sūmere*. Dido punished her brother by carrying off the wealth for which he had murdered Sychaeus; see i. 349, i. 363, 364.

659, 660. *ōs . . . torō*: i.e. in a farewell kiss. Cf. ii. 490. *moriēmur . . . moriāmur*: the Greeks and Romans regarded the exacting of vengeance as a solemn duty. *sic, sic*: with each *sic*. perhaps, Dido stabs herself.

661. *hauriat . . . oculis*: for another fig. use of *haurire* cf. *vōcemque . . . hausī*, 359.

662. *mortis*: subj. gen., 'the omens suggested by,' etc.

663-692. Dido sinks back dying. Wails of sorrow spread through the palace and the city. Anna hears them and rushing to Dido's side takes her in her arms. Dido lingers between life and death.

663. *atque*, 'and on the instant'; §200.

664. *comitēs* = *famulae*, 391. V. does not account in any way for their presence. At 642 Dido was alone.

665, 666. *ad . . . ātria*: i.e. towards the front or street part of the palace. For the place of Dido's death see 645 *bacchātūr*: lit., 'revels as madly as do the Bacchantes' (see 300-303); a strong word. The tone is like that in *gaudēs*. 190; see n. there. *Fāma*: as in 173 ff.

667, 668. *lāmentis . . . aethēr*: cf. *cavae . . . clāmor*, ii. 487, 488. Mark V.'s skill in varying his descriptions of the same phenomena; see §181. For the hiatus at *fēmineō ululātū*, see §§257, 259.

669. *nōn aliter, quā . . . ruat* is

unguibus ōra soror foedāns et pectora pūgnis
 per mediōs ruit ac morientem nōmine clāmat:
 675 * 'Hōc illud, germāna, fuit? Mē fraude petēbās?
 Hōc rogus iste mihi, hōc ignēs āraeque parābant?
 Quid primum dēserta quērar? Comitēne sorōrem
 sprēvistī moriēns? eadem mē ad fāta vocāssēs!
 idem ambās ferrō dolor atque eadem hōra tulisset.
 680 Hīs etiam strūxī manibus patriōsque vocāvī
 vōce deōs, sīc tē ut positā crudēlis abessem!
 Exstīxtī tē mēque, soror, populūque patrēsque
 Sīdoniōs urbemque tuam. Date vulnera lymphis
 abluam et, extrēmū sī quis super hālītus errat,
 685 ōre legam.' Sīc fāta gradūs evāserāt altōs
 sēmianimemque sinū germānam amplexa porēbat,
 cum gemitū atque ātrōs siccābat veste crūiōrēs.
 Illa gravīs oculōs cōnāta attollere rūrsus

briefly put for *nōn aliter quam . . . fre-
mant, resonet . . . sī inmissis ruat*, etc.

673. *unguibus . . . pūgnis*: common signs of grief. For the latter cf. *tūnsae pectora palmis*, i. 481.

675. *hōc illud . . . fuit?* 'was this that thing you were planning?' Cf. *hōc erat . . . quod*, etc., ii. 664. *petēbās*: *petere* is used of the lunges and feints made by fencers. Cf. *petitiō* in Cic. *Cat.* i. § 15.

676. *ignēs*: on the altar. Anna now sees that they are funeral fires. Formerly (494-498) she thought their purpose widely different.

677. *comitem . . . sorōrem*: freely, 'the company of your sister.'

678, 679. *vocāssēs*: for the mood see on *utinam . . . adforet*, i. 575, 576. This cl. serves as the prot. to *idem . . . tulisset*, 679. Expressions of vain regret are often thus used as protases in contrary to fact cond. sentences. *vocāssēs* and *tulisset* may also be explained as subjunctives used to express unfulfilled past obligation; see A. 266, e; H. 559, 6.

680, 681. *strūxī*: sc. *pyram*, compar-

ing 494-498. *vocāvī . . . deōs*: i.e. joined in these rites. *tē . . . positā*, 'when you lay thus'; sc. by your own hands. Anna can not bring herself to call Dido's act by its proper name. Cf., also, *sic positum*, ii. 644, with note.

682. *exstīxtī* = *exstīxisti*; cf. *exstīncem*, 606, with note.

683, 684. *date* has here the meaning and the constr. of *sinite* as used in ii. 669; see n. there. *abluam*: Anna has seen from the first that Dido's condition is hopeless. This is shown by 676, esp. *rogus* and *ignēs*, by 677-679 as a whole, and by 682. Her thought is simply to do for Dido the little that could be done for one in her state. *super* = an adj., 'lingering,' as in iii. 489; see on *longē*, i 13.

685. *ōre legam*: the ref. is to the Roman custom of catching in one's mouth the last breath of a dying friend or kinsman. *gradūs . . . altōs*: i.e. of the pyre, called *altōs* . . . *rogōs*, 645, 646. For *evāserāt* with acc. cf. *evāsisse tot urbēs*, iii. 282.

686. *sēmianimem*: for scansion see § 249.

* dēficit; infixum strīdit sub pectore vulnus.

Ter sēsē attollēns cubitōque adnixa levāvit;

690

ter revolūta torō est oculisque errantibus altō
quaesivit caelō lūcem ingemuitque repertā.

Tum Iūnō omnipotēns longum miserāta dolōrem

difficilisque obitūs Īrim dēmisit Olympō,

quae luctantem animam nexōsque resolveret artūs.

695

Nam quia nec fātō meritā, nec morte peribat,

sed misera ante diem subitōque accēsa furōre,

nōndum illi flāvum Prōserpina vērtece crīnem

abstulerat Stygiōque caput damnāverat Orcō.

Ergō Īris croceis per caelum rōscida pinnīs

700

* mille trahēns variōs adversō sōle colōrēs *

dēvolat et suprā caput adstitit. 'Hunc ego Dīti

sacrum iussa ferō tēque istō corpore solvō':

sic ait et dextrā crīnem secat; omnis et unā

dīlāpsus calor, atque in ventōs vīta recessit.

705

689. dēficit: literally, 'fails,' i.e. swoons. For a similar sense cf. *quā dēficit ignis*, ii. 505. strīdit, 'gurgles,' 'sobs.' strīdō is a verb of wide meaning, applicable to a variety of sounds, esp. to hissing or whistling; cf. *strīdor* . . . *rudentum*, i. 87. Here the ref. is to the sound of the blood coming from the wound. The *vulnus* is described in terms of its own effects; cf. § 194. For the form *strīdit* cf. § 101.

692. repertā: sc. *lūce*.

693-705. Juno sends Iris down from heaven to sever the thread of Dido's life.

693, 694. longum . . . obitūs, 'the length of—the difficulty of.' Īrim: see § 278.

695. nexōs: freely, 'clinging thereto'; sc. *animae*. resolveret, 'separate,' 'part.' For the ancient definition of death see on 385.

696. fātō: i.e. by a natural death. meritā . . . morte, 'by a death that she had earned.' i.e. a violent death brought on by some act or some folly

of her own, such a death, for example, as Aeneas declared that he had earned, ii. 432-434.

697. ante diem: as in 620.

698. flāvum . . . crīnem: see on *flāventis* . . . *comās*, 590. Prōserpina: see § 300.

699. Stygiō . . . Orcō: the neg. of *nōndum*, 698, belongs also with this clause.

701. trahēns, 'trailing.' adversō sōle: freely, 'in the glare of the sun'; instr. abl. with *trahēns*, which gives the result rather than the process; *trahēns colōrēs* really = 'kindled into a thousand colors by,' etc. *adversō* accurately pictures the way in which a rainbow always stands out over against the sun; if the sun is in the east, the rainbow is in the west, and vice versa.

702. hunc: sc. *crīnem*; this appears from *dextrā* . . . *secat*, 704.

705. ventōs . . . recessit: *vīta* is here the 'life-giving principle,' 'the soul' (cf. *anima*, 695), which was thought of as breath. Hence V.'s phrase is natural enough.

LIBER V

Intereā medium Aenēās iam classe tenēbat
certus iter fluctūsque ātrōs Aquilōne secābat
moenia respiciēns, quae iam infēlicis Elissae
conlūcent flammīs. Quae tantum accenderit ignem
5 causa latet; dūrī māgnō sed amōre dolōrēs
pollūtō nōtumque, furēns quid fēmina possit,
trīste per augurium Teucrōrum pectora dūcunt.
Ut pelagus tenuēre ratēs nec iam amplius ūlla
occurrit tellūs, maria undique et undique caelum,
10 ollī caeruleus suprā caput adstitit imber
noctem hiememque ferēns, et inhorruit undā tenebrīs.
Ipsē gubernātor puppī Palinūrus ab altā:
‘Heu! quianam tantī cīnxērunt aethera nimbī?
quidve, pater Neptūne, parās?’ Sīc deinde locūtus
15 colligere arma iubet validīsque incumbere rēmīs
oblīquatque sinūs in ventum ac tālia fātur:

1-34. Aeneas sees the flames of Dido's pyre and guesses their meaning. To avoid a tempest he puts into the harbor of Eryx in Sicily.

1, 2. *medium . . . tenēbat . . . iter* here merely = 'was well on his way.' *certus*, 'unwaveringly.' *Aquilōne*: inconsistent with iv. 562.

4. *flammīs*: how or by whom the pyre was lighted V. nowhere says. *fluctūs . . . flammīs*, 2-4, throws light on *certus*, 2. Around Aeneas are rough waves, behind him is Dido whom he loves; yet on he goes.

5. *dūrī . . . dolōrēs*: i.e. the thought of the pangs that arise when, etc.

6. *pollūtō*: lovers make a sacred compact with each other (cf. *foedere*, iv. 520); to be false to love therefore involves pollution. *nōtum*: the neut. adj. here = an abstract noun, 'knowledge,' a usage not common until we come to

later Latin prose. *quid . . . possit* depends on *nōtum*.

8-11 are nearly identical with iii. 192-195; see notes there.

12. *ipse . . . Palinūrus*: cf. iii. 201, 202.

13. *quianam*: archaic for *quidnam*; *nam* is used as in ii. 373. The first part of the word is the neut. pl. of *quis* (cf. the old abl. sing. *quī*; both forms follow the third declension), and so practically = *quid*, 'why.'

15. *colligere arma*, 'to make all snug,' before the storm breaks. *arma* and *armāmentum* often denote the entire tackle of a ship. Cf., too, *armārī classem*, iv. 299.

16. *oblīquat . . . ventum*: cf. *cornua . . . antemnārum*, iii. 549, with n. *sinūs*: as in iii. 455. *in* = 'to meet.' Palinurus has been trying to make head for Italy against an adverse wind; he

'Māgnanime Aenēā, nōn, sī mihi Iuppiter auctor
 spondeat, hōc spērem Ītaliā contingere caelō.
 Mūtātī trānsversa fremunt et vespere ab ātrō
 cōnsurgunt ventī, atque in nūbem cōgitur āēr, 20
 nec nōs obnītī contrā nec tendere tantum
 sufficimus. Superat quoniam fortūna, sequāmur
 quōque vocat vertāmus iter. Nec lītora longē
 fīda reor frāterna Erycis portūsque Sicānōs,
 sī modo rīte memor servāta remētior astra.' 25
 Tum pius Aenēās: 'Equidem sic poscere ventōs
 iam dūdum et frūstrā cernō tē tendere contrā.
 Flecte viam vēlis. An sit mihi grātior ūlla
 quōve magis fessās optem dēmittere nāvīs,
 quam quae Dardanium tellūs mihi servat Acestēn 30
 et patris Anchīsae gremiō complectitur ossa?'
 Haec ubi dicta, petunt portūs, et vēla secundī
 intendunt zephyrī; fertur cita gurgite classis,
 et tandem laetī nōtae advertuntur harēnae.

now tacks and runs before the wind. In 17-25 he explains his action.

17. **auctor**, 'as surety,' a use of the word common in legal connections.

18. **hōc . . . caelō**, 'while this weather holds'; see § 147. For *caelum* = 'weather,' cf. iv. 53.

19. **trānsversa**, 'athwart our course'; for the adv. acc. see § 134.

20. **cōgitur**, 'is thickening.' Contrast *scindit . . . apertum*, l. 587, where the disappearance of the cloud is due to rarefaction.

21. **contrā**: with *tendere*; it corresponds to the prefix of *obnītī*. **tantum** = *tantum quantum opus est*.

22. **sufficimus** = *possumus*, and so may take the infin.; § 165.

24. **fīda**: as the home of Acestes, l. 195. **frāterna** picturesquely ascribes to the *lītora* the affection for Aeneas felt towards him by his half-brother Eryx.

25. **servāta** = *quae servāvī* ('watched'),

i.e. on their former visit to Sicily, ut. 692-715.

26. **pius**: Aeneas is ever heedful of his people's welfare; cf. § 62.

28. **an**: used here, as often, in a single question, i.e. no alternative question with *utrum* or *-ne* can be supplied before it. In this idiom *an* often equals *num*, as here; less often it equals *nōnne*. **sit**: cond.; sc. if you were to put me to the test, or the like. **ūlla**: sc. *tellūs* from 30.

29. **quō** = *ad quam*, 'a land to which'; the rel. adv. *quō* often thus = a prep. plus the proper form of the rel. pron. **dēmittere**: here of bringing home to shore. In verbs the prefix *dē-* often = 'homewards.'

31. **Anchīsae . . . ossa**: see iii. 707-714.

32, 33. **vēla . . . Zephyrī**: cf. iv. 562. The maneuver indicated in 16 makes the west wind (cf. *vespere . . . ventī*, 19, 20) favorable; the seas are thus

35 At procul ex celsō mīrātus vertice montis
adventum sociāsque ratēs occurrit Acestēs
horridus in iaculīs et pelle Libystidis ursae,
Trōia Crīnīsō conceptum flūmine māter
quem genuit. Veterum nōn inmemor ille parentum
40 grātātur reducēs et gazā laetus agrestī
excipit ac fessōs opibus sōlātur amicīs.

Postera cum primō stellās Oriente fugārat
clāra diēs, sociōs in coetum lītore ab omnī
advocat Aenēās tumulīque ex aggere fātur:
45 'Dardanidae māgnī, genus altō ā sanguine dīvum,
annuus exāctīs complētur mēnsibus orbis,
ex quō rēliquiās dīvīnique ossa parentis
condidimus terrā maestāsque sacrāvimus ārās.
Iamque diēs, nisi fallor, adest, quem semper acerbum,
50 semper honōrātum (sic dī voluistis) habēbō.
Hunc ego Gaetūlis agerem sī Syrtibus exsul
Argolicōve marī dēprēnsus et urbe Mycēnae,

less trying. *gurgite* here = *undā, aquā*; in l. 118, iii. 421 the sense is different.

35-41. Acestes welcomes them royally.

35. *mīrātus*: because it was winter (see on *sīdere*, iv. 309), and because he did not expect them so soon again.

37. *horridus in*, 'roughly clad in,' fits *pelle* better than it does *iaculīs*.

38. *Crīnīsō . . . flūmine*: for constr. cf. *Maiā genitum*, i. 297, with n. See also § 289, end. *māter*: Egesta or Segesta by name. Her father sent her to Sicily to escape a monster which was ravaging the Troad.

39. *veterum . . . parentum*: i.e. his mother's Trojan ancestry.

40. *grātātur reducēs*: sc. *eōs esse*; *grātātur* is here treated as a verb of speech, 'comments with joy on the fact that.' *gazā . . . agrestī*: i.e. with the best the fields afford.

42-71. Aeneas points out that it is the anniversary of his father's burial,

and announces games to be held nine days later.

42. *primō . . . Oriente* = *primō . . . Eōō*, iii. 588.

44. *tumulī* is a needed gen. of definition (§ 111) with *aggere*, which is applicable to heaps of divers kinds. Aeneas speaks from a mound, as Roman generals did in later days.

45. *genus . . . dīvum*: cf. n. on *genus invisum*, i. 28.

46. *orbis*: as in l. 269.

47, 48. *rēliquiās . . . terrā*: cf. *animam . . . condimus*, iii. 67, 68, with note. *dīvīnī*: Aeneas thinks of his father as deified since his death. *maestās*: i.e. that gave token of our sorrow. Cf. *stant . . . cypressō*, iii. 63, 64; also iii. 305.

52. With *marī dēprēnsus* = 'caught' by a storm, with *urbe* it = 'imprisoned.' For *et* we should say 'or,' but *et* is correct, since the vs. has to do with a single class of evils, perils from the Greeks, as

annua vōta tamen sollemnisque ōrdine pompās
exsequeretur strueremque suis altāria dōnis.

Nunc ultrō ad cinerēs ipsius et ossa parentis
(hand equidem sine mente reor, sine nūmine divum)
adsumus et portūs dēlātī intrāmus amīcōs.

Ergō agite et laetum cūctī celebrēmus honōrem;
poscāmus ventōs atque haec mē sacra quotannis
urbe velit positā templis sibi ferre dicātis.

Bīna boum vōbīs Trōiā generātus Acestēs
dat numerō capita in nāvīs; adhibēte Penātis
et patriōs epulīs et quōs colit hospes Acestēs.

Praetereā, sī nōna diem mortālibus alnum
Aurōra extulerit radiisque retēxerit orbem,
prīma citae Teucrīs pōnam certāmina classis;
quīque pedum cursū valet et quī vīribus audāx
aut iaculō incēdit melior levibusque sagittis

distinct from perils in Africa, 51. **My-cēnae**: a very rare singular.

54. **exsequeretur** with *vōta* = 'fulfill'; with *pompās* it has its literal sense. At Rome bodies were buried or burned outside the city. **suis**, 'meet,' 'proper.'

55. **ultrō**: as in ii. 145. It adds the coincidence noted in 55-57 to the statement of 51-54.

56. **haud . . . divum**: for the thought cf. i. 387, 388, ii. 777.

57. **dēlātī**: sc. *eō*, 'thither'; cf. iii. 219, iii. 441.

58. **laetum**: because the coincidence proves heaven's care for us.

59, 60. **poscāmus**: sc. *eum* = *Anchīsēs*; see on *divinī*, 47. **ventōs**: i.e. to help us when we sail again. **mē . . . velit**, 'may it be his desire that,' etc. **sacra . . . ferre**: V. probably has in mind the *parentalia*, a festival held annually in Rome, February 13-21, at which offerings, esp. of flowers, were made to the dead (cf. iii. 66). Games were sometimes celebrated on the anniversary of

a funeral. **urbe . . . positā** = *cum urbem meam posuerō*.

61, 62. **bīna . . . numerō**: cf. *oppida . . . numerō ad duodecim*, Caes. *B.G.* i. 5. **Trōiā generātus**: freely, 'like a true son of Troy.' The phrase is called forth by his gift, which exceeds that of Aeneas himself, i. 193. **adhibēte**, 'invite,' as Dido invited Jupiter, etc., i. 731-734.

63. **patriōs**: those of Troy as opposed to any whose worship Acestes might have learned in Sicily.

64. **sī**: a religious impulse often bids men speak with hesitation of future events.

65. **extulerit**, 'shall have ushered in'; lit., 'shall have raised aloft,' a natural expression since the day (light) seems to climb the heavens. **radiis . . . orbem**: cf. iv. 119.

66. **prīma**: freely, 'first of all.'

67. **quī . . . quī** both = *quicumque*, or *sī quis*.

68. **incēdit**: a picturesque substitute for *est*; cf. *incēdō*, i. 46.

seu crūdō fīdit pūgnam committere caestū,
 70 cūctī adsint meritaque expectent praemia palmae.
 Ōre favēte omnēs et cingite tempora rāmīs.'

Sīc fātus vēlat mātērnā tempora myrtō.

Hōc Helymus facit, hōc aevī mātūrus Acestēs,
 hōc puer Ascanius, sequitur quōs cētera pūbēs.

75 Ille ē conciliō multīs cum mīlibus ībat
 ad tumultum māgnā medius comitante catervā.

Hīc duo rīte merō libāns carchēsia Bacchō
 fundit humī, duo lacte novō, duo sanguine sacrō,
 purpureōsque iacit flōrēs ac tālia fātur:

80 'Salvē, sāncte parēns, iterum salvēte, receptī
 nēquīquam cinerēs animaeque umbraeque paternae!
 Nōn licuit finīs Italōs fātāliaque arva
 nec tēcum Ausonium, quicumque est, quaerere Thybrim.
 Dixerat haec, adytīs cum lūbricus anguis ab īmīs

69. *seu* is used because V. feels fully the cond. force of *quī . . . quī*, 67. *crūdō*: transferred epithet; it is the hide of which the cestus is made that is raw (i.e. hard, hornlike). *fīdit* = *audet*.

71. *ōre favēte*: lit., 'favor (the ceremony) with,' etc.; an appeal to worshipers to help the rites by speaking only words of good omen. The surest way to avoid ominous words was to say nothing; hence *ōre* (or *linguis*) *favēre* usually = 'to keep silence.' Here the meaning is broader, like 'help on the rites.'

72-103. Aeneas makes offerings at the tomb of Anchises. These a snake tastes and then returns harmlessly to the tomb. Joyously Aeneas renews the rites.

72. *mātērnā* = *mātrī sacrā*; see on *silvam*, iii. 24. Myrtle was frequently used in rites in honor of the dead.

73. *aevī mātūrus*: for case of *aevī* see § 116.

75. *ille*: Aeneas.

76. *tumulum*: not as in 44, but as in iii. 304.

77, 78. *duo . . . duo . . . duo*: cf. the triple *hōc*, 73, 74. *merō . . . Bacchō*: here and in 78 we have a free use of the abl. of char. For *Bacchō* = *vīnō* cf. i. 215, iii. 354. *lacte . . . sanguine*: cf. the offerings in iii. 60, 67, iii. 301.

79. *purpureōs*: probably as in i. 591; see n. there.

80, 81. *receptī . . . cinerēs*: briefly put for 'ashes of him whom I rescued,' etc.; cf. *pater . . . periculis*, iii. 710, 711. Of course Aeneas rescued his *pater*, not his *cinerēs . . . paternī*, from Troy. The poet, however, after making Aeneas say *sūncte parēns*, naturally thought of the fact that this *sūnctus pater* was at the moment but *cinerēs*, and makes Aeneas apostrophize those ashes. *animae* = *vīta*, iv. 705; see n. there.

82. *nōn licuit* = *nōn enim licuit*, etc. *fātālia . . . arva*: as in iv. 355.

83. *quicumque est*, 'whatever that name may mean.'

84. *adytis*: Aeneas thinks of his father as a god (47, 59, 60); hence the tomb is a shrine.

septem ingēns gŷrōs, septēna volūmina trāxit 35
 amplexus placidē tumulum lāpsusque per ārās,
 caeruleae cui terga notae maculōsus et aurō
 squāmam incendēbat fulgor, ceu nūbibus arcus
 mille iacit variōs adversō sōle colōrēs.
 Obstipuit vīsū Aenēās. Ille agmine longō 90
 tandem inter paterās et lēvia pōcula serpēns
 libāvitque dapēs rūrsusque innoxius imō
 successit tumulō et dēpāsta altāria liquit.
 Hōc magis inceptōs genitōrī instaurat honōrēs
 incertus, geniumne locī famulumne parentis 95
 esse putet; caedit binās dē mōre bidentis
 atque suēs, totidem nigrantis terga iuencōs
 vīnaque fundēbat pateris animamque vocābat
 Anchisae māgnī Mānisque Acheronte remissōs.
 Nec nōn et socii, quae cuique est cōpia, laetī 100
 dōna ferunt; onerant ārās mactantque iuencōs;
 ōrdine aēna locant aliī fūsique per herbam
 subiciunt veribus prūnās et viscera torrent.

85. **gŷrōs** pictures the coils proper, **volūmina** the dimensions of each coil. **septēna** here merely = *septem*; the number seven, like three (see on ii. 174), was sacred among the Romans.

86. **ārās**: see 48.

87, 88. **notae**: sc. some general verb like *distinguēbant*, 'adorned.' **maculōsus** . . . **fulgor**: aside from the *caeruleae notae*, the snake's body is all bright, its glitter being made more intense here and there by spots of gold.

89. **mille** . . . **colōrēs**: cf. iv. 701, with notes.

90. **agmine longō**, 'with long trailing march'; cf. *agmine certō*, said of snakes, ii. 212. *longō* = 'trailing'; the snake is now uncoiled.

91. **serpēns**: here the participle.

92, 93. **dapēs**: the milk and blood, 78. **imō** . . . **tumulō** = *adytis* . . . *imīs*, 84.

95. **-ne** . . . **-ne**: as in i. 308; see n. there. For the *genius loci* see §§ 291 (end),

292. **famulum**, 'attendant.' Particular deities were believed to have special attendants; Creusa was such a *famulus* of Cybele, ii. 788. The *famulus* was frequently in animal form, as here. Anchises, as a god, may well have a *famulus*. If so, the act of the snake in eating the *dapēs* indicated that the rites were acceptable to him.

96, 97. **bidentis** . . . **iuencōs**: sacrifices of swine, sheep, and oxen were common in certain connections and were called *suovetaurilia*. **terga**: acc. of spec. (§ 135) with *nigrantis*. No doubt all the victims were black, because the sacrifice had to do with death, i.e. with the underworld.

99. **remissōs**, 'freed,' i.e. that it may partake of the feast in its honor. Cf. *Mānis* . . . *tumulum*, iii. 303, 304. with note.

100. **quae** . . . **cōpia**: briefly put for *eā cōpiā quae est cuique*.

101-103. **mactant** . . . **torrent**: cf.

- Exspectāta diēs aderat, nōnamque serēnā
 105 Aurōram Phaëthontis equī iam lūce vehēbant,
 fāmaque finitimōs et clārī nōmen Acestae
 excierat; laetō complēbant litora coetū
 vīsūrī Aeneadās, pars et certāre parātī.
 Mūnera principiō ante oculōs circōque locantur
 110 in mediō, sacrī tripodes viridēsque corōnae
 et palmae, pretium victōribus, armaque et ostrō
 perfūsae vestēs, argentī aurīque talentum,
 et tuba commissōs mediō canit aggere lūdōs.
 Prīma parēs ineunt gravibus certāmina rēmīs
 115 quattuor ex omnī dēlēctae classe carīnae.
 Vēlōcem Mnēstheus agit ācrī rēmige Pristim,
 mox Italus Mnēstheus, genus ā quō nōmine Memmī,
 ingentemque Gyās ingentī mōle Chimaeram,
 urbis opus, triplici pūbēs quam Dardana versū
 120 impellunt (ternō cōnsurgunt ōrdine rēmī),

carefully the longer description in i. 210-215, with notes. V. has plainly aimed at variety; § 181.

104-113. The ninth day arrives; the games begin.

104, 105. *serēnā* . . . *lūce*: abl. of char. with *aurōram*, 'clear-lighted,' i.e. cloudless. *Phaëthontis* = *sōlis* or *Phoebe*; see Vocab.

107. *excierat*: sc. *ē domibus*. Note the tense; the spectators had assembled even before daybreak, as they often did at Rome to witness similar games.

108. *et*, 'also.' *certāre*: for constr. see § 159. For the agreement of *parātī* with *pars* see on *pars* . . . *aliū*, i. 212, 213.

109. *circō* = *coetū*, 107.

110. *sacrī*: tripods were frequently offered to the gods.

111. *palmae*: the victor in the great Gk. games received such a branch. The Romans borrowed the custom; cf. *palmae* = *victōriae*, 70.

112. *talentum*: here simply 'a great weight'; see Vocab.

113. *et*, 'and forthwith'; § 200. *com-*

missōs . . . *lūdōs*: cf. *pūgnam committere*, 69. *mediō*, 'central,' i.e. in the midst of the *circus*.

114-285. The first event is a race between four of the ships.

114. *parēs*, 'well-matched'; contrast *impar*, i. 475. *gravibus*: an important epithet; the race is no holiday.

116. *ācrī rēmige*: coll. sing. in the instr. ablative.

117. *mox* . . . *Mnēstheus*; i.e. destined ere long to play a part in Italy. *genus* . . . *Memmī* shows a confusion of two expressions: (1) *ā quō (est) genus Memmī*, and (2) *cūius ā nōmine genus Memmī nōmen habet*, or the like. The great Roman families sought to trace out for themselves a Trojan lineage; cf. notes on i. 267, 268. V.'s etymologies are no worse than many given by other Roman writers.

118. *Gyās*: sc. *agit*. *ingentī mōle* (modal abl.) corresponds to *ācrī rēmige*. 116; *mōle* = 'trouble,' 'effort.'

119, 120. *urbis opus*: an extravagant phrase, 'a city's work,' i.e. a work

Sergestusque, domus tenet ā quō Sergia nōmen,
Centaurō invehitur māgnā Scyllāque Cloanthus
caeruleā, genus unde tibi, Rōmāne Cluentī.

Est procul in pelagō saxum spūmantia contrā
litora, quod tumidīs submersum tunditur ōlim
fluctibus, hibernī condunt ubi sīdera Caurī;
tranquillō silet immōtāque attollitur undā
campus et apricīs statio grātissima mergīs.

125

Hic viridem Aenēās frondentī ex ilice mētā
cōstituit sīgnū nautīs pater, unde revertī
scīrent et longōs ubi circumflectere cursūs.

130

Tum loca sorte legunt, ipsique in puppibus aurō
ductōrēs longē effulgent ostrōque decōrī;
cētera pōpuleā vėlātur fronde iuventūs
nūdātōsque umerōs oleō perfūsa nitēscit.

135

Cōnsidunt trānstrīs, intentaque bracchia rēmīs;

so huge that it would take a city to build it. **versū**: literally, 'line,' 'row,' i.e. tier. *triplicī . . . versū* refers to the three tiers of oarsmen within the ship, *ternō . . . ōrdine* to the three tiers of oars without. Triremes were not known in the heroic age; thus we have another anachronism.

122. Scyllā: the vessels probably derived their names from figure-heads, which represented a shark, etc.

123. caeruleā: V. calls the four ships *parēs*, 114. Then, yielding to his love of variety, he emphasizes single points in connection with each ship (cf. *vėlōcem, ingentem, māgnā, caeruleā*); cf. n. on *dextrum*, iii. 420. No doubt each ship possessed all the qualities noted.

125. submersum is proleptic (§ 193), giving the result of *tunditur*. **ōlim**: as in iii. 541.

127. tranquillō, 'but in still weather'; a temp. abl.; for the substantival use see § 196, 2. Note the triple contrast, *submersum* and *attollitur*, *tumidīs . . . fluctibus* and *immōtā . . . undā*, *Caurī* and *tranquillō*.

128. apricīs, 'sun-loving'; properly 'sunny'; the adj. suits better the place on which the birds stand. **statio**. 'haunt.'

130, 131. nautīs pater: the juxtaposition gives an effect like 'for the sailors whose thoughtful ruler he was. **unde** = *ut inde*; so *ubi*, 131, = *ut ibi*. **revertī . . . circumflectere**: the actions are given in the order of their importance in Aeneas's thoughts, not in their strict chronological sequence. Cf. n. on *referēs . . . ibis*, ii. 547. **ubi**: sc. *scīrent*.

133. ostrō . . . decōrī, like *aurō*, 132 gives the means of *effulgent*; hence the two may be joined by *-que*. Cf. the use of *et* in i. 694.

134. cētera . . . iuventūs: i.e. the rest of the crew. **pōpuleā**: the poplar was sacred to Hercules, the god of athletes.

135. oleō: cf. iii. 281, with notes.

136. intenta . . . rēmīs: freely, 'their arms are set, with every muscle strained, to the oars'; for the actual constr. cf. § 140, and n. The handles o,

intentī expectant signum, exsultantiaque haurit
 corda pavor pulsāns laudumque arrēcta cupīdō.
 Inde, ubi clāra dedit sonitum tuba, fīnibus omnēs,
 140 haud mora, prōsiluēre suīs; ferit aethera clāmor
 nauticus, adductīs spūmant freta versa lacertīs;
 infindunt pariter sulcōs, tōtumque dehīscit
 convūlsum rēmīs rōstrīsque tridentibus aequor;
 nōn tam praecipitēs biugō certāmine campum
 145 corripuēre ruuntque effūsī carcere currūs,
 nec sic inmissīs aurīgae undantia lōra
 concussēre iugīs prōnīque in verbera pendent.
 Tum plausū fremitūque virum studiīsque faventum
 cōnsonat omne nemus, vōcemque inclūsa volūtant
 150 litora; pulsātī collēs clāmōre resultant.
 Effugit ante aliōs primīsque ēlābitur undīs
 turbam inter fremitumque Gyās; quem deinde Cloanthus
 cōnsequitur melior rēmīs, sed pondere pīnus

the oars are well forward and the blades well back, ready for a stroke.

137, 138. **intentī**: intentional repetition of *intenta*; every power of body and mind is bent on the race. **haurit corda**: i.e. robs them for the moment of strength; literally 'drains' (sc. of blood). **pulsāns**, 'throbbing.' **arrēcta**, 'consuming'; literally, 'uplifted,' 'exalted.'

139. **fīnibus**: i.e. their respective starting places. V. has in mind the *carcerēs*, closed stalls within which chariots were confined till the trumpet sounded for the race to begin.

140, 141. **clāmor nauticus**: as in iii. 128. **adductīs**, 'straining'; literally, 'drawn home to' (sc. the breast), as is done in rowing.

142. **sulcōs**: acc. of effect; § 128.

144. **biugō certāmine**: i.e. in a contest of two-horse chariots.

145. **corripuēre**: instantaneous pf. **effūsī**: middle, 'pouring,' 'springing.' **carcere** = *fīnibus*, 139.

146, 147. **sic inmissīs** . . **iugīs**: lit., 'with horses so urged forward,' i.e. 'so furiously.' *iugīs* stands by metonymy (§ 184) for *equīs*. **concussēre** balances *corripuēre*, 145; it expresses the eager shake of the reins with which the *aurīgae* start their horses. The chariot race is described with full reference to the two sets of participants, horses and men.

148. **virum**, 'spectators.' **studiīs**: here 'enthusiastic cheers.' **faventum**, 'supporters'; see on *venientum*, i. 434.

149. **nemus** and **inclūsa**, 'pent in,' point to wooded hills encircling the coast; cf. 150.

150. **collēs** . . . **resultant** gives a process the very opposite of the truth, an echo being due to the rebounding of sound from what it strikes.

151. **primīs** . . . **undīs**: abl. of the route; the waves are 'first' because the leader is cleaving his way through them.

153. **pīnus** = *nāvis pīnea*; see § 187.

tarda tenet; post hōs aequō discrīmine Pristis
 Centaurusque locum tendunt superāre priōrem, 155
 et nunc Pristis habet, nunc victam praeterit ingēns
 Centaurus, nunc ūnā ambae iunctisque feruntur
 frontibus et longā sulcant vada salsa carīnā.
 Iamque propinquābant scopulō mētamque tenēbant,
 cum princeps mediōque Gyās in gurgite victor 160
 rēctōrem nāvis compellat vōce Menoetēn:
 ‘Quō tantum mihi dexter abīs? hūc dīrige gressum;
 lītus amā et laevās stringat sine palmula cautēs;
 altum aliī teneant.’ Dixit, sed caeca Menoetēs
 saxa timēns prōram pelagī dētorquet ad undās. 165
 ‘Quō dīversus abīs?’ iterum ‘pete saxa, Menoetē!’
 cum clāmōre Gyās revocābat, et ecce Cloanthum
 respicit instantem tergō et propiōra tenentem.
 Ille inter nāvemque Gyaē scopulōsque sonantīs
 rādīt iter laevum interior subitōque priōrem 170
 praeterit et mētīs tenet aequora tūta relīctīs.
 Tum vērō exārsit iuvenī dolor ossibus ingēns,
 nec lacrimīs caruēre genae, sēgnemque Menoetēn
 oblītus decorisque suī sociumque salūtis
 in mare praecipitem puppī dēturbat ab altā; 175

154. **tenet** = *dētinēt*; sc. *eum*. **aequō discrīmine**: i.e. from the leaders.

155. **locum . . . superāre priōrem**: V.'s phrase represents the lead as an obstacle to be overcome.

156. **habet**: sc. *priōrem locum*.

157, 158. **iunctīs . . . frontibus** is a modal abl., and can so be joined by *-que* to *ūnā*. **longā . . . carīnā**: coll. sing. With *sulcant* sc. *ūnā*; foot by foot, throughout their whole length, the two vessels are even.

160. **mediō . . . in gurgite victor**: i.e. who had led the way over half the course.

162. **mihi**: dat. of interest, 'to my hurt.' **dexter** = an adv., 'to the right.'

They were turning the rock from right to left.

163. **amā**: we say 'hug.' **stringat sine**: for constr. see on *sinite . . . revīsam*, ii. 669.

166. **dīversus**, 'wide of the course,' corresponds to *dexter*, 162. *quō . . . Menoetē* explains *clāmōre*, 167.

168. **propiōra** (sc. *scopulō*), 'the inside course.'

170. **rādīt**: used here much as in iii. 700.

171. **mētīs**: contrast the sing., 129.

172. **ossibus**: as in i. 660.

174. **socium**: gen. pl.; § 89. The *vs.* means that he ran the risk of losing both the prize and his ship.

ipse gubernāclō rēctor subit, ipse magister
 hortāturque virōs clāvumque ad litora torquet.
 At gravis, ut fundō vix tandem redditus imō est,
 iam senior madidāque fluēns in veste Menoetēs
 180 summa petit scopulī siccāque in rūpe resēdit.
 Illum et lābentem Teucrī et rīsere natantem
 et salsōs rident revomentem pectore fluctūs.
 Hīc laeta extrēmīs spēs est accēnsa duōbus,
 Sergestō Mnēstheīque, Gyān superāre morantem.
 185 Sergestus capit ante locum scopulōque propinquat,
 nec tōtā tamen ille prior praeēunte carinā,
 parte prior; partem rōstrō premit aemula Pristis.
 At mediā sociōs incēdēns nāve per ipsōs
 hortātur Mnēstheus: 'Nunc, nunc insurgite rēmīs,
 190 Hectoreī sociī, Trōiae quōs sorte suprēmā
 dēlēgī comitēs; nunc illās prōmite vīrīs,
 nunc animōs, quibus in Gaetūlīs Syrtibus ūsī
 Iōniōque marī Maleaeque sequācibus undīs.

176. **subit**: i.e. takes under his charge.

177. **clāvum . . . torquet**: V. is writing loosely here, his meaning being merely that Gyas turns the boat's head towards the *scopulus*, as he had ordered Menoetes to do. The steering-gear of a Roman ship consisted of one or more broad-bladed paddles or oars, not of a rudder proper.

178. **gravis**, 'laboriously,' is explained by *iam . . . veste*, 179, 'since he was,' etc. **fundō . . . imō**: as in ii. 419.

179. **fluēns**, 'dripping'; he seemed, so to speak, to be running away.

181, 182. **rīsere . . . rident**: the repetition hits off the several bursts of laughter. For the touch of humor cf. n. on *prōluit*, i. 739. Pleasantry is perfectly in order in this account of games and diversions.

184. **Mnēstheī**: for form see §§ 99, 247. At last accounts, 156-158, Mnestheus

and Sergestus were racing neck and neck.

185. **locum**, 'the (desired) place,' the lead.

186. **tōtā . . . praeēunte carinā**: the emphasis is on the prtcl., 'through the passing ahead of his whole keel (i.e. ship's length).' **ille** repeats the subject *Sergestus*; cf. n. on *ille*, i. 3.

187. **parte**: emphatic, 'by a part only'; note the advers. asynd. **premit**, 'overlaps.'

188. **mediā . . . nāve**: a gangway ran between the two sets of oarsmen.

190. **Trōiae . . . sorte suprēmā**, 'at Troy's last gasp.' At such a time one would choose for his comrades only men tried and true.

192. **ūsī**: sc. *estis*; § 215. The ref. here is perhaps to the storm of i. 81-123; see esp. i. 111.

193. **Iōniō . . . marī**: through this they sailed on their way from Crete to

Nōn iam prīma petō Mnēstheus neque vincere certō
 (quamquam ō—sed superent, quibus hōc, Neptūne, dedistī);
 extrēmōs pudeat rediisse; hōc vincite, cīvēs, 196
 et prohibēte nefās.' Ollī certāmine summō
 prōcumbunt; vāstīs tremit ictibus aerea puppis,
 subtrahiturque solum; tum crēber anhēlitus artūs
 āridaque ōra quatit, sūdor fluit undique rīvīs. 200
 Attulit ipse virīs optātum cāsus honōrem,
 namque furēns animī dum prōram ad saxa suburget
 interior spatiōque subit Sergestus inīquō,
 infēlix saxīs in prōcurrentibus haesit;
 concussae cautēs, et acūtō in mūrīce rēmī 205
 obnīxī crepuēre, inlīsaque prōra pependit.
 Cōnsurgunt nautae et māgnō clāmōre morantur
 ferrātāsque trudēs et acūtā cuspide contōs
 expediunt frāctōsque legunt in gurgite rēmōs.
 At laetus Mnēstheus successūque ācrior ipsō 210
 agmine rēmōrum celerī ventisque vocātīs

Buthrotum, iii. 190 ff. (cf. esp. 211), and again on their way from Buthrotum to Sicily, iii. 506 ff. (cf. esp. 671). *sequācibus*, 'ravenous'; literally, 'prone to pursue' passing ships, as Scylla did, iii. 425.

194. *Mnēstheus* (instead of *ego*) contains a certain mixture of pride and humility; he says in effect, 'victory is not for such as I.'

195. *quamquam ō*: sc. how I wish I could win, or the like. The sudden breaking off of the sentence is effective; cf. *quōs ego* . . . , i. 135.

196. *hōc vincite*: i.e. at least do better than to come in last. For the language cf. *locum* . . . *superāre priōrem*, 155, with note.

197. *nefās*: i.e. of coming in last; Mnēstheus is excited and uses strong language. *ollī*: nom. pl., not dat. sing., as in i. 254, etc.

198. *aerea*: the bronze was only on the prow (cf. *aere*, i. 35); hence *puppis* = *nāvis*.

199. *subtrahitur . . . solum*: freely, 'the (watery) floor flies out from beneath them.' One who has stood on the platform of a swiftly moving car will appreciate V.'s phrase.

203. *inīquō*: here 'dangerous.' The danger was of his own making; in his eagerness to win he had cut inside Mnēstheus and so had not left himself sufficient room.

206. *obnīxī*: freely, 'striking violently'; lit., 'striving against (the *mūrīce*).' *crepuēre*: so we say 'cracked' = 'broke.' *inlīsa*: sc. *mūrīcī*.

207. *cōnsurgunt . . . morantur*: the thought would naturally be, 'springing up, the sailors shout loudly at (curse) the delay,' but since the delay, coming at this time of supreme effort, would be the main thought, V.'s phrase puts the emphasis exactly where it belongs.

211. *agmine*, 'movement,' 'play.' V. is thinking of the long line of oars moving in unison.

prōna petit maria et pelagō dēcurrit apertō.
 Quālis spēluncā subitō commōta columba,
 cui domus et dulcēs latebrōsō in pūmice nīdī,
 215 fertur in arva volāns plausumque exterrita pinnīs
 dat tēctō ingentem, mox āere lāpsa quiētō
 rādit iter liquidum celeris neque commovet ālās,
 sīc Mnēstheus, sīc ipsa fugā secat ultima Pristis
 aequora, sīc illam fert impetus ipse volantem,
 220 et primum in scopulō luctantem dēserit altō
 Sergestum brevibusque vadīs frūstrāque vocantem
 auxilia et frāctīs discentem currere rēmīs;
 inde Gyān ipsamque ingentī mōle Chimaeram
 cōsequitur; cēdit, quoniam spoliāta magistrō est.
 225 Sōlus iamque ipsō superest in fīne Cloanthus,
 quem petit et summīs adnīxus vīribus urget.
 Tum vērō ingeminat clāmor, cūctīque sequentem
 īstīgant studiīs, resonatque fragōribus aethēr.
 Hī proprium decus et partum indīgnantur honōrem
 230 nī teneant vītamque volunt prō laude pacīscī;

212. *prōna* . . . *apertō*: he rounds the rock into the safer waters beyond; cf. *mētīs* . . . *relictīs*, 171. *prōna* properly = 'down-sloping,' and so, when used of a road, 'easy,' 'smooth.' This seems to be its meaning here. *dēcurrit*: cf. n. on *dēmittere*, 29.

214. *nīdī*: poetically put for 'nestlings'; cf. § 184.

217. *rādit*: as in 170. The smooth liquid movement of this vs. helps to picture the smooth, easy flight of the dove; § 224.

218, 219. *ultima* . . . *aequora*: i.e. the home-stretch. The first startled movements of the dove correspond to the spurt of 197-200. This took them round the rock. The quieter flight of the bird corresponds to the easier, more settled progress of the ship through the *prōna* . . . *maria*, 212.

221. *frūstrā*: no one would turn his back on victory to go to his rescue.

222. *frāctīs* . . . *rēmīs*: another touch of humor; cf. n. on *rīsere* . . . *rīdent*, 181, 182.

223. *ingentī mōle*: as in 118.

224. *spoliāta*: a fine word here; the loss of the pilot was an outrage against the ship.

225. *iamque*: placed as in iii. 588.

228. *studiīs*: as in 148.

229, 230. *hī*: the sailors of Cloanthus. *propriū* . . . *nī teneant*: lit., 'are indignant . . . should they (by any possibility) not retain'; we should say 'are indignant at the mere thought of losing.' With *nī teneant* cf. *nī faciat*, i. 58, with n. *pacīscī*, 'to barter'; the word means 'to make a covenant' concerning a thing, either, as here, to surrender it, or to secure it.

hōs successus alit; possunt, quia posse videntur.
 Et fors aequātis cēpissent praemia rōstris,
 nī palmās pontō tendēns utrāsque Cloanthus
 fūdissetque precēs dīvōsque in vōta vocāsset:
 ‘Dī, quibus imperium est pelagī, quōrum aequora currō, 235
 vōbīs laetus ego hōc candentem in lītore taurum
 cōstituam ante ārās vōtī reus extaque salsōs
 prōiciam in fluctūs et vīna liquentia fundam.’
 Dixit, eumque īmīs sub fluctibus audiit omnis
 Nēreīdum Phorcīque chorus Panopēaque virgō, 240
 et pater ipse manū māgnā Portūnus euntem
 impulit; illa Notō citius volucrīque sagittā
 ad terram fugit et portū sē condidit altō.
 Tum satus Anchīsā cūctīs ex mōre vocātis
 victōrem māgnā praecōnis vōce Cloanthum 245
 dēclārat viridīque advēlat tempora laurō
 mūneraque in nāvīs ternōs optāre iuencōs
 vīnaque et argentī māgnū dat ferre talentum.
 Ipsīs praecipuōs ductōribus addit honōrēs:
 victōrī chlamydem aurātā, quam plūrima circum 250
 purpura maeandrō duplicī Meliboea cucurrit

231. *hōs*: the rowers of Mnestheus. With *hōs* . . . *alit* cf. *successū* . . . *ācrior ipsō*, 210. We say, ‘nothing succeeds like success.’ *videntur*: sc. *sibi*, ‘they believe.’

232. *fors*, ‘perchance.’ This adv. use of the noun is due to ellipsis; cf. n. on *fors et*, ii. 139, *forsitan*, ii. 506. *aequātis* . . . *rōstris* = *iūctis* . . . *frontibus*, 157, 158.

234. *in vōta*: i.e. to hear and so to grant his prayer.

235. *aequora currō*: cf. *currimus aequor*, iii. 191, with note.

236. *hōc*, ‘yonder.’

237. *vōtī reus*, ‘held by my vow’; sc. ‘if I win.’ *reus* properly = one bound over to appear in court when wanted; it also = one bound in the penalties

fixed by the court after conviction. In the latter case it = *damnātus* (so here) and naturally takes the constr. of that word, i.e. the genitive.

238. *prōiciam* . . . *fundam*: natural actions, since the bull and the wine belonged to the *dī* . . . *pelagī*, 235.

242. *illa*: the ship. The rhythm of the vs. helps to picture the swift movement of the ship; cf. 217 and see § 224.

244. *satus Anchīsā* = *Aenēās*. For the abl. with *satus* cf. ii. 540, iv. 198.

247, 248. *in nāvīs*: as in 62. *optāre* . . . *ferre*: for mood see §§ 161, 166, n. *talentum*: as in 112.

250, 251. *plūrima* . . . *purpura*, ‘a wealth of purple.’ *maeandrō duplicī*: coll. sing., ‘in two winding lines’; modal ablative.

intextusque puer frondōsā rēgius Īdā
 vėlōcīs iaculō cervōs cursūque fatīgat
 ācer, anhēlantī similis; quem praepes ab Īdā
 255 sublimem pedibus rapuit Iovis armiger uncīs;
 longaevī palmās nēquīquam ad sīdera tendunt
 cūstōdēs, saevitque canum lātrātus in aurās.
 At, quī deinde locum tenuit virtūte secundum,
 lēvibus huic hāmīs cōnsertam aurōque trilicem
 260 lōricam, quam Dēmoleō dētrāxerat ipse
 victor apud rapidum Simoenta sub Īliō altō,
 dōnat habēre virō, decus et tūtāmen in armīs.
 Vix illam famulī Phēgeus Sagarisque ferēbant
 multiplicem cōnīxī umerīs; indūtus at ōlim
 265 Dēmoleos cursū pālantis Trōas agēbat.
 Tertia dōna facit geminōs ex aere lebētas
 cymbiaque argentō perfecta atque aspera signīs.

252. *intextus*: we should expect *et cui intextus*, but see on *cui . . . locus*, II. 71. *puer . . . rēgius*: identified with Ganymedes by *quem praepes*, etc., 254. He was son of Tros, king of Troy.

253. *iaculō . . . cursūque*: i.e. with strength of arm and speed of foot.

254, 255. *quem . . . rapuit*, 'the very boy whom,' etc. *praepes* = an adv. *Īdā* corresponds completely to *Īdā*, 252; the emphasis thus given to it makes *ab Īdā* = 'from that self-same Ida.' *sublimem pedibus*: see on *sublimem alīs*, IV. 240. *Iovis armiger*: see § 277. This picture is, of course, entirely distinct from that described in *puer . . . similis*; Ganymedes could hardly have been *ācer . . . similis*, when in the eagle's talons.

257. *saevit*, 'rises savagely'; the dogs are barking at the disappearing eagle.

258. *quī*: the antec. is *huic*, 259. *deinde* belongs with *dōnat*, 262; for its position cf. I. 195.

259. *hāmīs . . . trilicem*: cf. III. 467, with notes.

261. *Īliō*: for scansion see § 260.

262. *habēre virō* gives the purpose of *dōnat* (see § 159, n.), 'to possess it as a hero should'; *virō* is dat., and denotes the same person (Mnestheus) as *huic*, 259.

263, 264. *illam . . . multiplicem*: the thought is in the adj., 'its manifold bulk.' The ref. is to the row upon row of links in the *lōrica*. *cōnīxī umerīs*: cf. *obnīxae . . . umerīs*, IV. 406.

265. *pālantis*: proleptic (§ 193), 'used to drive in full flight.' *indūtus . . . agēbat* brings out the superior physical prowess of the heroic warriors (see on *ingēns*, I. 99) and so glorifies Aeneas, who conquered such a champion. The emphatic word is *cursū*, 'swiftly.'

266. *lebētas*: in III. 466 *Dōdōnaei lebētes* are gifts.

267. *aspera signīs*: i.e. chased or embossed. *signīs* is used as in I. 648. The first prize receives eight lines of description, 250-257, the second seven, 259-265, the third two, 266, 267, i.e. the amount of description is proportional to the value of the prizes.

Iamque adeo dōnātī omnēs opibusque superbī
 pūniceis ibant ēvinctī tempora taenīs,
 cum saevō ē scopulō multā vix arte revulsus 270
 āmissis rēmīs atque ōrdine dēbilis ūnō
 inrīsam sine honōre ratem Sergestus agēbat.
 Quālis saepe viae dēprēnsus in aggere serpēns,
 aerea quem oblicum rota trānsit aut gravis ictū
 sēminecem līquit saxō lacerumque viātor, 275
 nēquīquam longōs fugiēns dat corpore tortūs
 parte ferōx ārdēnsque oculīs et sībila colla
 arduus attollēns; pars vulnere clauda retentat
 nīxantem nōdīs sēque in sua membra plicantem:
 tālī rēmigiō nāvis sē tarda movēbat; 280
 vēla facit tamen et plēnīs subit ōstia vēlīs.
 Sergestum Aenēās prōmissō mūnere dōnat
 servātam ob nāvem laetus sociōsque reductōs;

268. iam . . . cum (270): as in iii. 135-137.

269. ibant = abibant. taenīs stands for taenīs; a rare contraction in first declension nouns in -ia. The ref. is to wreaths of laurel adorned with ribbons; cf. corōnae, 110.

270, 271. multā . . . revulsus: briefly put for 'with difficulty wrenched, spite of all their skill.' ōrdine: abl. of spec. By itself ōrdō merely = 'arrangement'; here it must = the whole arrangement of oars on one side (contrast 120), otherwise the simile in 272-281 would be ludicrously extravagant.

272. agēbat is conative.

273. viae . . . aggere, 'on some highway'; cf. tumulī . . . aggere, 44, with n. Roman roads were kept absolutely level, being carried across valleys on solid masonry or on tall arches.

274. aerea: i.e. with bronze tire. oblicum: adj. = adv.; it is really superfluous. gravis ictū: literally, 'heavy in respect of the blow' he strikes. gravi ictū would have been unmetrical.

276. longōs . . . dat . . . tortūs: with this expression our phrase 'give a start,' 'give a wriggle,' has been well compared; cf., too, § 202. fugiēns: conative.

278. arduus: for constr. see § 195.

279. nīxantem nōdīs: freely, 'working its way onward with its coils.' nīxantem is used much as nītēns is in ii. 380; see note there.

280. tarda in sense and in position in the vs. balances clauda, 278.

281. vēla facit = vēla dat ventīs. plēnīs . . . vēlīs: cf. plēnō . . . vēlō, i. 400. The repetition vēla . . . vēlīs makes the vs. mean, 'Sails she tries, and with sails does what she can not do with oars.'

282. prōmissō mūnere: V. is telling us indirectly (§ 225) that Aeneas had promised a prize to every competitor. meritaē . . . palmae, 70, does not prove this, as some maintain; coming in last in a race is hardly a case of merita palma.

283. servātam . . . reductōs: cf. reducēs . . . relātam, i. 390, with n. The emphasis is on the participles.

ollī serva datūr operum haud ignāra Minervae,
 285 Cressa genus, Pholoē, geminique sub ūbere nātī.
 Hōc pius Aenēās missō certāmine tendit
 grāmineum in campum, quem collibus undique curvis
 cingēbant silvae, mediāque in valle theātrī
 circus erat; quō sē multis cum milibus hērōs
 290 consessum in medium tulit exstrūctōque resēdit.
 Hīc, quī forte velint rapidō contendere cursū,
 invitat pretiīs animōs et praemia pōnit.
 Undique conveniunt Teucrī mixtīque Sicānī,
 Nīsus et Euryalus primī,
 295 Euryalus fōrmā insignis viridīque inventā,
 Nīsus amōre piō puerī; quōs deinde secūtus
 rēgius ēgregiā Priamī de stirpe Diōrēs;
 hunc Salius simul et Patrōn, quōrum alter Acarnān,
 alter ab Arcadiō Tegeaeae sanguine gentis;
 300 tum duo Trīnacriī iuvenēs, Helymus Panopēsque,
 adsuētī silvis, comitēs seniōris Acestae;
 multī praetereā, quōs fāma obscura recondit.
 Aenēās quibus in mediīs sic deinde locūtus:
 ‘Accipite haec animīs laetāsque advertite mentēs.

284. *datūr*: for the *ū*, see § 243. *Minervae*: she was goddess of handicrafts in general, but esp. of weaving, spinning, and embroidery.

285. *sub*, ‘at,’ ‘clinging to.’

286-361. The foot race. Nisus leads till by accident he falls. Though he loses the victory himself he helps his friend Euryalus to win.

286. *missō*, ‘dispatched.’ *missiō* or *missus* was the technical term for a ‘turn’ or ‘event’ at games held in Rome.

287-289. *collibus . . . silvae*: an inverted way of saying ‘winding hills, forest-crowned, girdled,’ etc. *theātrī circus*: for case of *theūtrī* see § 111. The Roman theater was semicircular in shape; the seats rose in almost unbroken line from the lowest to the highest level, i.e. there were no galleries or

balconies. A valley surrounded by hills might well then, be called ‘a theater-like (semi-) circle.’

290. *exstrūctō*, ‘on a throne’; lit., ‘on something raised.’

291. *quī* = *sī quī*; cf. *quī*, 67.

293. *mixtī*: sc. *cum eis*.

296. *piō*, ‘pure,’ ‘honest.’ *puerī*: Euryalus.

301. *adsuētī*: dep. prtepl.; lit., ‘who had trained themselves to.’ They were thus good runners; cf. the picture in *vēlōcīs . . . fatigat*, 253, and in *spūmantis . . . prementem*, i. 324.

302. *recondit*, ‘whom rumor hides in darkness.’ *obscura* is a transferred epithet; *fāma* is so called because the men with whom it is for the moment dealing are obscure.

304. *advertite*: sc. *ad haec*.

Nēmō ex hōc numerō mihi nōn donātus abībit. 305
 Gnōsia bīna dabō lēvātō lūcida ferrō
 spīcula caelātamque argentō ferre bipennem;
 omnibus hīc erit ūnus honōs. Trēs praemia primī
 accipient flāvāque caput nectentur olīvā.
 Primus ecum phalerīs insignem victor habētō, 310
 alter Amāzoniam pharetram plēnamque sagittīs
 Thrēiciīs, lātō quam circum amplectitur aurō
 balteus et teretī subnectit fībula gemmā;
 tertius Argolicā hāc galeā contentus abītō.
 Haec ubi dicta, locum capiunt signōque repente 315
 corripiunt spatia auditō limenque relincunt
 effūsī nimbō similēs; simul ultima signant.
 Primus abit longēque ante omnia corpora Nīsus
 ēmicat et ventīs et fulminis ōcior ālīs;
 proximus huic, longō sed proximus intervallō, 320
 īnsequitur Salius; spatiō post deinde relictō
 tertius Euryalus;

305. nēmō . . . abībit: V. is now more explicit; see on *prōmissō mūnere*, 282.

306, 307. Gnōsia: i.e. Cretan. The Cretans were famous archers. dabō . . . ferre: cf. *optāre . . . dat ferre talentum*, 247, 248, with n. caelātam: probably on the wooden handle.

308. praemia: here 'special prizes.'

309. flāvā: the leaves of the olive are yellowish green. caput nectentur: for constr. see § 138.

311-313. Amāzoniam . . . Thrēiciīs: localization (§ 190); the weapons are the best of their kind. The Thracians, like the Cretans (see on *Gnōsia*, 306), were famous archers. lātō . . . aurō balteus: for constr. cf. *lātō . . . hastilia ferrō*, i. 313, with n. The belt was probably merely embossed with gold, V.'s language being somewhat extravagant. teretī . . . gemmā: instr. abl.; in some way the gem acts as a clasp to hold the buckle in place.

314. Argolicā: i.e. captured from the Greeks, like the *lōrica*, 260.

316. corripiunt spatia: cf. *campum corripuere*, 144, 145. spatia merely = 'the course.' limen = *carcer*, 145, and *fīnēs*, 139.

317. effūsī: cf. *effūsī carcere*, 145. nimbō: here 'rain-drops'; see § 185. The point of the comparison is the number of contestants; this would be most impressive at the start when they were still well bunched together. ultima signant (sc. *oculīs*): freely, 'they fix their eyes on the goal.'

318. abit, 'gets away.'

319. fulminis . . . ālīs: on coins the thunderbolt is often pictured with wings.

320. proximus . . . proximus: *proximus* means far less than *secundus*, which = 'following close on the heels of the first.' The thought here is, 'Salius is next, but next in this case means little.' Notice spondee in fifth foot.

Euryalumque Helymus sequitur; quō deinde sub ipsō
 ecce volat calcemque terit iam calce Diōrēs
 325 incumbēns umerō, spatia et sī plūra supersint,
 transeat ēlāpsus prior ambiguumve relinquat.
 Iamque ferē spatiō extrēmō fessique sub ipsam
 finem adventābant, lēvī cum sanguine Nīsus
 lābitur infēlix, caesis ut forte iuvencīs
 330 fūsus humum viridisque super madefēcerat herbās:
 hīc iuvenis iam victor ovāns vestīgia pressō
 haud tenuit titubāta solō, sed prōnus in ipsō
 concidit immundōque fimō sacrōque cruōre,
 nōn tamen Euryalī, nōn ille oblītus amōrum,
 335 nam sēsē opposuit Saliō per lūbrica surgēns;
 ille autem spissā iacuit revolūtus harēnā.
 Ēmicat Euryalūs et mūnere victor amīcī
 prima tenet plausūque volat fremitūque secundō;

323. sub, 'close behind.'

324. calcem . . . calce: loosely used for *pedem* . . . *pede*. iam, 'presently,' marks still closer approach.

325, 326. incumbēns, 'grazing'; calcem . . . umerō = 'heel grazing heel and shoulder shoulder.' sī . . . supersint . . . relinquat: V. writes from the point of view of a spectator speculating on the possibilities of the yet unfinished race. Cf. the hist. pres. in 318-324. Had his point of view been that of a mere reporter, he would have used the plpf. subj. ambiguumve relinquat, 'or at least leave an uncertainty,' sc. as to which was the winner; i.e. the race would end in a tie.

327, 328. fessī suggests that there was little prospect now, barring accident, of a change in the order of the runners. ipsam finem: for the gender cr. ii. 554.

329. ut: freely, 'where.' Strictly, ut denotes a comparison, 'he falls, even as, it so chanced, blood has soaked.'

330. fūsus: sc. sanguis. super is not wholly superfluous; with madefēcerat it gives a force like 'had soaked the ground . . . over which it flowed.'

331, 332. pressō . . . solō: freely. 'when he reached the spot.' titubāta: a dep. prtepl. of titubō, with pres. force, 'tottering'; see § 171, and n. on crētus, ii. 74.

334. ille: as in 186.

335. lūbrica, 'the slippery ground.'

336. autem: i.e. in his turn. spissā . . . harēnā: V. has in mind the sand floor (*harēna*, arena) of the circus or amphitheater at Rome, closely packed and pounded down to afford a better flooring. In view of 287 the phrase can hardly be called happy here. spissā has point in that a fall on a firm floor would be apt to disable a man, esp. when he was going at top speed. iacuit suggests the result, not the process; see on tēlō, i. 99.

337. Euryalūs: for the ū see § 243.

338. prima: as in 194. plausū . . .

post Helymus subit et, nunc tertia palma, Diōrēs.
 Hīc tōtum caveae consessum ingentis et ōra 840
 prīma patrum māgnīs Salius clāmōribus implet
 ēreptumque dolō reddī sibi poscit honōrem.
 Tūtātur favor Euryalum lacrimaeque decōrae
 grātior et pulchrō veniēns in corpore virtūs;
 adiuvat et māgnā prōclāmat vōce Diōrēs, 845
 quī subiit palmae frūstrāque ad praemia vēnit
 ultima, sī prīmī Saliō reddantur honōrēs.
 Tum pater Aenēās 'Vestra,' inquit, 'mūnera vōbīs
 certa manent, puerī, et palmam movet ōrdine nēmō;
 mē liceat cāsūs miserārī insontis amīcī.' 850
 Sic fātus tergum Gaetūlī immāne leōnis
 dat Saliō villīs onerōsum atque unguibus aureīs.
 Hīc Nīsus 'Sī tanta,' inquit, 'sunt praemia victīs
 et tē lāpsōrum miseret, quae mūnera Nīsō
 dīgna dabis, prīmam meruī quī laude corōnam, 855
 nī mē, quae Salium, fortūna inimīca tulisset?'
 et simul hīs dictīs faciem ostentābat et ūdō
 turpia membra fimō. Rīsit pater optimus olli

secundō: for case see § 147. For the applause given to the act of Nisus cf. n. on *Ulixēs*, ii. 44.

339. palma: literally, 'victory,' 'prize,' for 'victor,' 'prize-winner.'

340, 341. caveae, 'the ring'; V. has in mind the same image as in *spissā* . . . *harēnā*, 336. So in *ōra prīma patrum*, 'the gazing sires in front,' as it has been well rendered, he is thinking of the fact that in Rome the seats nearest the stage of the theater or nearest the arena were allotted to the senators, the *patrēs*.

343. favor, 'the popular voice.'

344. grātior: with *veniēns*, as *arduus* with *attollēns*, 278; see n. there. *veniēns:* freely, 'that shows itself'; lit., 'coming forward,' 'presenting itself,' so to speak, for the popular approval.

345. prōclāmat, 'lodges an appeal';

a technical sense often borne by this verb.

349. palmam: collective singular.

352. aureīs, 'gilded'; for scansion see § 248.

354. lāpsōrum, 'of those who have tumbled.' There seems to be a touch of humor here, as in *frūctīs* . . . *rēmīs*, 222; see n. there. There is a humorous conceit, too, in *Nīsō*, as a substitute for *mihi*. He hints playfully that Nisus is 'some great one' and deserving of a large prize.

355. meruī: we ought to have *meruit*, since the antec. is *Nīsō*. The first person, however, is natural enough, since *Nīsō* really = *mihi*. For the mood of *meruī* see on *impulerat*, ii. 55.

356. tulisset, 'had undone me'; cf. *hic* . . . *tulit*, ii. 554, with note.

et clipeum efferri iussit, Didymaonis artis,
 360 Neptūnī sacrō Danaīs dē poste refīxum;
 hōc iuvenem ēgregium praestantī mūnere dōnat.
 Post ubi cōfectī cursūs et dōna perēgit,
 'Nunc, sī cui virtūs animusque in pectore praesēns,
 adsit et ēvinctīs attollat bracchia palmīs.'
 365 Sīc ait et geminum pūgnae prōpōnit honōrem,
 victōrī vėlātum aurō vittīsque iuvenum,
 ēnsem atque īnsignem galeam sōlācia victō.
 Nec mora; continuō vāstīs cum vīribus effert
 ōra Darēs māgnōque virum sē murmure tollit,
 370 sōlus quī Paridem solitus contendere contrā
 idemque ad tumulum, quō māximus occubat Hector,
 victōrem Būtēn, immānī corpore quī sē
 Bebryciā veniēns Amycī dē gente ferēbat,
 perculit et fulvā moribundum extendit harēnā;
 375 tālis prīma Darēs caput altum in proelia tollit
 ostenditque umerōs lātōs alternaque iactat
 bracchia prōtendēns et verberat ictibus aurās.

359. **artis**, 'the workmanship.'

360. **Danaīs**: dat. of the agent, = *ā Danaīs*. **refīxum**: freely, 'stolen.' There is no hint as to the location of the temple of Neptune nor of the way in which the shield came into Aeneas's hands. The shield is a fine one, a worthy present to the gods; besides, it has a history.

361. **ēgregium praestantī**: juxtaposition of like ideas (§ 212); the youth deserves the prize, fine as it is. **dōnat**: contrast the construction in 260-262.

362-386. Aeneas calls for volunteers to engage in a boxing match. Only one, the Trojan Dares, appears.

363. **praesēns**: i.e. standing by one in every emergency, 'ready,' 'resolute.'

364. **ēvinctīs**: i.e. with the *caestus* (69).

365. **geminum . . . honōrem** = *duōs . . . honōrēs*.

366. **vėlātum**, 'decked,' fits *vittīs*

better than it does *aurō*. The gold was, doubtless, on the horns; the horns of victims were often gilded.

368. **effert**: sc. out of the crowd.

369. **ōra**: a picturesque substitute for *sē*. **virum**: as in 148. For constr. of *māgnō . . . murmure* cf. *plausū . . . secundō*, 338, with note.

371. **idem**: as in iii. 158. **quō** = *in quō*.

372, 373. **victōrem**, 'peerless,' 'champion.' **immānī corpore . . . ferēbat**, 'who advanced in all the pride of his strength, what time he came,' etc. *immānī corpore* is modal abl. with *sē . . . ferēbat*; cf. *ingentī mōle*, 118, *vāstīs . . . effert*, 368; also iv. 11. **veniēns . . . gente** combines two ideas: (1) that of the lineage of Butes, (2) that of the place whence he came. With (1) *veniēns* = 'springing,' with (2) it has its usual sense. (2) is the dominant idea.

376, 377. **alterna . . . aurās**: he

Quaeritur huic alius; nec quisquam ex agmine tantō
audet adire virum manibusque inducere caestūs.

Ergō alacris cūctōsque putāns excēdere palmā 380

Aenēae stetit ante pedēs nec plūrā morātus
tum laevā taurum cornū tenet atque ita fātur:

‘Nāte deā, sī nēmō audet sē crēdere pūgnae,
quae finis standī? quō mē decet ūsque tenērī?
Dūcere dōna iubē.’ Cūctī simul ōre fremēbant 385

Dardanidae reddique virō prōmissa iubēbant.

Hic gravis Entellum dictis castīgat Acestēs,
proximus ut viridante torō cōsēderat herbae:

‘Entelle, hērōum quondam fortissime frūstrā,
tantane tam patiēns nūllō certāmine tollī 390

dōna sinēs? ubi nunc nōbīs deus ille magister
nēquīquam memorātus Eryx? ubi fāma per omnem
Trīnacriam et spolia illa tuīs pendentia tēctīs?’

Ille sub haec: ‘Nōn laudis amor nec glōria cessit
pulsa metū, sed enim gelidus tardante senectā 395
sanguis hebet, frīgēntque effētae in corpore vīrēs.

puts himself into the most approved pugilistic attitudes.

378. *huic*: freely, ‘to meet him.’

380. *alacris*: here masc., for the usual *alacer*. *excēdere palmā*: i.e. were letting the prize go by default.

383. *nēmō* . . . *pūgnae*: cf. *crūdō* . . . *caestū*, 69.

384. *finis*: fem. as in 328. *quō* . . . *ūsque*: note the tmesis; § 211.

385, 386. *dūcere*: sc. *mē* as subject. *cūctī* . . . *Dardanidae* = i. 559, 560.

387-484. Urged on by Acestes, Entellus, a Sicilian champion, at length comes forward. In the fight Entellus prevails, and Aeneas stops the contest.

387. *gravis* = adv., ‘roundly.’

388. *ut*: used much as in 329; see n. there. The thought is that his rebuke was entirely natural in view of his place

beside Entellus. For 388 we should use a parenthesis, ‘he had taken a seat, it so chanced,’ etc.

389. *frūstrā*: i.e. if he allows this prize to go by default. *nōbīs* (sc. *est*): dat. of interest; § 120. The whole question = ‘what has become of.’

392, 393. *nēquīquam* = *frūstrā*, 389. *memorātus* (sc. *tibi*): lit. = ‘spoken of,’ etc., but the speaker’s scorn gives it the force of ‘boasted.’ *per* . . . *Trīnacriam*: Entellus was a Sicilian. His place by Acestes, 387, 388, showed that.

394. *sub*, ‘immediately after.’ *glōria*: briefly put for *glōriae amor* or *cupidō*.

395, 396. *gelidus* . . . *vīrēs*: the parallelism brings out finely the pathetic way in which a one-time champion contrasts his present with his former state.

Sī mihi, quae quondam fuerat quāque improbus iste
 exsultat fidēs, sī nunc foret illa iuventās,
 haud equidem pretiō inductus pulchrōque iuencō
 400 vēnissem, nec dōna moror.' Sic deinde locūtus
 in medium geminōs immānī pondere caestūs
 prōiēcit, quibus ācer Eryx in proelia suētus
 ferre manum dūrōque intendere bracchia tergō.
 Obstipuēre animī; tantōrum ingentia septem
 405 terga boum plumbō insūtō ferrōque rigēbant.
 Ante omnis stupet ipse Darēs longēque recūsāt,
 māgnanimusque Anchīsiadēs et pondus et ipsa
 hūc illūc vinclōrum inmēsa volūmina versat.
 Tum senior tālis referēbat pectore vōcēs:
 410 'Quid, sī quis caestūs ipsius et Herculis arma
 vīdisset trīstemque hōc ipsō in litore pūgnam?
 Haec germānus Eryx quondam tuus arma gerēbat
 (sanguine cernis adhūc sparsōque infecta cerebrō),
 hīs māgnū Alcīdēn contrā stetit, hīs ego suētus,
 415 dum melior vīrīs sanguis dabat aemula necdum
 temporibus geminīs cānēbat sparsa senectūs..

397. *improbus iste*, 'yonder braggart'; see on *improba*, ii. 80, and on *istis*, ii. 521.

398. *sī*, 'if, I say,' repeats *sī*, 397. *illa iuventās*, 'the famous youth (I once had)'; for this sense of *ille* see on *illō*, ii. 274.

399. *haud . . . inductus*, 'without regard to.'

402, 403. *quibus*: abl. with *in proelia . . . ferre manum*, which virtually = *pūgnāre*. *ferre manum* suggests two ideas: (1) that of the phrase *cōnferre manum*, used of fighting at close quarters; (2) the actual advancing of the hands which constitutes the essence of prize-fighting; cf. *alterna . . . prōtendēs*, 376, 377. *dūrō . . . tergō*: cf. *intenditque locum sertis*, iv. 506, with n. We should have expected *quōrumque dūrō . . . tergō* (*suētus erat*), but cf. *cui . . . locus*, ii. 71.

404. *tantōrum* = *tantōrum quanta fuerunt*; it may be rendered by 'monstrous.'

406. *longē . . . recūsāt*: sc. *pūgnam*; he refuses combat, and backs away from his adversary.

407, 408. *pondus . . . versat*: we should say 'feels (tests) the weight and turns over and over,' etc. *vinclōrum* = *caestūs*, 401; the gauntlets received this name because they closely envelop the hands.

409. *senior*: Entellus; cf. 395, 396.

411. *trīstem*: in the fight referred to Eryx was slain by Hercules.

412. *tuus*: Entellus is addressing Aeneas. With *germānus* cf. *litora . . . frāterna*, 23, 24, with note.

414. *hīs . . . suētus*: sc. *fuī*, and cf. *adsuētī silvīs*, 301.

415, 416. *dum . . . senectūs*: cr. *ingen-*



A BOXER

Sed si nostra Darēs haec Trōiūs arma recūsāt
 idque piō sedet Aenēae, probat auctor Acestēs,
 aequēmus pūgnās. Erycis tibi terga remittō
 (solve metūs), et tū Trōiānōs exue caestūs. 420
 Haec fātus duplicem ex umeris rēiēcīt amictum
 et māgnōs membrōrum artūs, māgna ossa lacertōsque
 exuit atque ingēns mediā cōsistit harēnā.
 Tum satus Anchīsā caestūs pater extulit aequōs
 et paribus palmās ambōrum innexuit armīs. 425
 Cōstitit in digitōs extemplō arrēctus uterque
 bracchiaque ad superās interritus extulit aurās.
 Abdūxēre retrō longē capita ardua ab ictū
 inmiscentque manūs manibus pūgnamque laccessunt,
 ille pedum melior mōtū frētusque iuventā, 430
 hīc membrīs et mōle valēns, sed tarda trementi
 gēna labant, vāstōs quatit aeger anhelitus artūs.
 Multa virī nēquīquam inter sē vulnera iactant,
 multa cavō laterī ingeminant, et pectora vāstōs

eral quibus... *vīrēs*, II. 638, 639. *aemula* is the emphatic word of the sentence (note its position); it gives the cause of *cānēbat*. Old age is the jealous rival of youth, ever seeking to do it harm. *senectūs*: here old age as shown by outward signs, 'hoary locks.'

417. *recūsāt*: cf. 406.

418. *id*: i.e. the opposition to the Sicilian *caestus*. *piō*: Entellus courteously gives Aeneas his characteristic epithet. *sedet*: as in II. 660; it virtually = *placet*. *auctor*, 'as surety'; cf. 17. *auctor* is full of deference to Acestes and so corresponds to *piō*.

419. *tibi* . . . *remittō*, 'out of deference to you, I waive my right to use'; this is said to Dares.

422. For the hypermetric verse see § 256

423. *exuit*: here, 'stripped.' Its proper object is a word denoting the garment, etc., removed; with our passage cf. *exūtūs vinclīs* . . . *palmās*. II. 153, *exūta pedem*, IV. 518.

424. *satus Anchīsā*: cf. 244. *pater* suggests Aeneas's thoughtful care for his countryman Dares; cf. n. on 130.

426. *in digitōs* . . . *arrēctus*, 'raised on tiptoe,' to secure the greatest possible reach.

427. *extulit*: contrast *extulit*, 424; see on *ruunt*, I. 85.

429. They spar at first; each feints, seeking to induce the other to lead.

430. *pedum* . . . *mōtū*, 'agility,' 'nimbleness.'

431. *tremētī* (sc. *eī*): dat. of interest; see § 120.

432. *gēna*: for scansion see § 240. *aeger*, 'labored.' With *vāstōs* . . . *artūs* cf. *crēber* . . . *quatit*, 199, 200.

433. *vulnera*, 'deadly blows'; cf. *infestō vulnere*, II. 529.

434. *laterī*, 'ribs.' *ingeminant*, 'plant'; lit., 'heap up.' The verb is here virtually a verb of giving, and so takes the dat. *laterī*.

- 435 dant sonitūs, erratque aurīs et tempora circum
 crēbra manus, dūrō crepitant sub vulnere mālāe.
 Stat gravis Entellus nīsūque immōtus eōdem
 corpore tēla modo atque oculīs vigilantibus exit;
 ille, velut celsam oppūgnat quī mōlibus urbem
 440 aut montāna sedet circum castella sub armīs,
 nunc hōs, nunc illōs aditūs omnemque pererrat
 arte locum et variīs adsultibus inritus urget.
 Ostendit dextram insurgēns Entellus et altē
 extulit: ille ictum venientem ā vertice vėlōx
 445 praevīdit celerīque ēlāpsus corpore cessit;
 Entellus virīs in ventum effūdit et ultrō
 ipse gravis graviterque ad terram pondere vāstō
 concidit, ut quondam cava concidit aut Erymanthō
 aut Īdā in māgnā rādīcibus ēruta pīnus.
 450 Cōnsurgunt studiīs Teucrī et Trīnacia pūbēs;
 it clāmor caelō, prīmusque accurrit Acestēs
 aequaevumque ab humō miserāns attollit amīcum.

435. **aurīs**: 'in statues of boxers which have come down from classical times the ears are often represented as bruised and misshapen.

436. **crēbra manus**: cf. *crēbrīs . . . bipennibus*, ii. 627.

437. **nīsū**: a good term for the position of a boxer whose every sinew is strained to the utmost.

438. **corpore . . . modo**: i.e. by merely bending his body; cf. Cic. *Cat.* i. § 15 *tuās petitiōnēs* ('thrusts') . . . *corpore effūgī*. **tēla**: like *vulnera*, 433, *vulnere*, 436, a strong expression for *ictūs*. **exit**, 'escapes'; for the acc. with a verb compounded with *ex* see on *ēvūsisse tot urbēs*, iii. 282.

439. **ille**: Dares. **velut**: sc. *pererrat* and *urget* from 441, 442, with the antec. of *quī* as its subject. A simple *facit* might also be supplied; so in Eng. in such cases 'do' may replace any verbal expression. **mōlibus**, 'towers,' 'ram-parts'; abl. of spec. with *celsam*.

441. **pererrat** is adapted to the nearest object. Like a besieging army Dares 'tries' every approach and 'circles round' every point.

443. **insurgēns**: i.e. to give his blow greater force. Cf. *in digitōs . . . arrēctus*, 426. Entellus now assumes the offensive.

444. **ā vertice**, 'from above'; cf. i. 114. Note *ictum* here after *tēla*, 438, *vulnera*, 436, and *vulnera*, 433.

445. **cessit**, 'gave way,' before the blow, instead of standing his ground, as Entellus had done, 437, 438.

446, 447. **ultrō ipse**: i.e. without any exertion on the part of his opponent. **gravis** and **graviter** may be coupled by *-que*, since *gravis* is really adverbial in sense.

448, 449. **quondam**: as in ii. 367, ii. 416. **cava**: i.e. old, like Entellus. **Erymanthō**: note the simple abl. beside *Īdā in māgnā*, 449.

451. **caelō**: for case see § 122.

At nōn tardātus cāsū neque territus hērōs
 ācrior ad pūgnam redit ac vim suscitāt ira:
 tum pudor incendit vīrīs et cōnscia virtūs 455
 praecipitemque Darēn ārdēns agit aequore tōtō,
 nunc dextrā ingemināns ictūs, nunc ille sinistrā.
 Nec mora nec requiēs; quam multā grandine nimbī
 culminibus crepitant, sic dēnsīs ictibus hērōs
 crēber utrāque manū pulsat versatque Darēta. 460
 Tum pater Aenēās prōcēdere longius irās
 et saevire animīs Entellum haud passus acerbīs,
 sed fīnem inposuit pūgnae fessumque Darēta
 ēripuit mulcēns dictīs ac tālia fātur:
 ‘Infēlīx, quae tanta animum dēmentia cēpit? 465
 Nōn vīrīs aliās conversaue nūmina sentīs?
 Cēde deō.’ Dixitque et proelia vōce dirēmit.
 Ast illum fidī aequālēs genua aegra trahentem
 iactantemque utrōque caput crassumque cruōrem
 ōre ēiectantem mixtōsque in sanguine dentēs 470
 dūcunt ad nāvīs galeamque ēnsemque vocātī
 accipiunt, palmam Entellō taurumque relincunt.
 Hīc victor superāns animīs taurōque superbus

454. **vim**, ‘violence’; ‘strength’ is *vīrēs*.

455. **tum**, ‘moreover.’ **cōnscia virtūs**=*virtūs suūrum viriūm cōnscia*, or the-like. For the latter form cf. *mēns sibi cōnscia rēctī*, l. 604, with notes. We should say ‘consciousness of prowess.’

456. **Darēn**: for form see §97. **aequore**, ‘the plain.’ By itself *aequor* (cf. *aequus*) simply=‘the level,’ though it commonly denotes the levels of the great deep.

457. **ingemināns ictūs**: cf. *multa . . . ingeminant*, 434. **ille**: as in 334. Render by ‘look you,’ ‘mark you.’

458-460. **quam multā** is balanced by *sic dēnsīs*, 459, ‘with blows as thick and many as the hail-stones (are) with which the storm-clouds,’ etc. **dēnsīs ictibus . . . crēber**: cf. *crēber . . . pro-*

cellis Africus, l. 85, 86, with n. **versat**: i.e. makes him spin round like a top, so to speak. **Darēta**: for the form see §100.

465. **quae . . . cēpit?** cf. *quae . . . insūnia*, ll. 42.

466. **vīrīs aliās** (*esse*): the adj. carries the main thought; the meaning is ‘a shift in (the preponderance of) strength.’ **conversa . . . nūmina**, ‘a change in the gods,’ i.e. the deities that have always helped you hitherto (for his success see 370-374) have deserted you.

467. **deō**, ‘heaven.’ Aeneas’s words make it possible for Dares to withdraw gracefully from the contest.

471. **galeamque ēnsemque**: for these prizes see 367. **vocātī** = *revocātī*

472. **palmam**: cf. *palmae*, 111. **taurum**: see 366.

473. **superāns**, ‘exultant’; the lit-

- ‘Nāte deā vōsque haec,’ inquit, ‘cognōscite, Teucrī,
 475 et mihi quae fuerint iuvenālī in corpore virēs
 et quā servētis revocātum ā morte Darēta.’
 Dixit et adversī contrā stetit ōra iuveni,
 quī dōnum adstābat pūgnae, dūrōsque reductā
 librāvit dextrā media inter cornua caestūs
 480 arduus effrāctōque inlīsīt in ossa cerebrō;
 sternitur exanimisque tremēns prōcumbit humī bōs.
 Ille super tālis effundit pectore vōcēs:
 ‘Hanc tibi, Eryx, meliōrem animam prō morte Darētis
 persolvō; hīc victor caestūs artemque repōnō.’
 485 Prōtinus Aenēās celerī certāre sagittā
 invitāt quī forte velint et praemia pōnit
 ingentīque manū mālum dē nāve Serestī
 ērigit et volucrem trāiectō in fūne columbam,
 quō tendant ferrum, mālō suspendit ab altō.
 490 Convēnēre virī, dēiectamque aerea sortem

eral idea is that of overleaping all proper bounds. **superbus**: freely, ‘glorying in.’

474. **haec** is explained by 475, 476.

475, 476. **et . . . et** = ‘both . . . and.’

477. **adversī** reinforces *contrā* . . . *ōra*; the bull faced him even as he faced the bull.

478. **dōnum . . . pūgnae**: cf. *pūgnae* . . . *honōrem*, 365. **reductā**, ‘drawing back.’ Somewhat similar is *adductis* . . . *lacertis*, 141.

479, 480. **librāvit . . . inlīsīt**, ‘poising his gauntlets on high, full between . . . he dashed them.’ **arduus** = *insurgēns*, 443; see n. there.

481. **prōcumbit . . . bōs**: on this vs. see § 261 (end).

483. **meliōrem . . . Darētis**: Entellus speaks contemptuously; to his mind a bullock is a better offering than a boastful champion (cf. 375 ff., 383) as easily conquered as Dares was. For this tone we have been prepared by *superāns*, etc., 473, and the whole speech, 474-476.

484. **persolvō**: Entellus looks on Eryx as a deified patron of boxing. and as his helper in the recent combat. **repōnō**, ‘I lay aside’; cf. n. on *fīxit*, i. 248.

485-544. An archery contest follows in which the mark is a dove tied to a mast. Hippocoon’s arrow lodges in the mast, Mnestheus cuts the cord. Eurytion kills the dove. Acestes, having no mark at which to aim, shoots into the air. His arrow bursts into flame.

486. **quī . . . velint** = *sī quī forte velint*.

487. **ingentī . . . manū**: cf. n. on *ingēns*, i. 99.

488. **trāiectō in fūne**: literally, ‘in the midst of a cord passed across (its body),’ i.e. by means of a cord passed round and round its body. *in* finely pictures the bird fast in the encircling coils of the *fūnis*.

489. **quō** = *in quam*; see on *quō*, 23. **ferrum** = *sagittam*.

490. **virī**, ‘the champions.’ **sortem**:

accēpit galea; et prīmus clāmōre secundō
 Hyrtacidae ante omnīs exit locus Hippocoōntis,
 quem modo nāvālī Mnēstheus certāmine victor
 cōsequitur, viridī Mnēstheus ēvinctus olīvā;
 tertius Eurytiōn, tuus, ō clārissime, frāter;
 Pandare, quī quondam iussus cōfundere foedus
 in mediōs tēlum torsistī prīmus Achīvōs;
 extrēmus galeāque imā subsēdit Acestēs
 ausus et ipse manū iuvenum temptare labōrem.
 Tum validīs flexōs incurvant vīribus arcūs
 prō sē quisque virī et dēprōmunt tēla pharetrīs,
 primaque per caelum nervō stridente sagitta
 Hyrtacidae iuvenis volucrīs dīverberat aurās
 et venit adversīque infīgitur arbore mālī;
 intremuit mālus, timuitque exterrita pinnīs
 āles, et ingentī sonuērunt omnia plausū.
 Post ācer Mnēstheus adductō cōstitit arcū
 alta petēns pariterque oculōs tēlumque tetendit,

495

501

505

coll. sing. The lots (cf. n. on *sorte trahēdat*, I. 508) were shaken in a helmet till one leaped out. The process was then repeated, till the order in which the champions were to shoot was determined.

491. *clāmōre secundō*: i.e. of his friends and supporters; cf. *māgnō . . . murmure*, 369.

492. *exit*: sc. *ē galeā*. *locus* is naturally substituted for *sors* because the lot, by leaping forth first, gives him first shot.

493. *victor*: he had come in second best, 232-243.

494. *olīvā*: cf. *flāvā . . . olivā*, 309, with note.

496. *iussus*: by Minerva. *foedus*: a truce between the Greeks and the Trojans that Paris and Menelaus might in single combat decide the issue of the war.

498. *subsēdit*: it was needless, of course, to cast this out of the helmet. *Acestēs*: briefly put for *sōrs Acestae*.

499. *et*, 'also.' *manū*, 'to the best of his ability'; literally, 'with his prowess.' *iuvenum*: for the age of Acestes cf. 73.

501. *prō sē*: i.e. with all his might and main.

504. *venit*: i.e. 'goes (to the mark).' *adversī*, 'full in'; cf. n. on *adversī*, 477. *arbore mālī*, 'the tree-like mast.' The phrase is formed on the analogy of *arbor abietis*, *arbor fīcī*, etc., in which the gen. is one of definition; § 111.

505. *timuit . . . pinnīs*: i.e. showed its fear by flapping its wings; *timuit* virtually = *timōrem ostendit*.

506. *ingentī . . . plausū* (sc. *pinnārum*): cf. *plausumque . . . ingentem*, 215, 216.

507. *adductō*, 'drawn taut'; sc. *ad sē*, or *ad pectus*, and cf. *adductis . . . lacertis*, 141, *reductā . . . dextrā*, 478, 479. *arcū*: the whole put for the part, 'bow-string,' the reverse of the process seen e.g. in *puppis* = *nāvis*.

508. *pariter*, 'in unison.' *oculōs*

ast ipsam miserandus avem contingere ferrō
 510 nōn valuit; nōdōs et vincula līnea rūpit,
 quīs innexa pedem mālō pendēbat ab altō;
 illa Notōs atque ātra volāns in nūbila fūgit.
 Tum rapidus iam dūdum arcū contenta parātō
 tēla tenēns frātre Eurytiōn in vōta vocāvit,
 515 iam vacuō laetam caelō speculātus et ālīs
 plaudentem nigrā fīgit sub nūbe columbam;
 dēcidit exanimis vītamque relīquit in astrīs
 aetheriīs fīxamque refert dēlāpsa sagittam.
 Āmissā sōlus palmā superābat Acestēs,
 520 quī tamen āeriās tēlum contorsit in aurās
 ostentāns artemque patēr arcumque sonantem.
 Hīc oculīs subitum obicitur māgnōque futūrum
 auguriō mōnstrum (docuit post exitus ingēns,
 sēraque terrificī cecinērunt ōmina vātēs),
 525 namque volāns liquidīs in nūbibus ārsit harundō

... tetendit: cf. *tendant ferrum*, 489, *tendēns* ... *lūmina*, ii. 405, 406.

509. *miserandus*: cf. *infelix* applied to Sergestus in 204, to Nisus in 329. *ferrō*: cf. *ferrum*, 489.

511. *quīs* = *quibus*; § 92. *innexa pedem*: V. here supplements the account given in 487-489. For case of *pedem* see § 137.

512. *Notōs*: governed by *in*; for the place of the prep. cf. *inceptō* ... *in isdem*, ii. 654, with note.

513, 514. *iam dūdum* ... *tenēns* = *quī iam dūdum tenēbat*. *contenta*: transferred epithet; it was the bow that was 'strained.' *frātre*: Pandarus; see 495-497. Eurytion defies his brother and makes him a patron saint of archery; cf. n. on *persolvō*, 484. *in vōta*: as in 234.

515, 516. *iam* goes with *laetam*. *vacuō*: there is apparently nothing to hinder its escape, *ālīs plaudentem*: i.e. with joy, not as in 506. The bird dies just as its escape seems certain. *nigrā* ... *sub nūbe* repeats *ātra* ... *in*

nūbila, 512. The black clouds formed a background against which the lighter colored bird stood out in sharp relief.

517, 518. *vītam* ... *aetheriīs*: cf. *in vēntōs vīta recessit*, iv. 705, with n. *fīxam*: sc. *in corpore*. *refert*: sc. *ad terram*.

519. *superābat* = *supererat*, *remanebat*.

521. *patēr* probably refers to Acestes's age (cf. *ipse* ... *labōrem*, 499) and means 'spite of his years.' For scansion see § 242; for position cf. § 207. *sonantem*: it took skill and strength to make a bowstring twang loudly.

522. *hīc* ... *obicitur*: cf. *hīc aliud* ... *obicitur*, ii. 199, 200.

523. *docuit*: as object sc. *id*, referring back to the thought of *māgnō* ... *mōnstrum*. Note the sharp advers. asynd. here. *post*: emphatic, 'it was not till later days.'

524. *sēra* is adv., balancing *post*, 523. The point is that the seers commonly explained the significance of events at the time of their occurrence. *cecine-*



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signāvitque viam flammis tenuisque recessit
cōsumpta in ventōs, caelō ceu saepe refixa
trānscurrunt crīnemque volantia sīdera dūcunt.

Attonitis haesere animis superōsque precāti
Trīnacrii Teucrīque virī; nec māximus ōmen
abnuī Aenēās, sed laetum amplexus Acestēn
mūneribus cumulat māgnis ac tālia fātur:

‘Sūme, pater, nam tē voluit rēx māgnus Olympī
tālibus auspiciis exsortem dūcere honōrem;
ipsius Anchīsae longaevi hōc mūnus habēbis,
crātēra inpressum signis, quem Thrācius ōlim
Anchīsae genitōrī in māgnō mūnere Cisseus
ferre suī dederat monumentum et pīgnus amōris.’
Sic fātus cingit viridantī tempora laurō
et primum ante omnīs victōrem appellat Acestēn.
Nec bonus Eurytiōn praelātō invidit honōrī,
quamvis sōlus avem caelō dēiēcit ab altō;

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runt ōmina: freely, ‘sang its ominous (significant) character.’ What later event V. had in mind here we have no means of determining.

526, 527. signāvit . . . flammis: cf. *signantem . . . viās*, ii. 696. tenuis . . . in ventōs: cf. *tenuis . . . in aurās*, ii. 791. refixa, ‘loosened’; the ancients represented the stars as fastened like nails in the sky; cf. *axem . . . stellis ūrdentibus aptum*, iv. 482.

528. trānscurrunt: sc. *caelum*. crīnem: the Romans often called a comet a *stella crīnīta*. See ‘comet’ in a dictionary. sīdera: for position see on *Dīdō*, iv. 171.

529. haesere: i.e. to their places.

530, 531. nec . . . abnuī: the Romans at once welcomed good omens, hoping thereby to secure to themselves all the good of which the omens gave promise. With a corresponding thought they refused or deprecated evil omens. Aeneas interprets this omen as a good one, as Anchises interpreted that described in

ii. 680-698. laetum: Acestes, too, saw good in the sign.

534. exsortem . . . honōrem, ‘draw a special prize.’ When spoils of battle etc., were distributed by lot, a few choice objects were exempted from the distribution and presented to the commander-in-chief. To such objects the Romans applied the adj. *exsorts*, literally, ‘having no part in the general allotment.’

535. Anchīsae . . . mūnus: i.e. as a gift from, etc.

536, 537. signis: as in 267. in: literally, ‘in the midst of,’ i.e. as part of.

538. suī: the pron.; obj. gen. with *monumentum*.

541. bonus, ‘kindly,’ ‘good-natured.’ praelātō: sc. *suō honōrī*. The main thought is in the prtcl.; ‘Eurytion does not take it amiss that the honor of Acestes is set above his own.’

542. quamvis . . . dēiēcit: in classical times *quamvis* is rarely joined with the indic.; the use becomes common later.

proximus ingreditur dōnīs, quī vincula rūpit,
extrēmus, volucrī quī fīxit arundine mālum.

- 545 At pater Aenēās nōndum certāmine missō
cūstōdem ad sēsē comitemque inpūbis Iūli
Ēpytidēn vocat et fīdam sic fātur ad aurem:
'Vāde age et Ascaniō, sī iam puerīle parātum
agmen habet sēcum cursūsque instrūxit equōrum,
550 dūcat avō turmās et sēsē ostendat in armīs,
dic,' ait. Ipse omnem longō dēcēdere circō
infūsum populum et campōs iubet esse patentīs.
Incēdunt puerī pariterque ante ōra parentum
frēnātīs lūcent in equīs, quōs omnis euntīs
555 Trīnaciae mirāta fremit Trōiaēque iuventūs.
Omnibus in mōrem tōnsā coma pressa coronā;
cornea bīna ferunt praefixa hastīlia ferrō,
pars lēvis umerō pharetrās; it pectore summō
flēxilis obtortī per collum circulus aurī.
360 Trēs equitum numerō turmae, ternīque vagantur

544. *fīxit* = *trānsfīxit*.

545-603. Ascanius and other boys perform elaborate equestrian maneuvers.

545. *certāmine missō*: as in 286.

546. *cūstōdem*: cf. *cūstōdēs*, 257.

547. *fīdam . . . aurem*: because the equestrian maneuvers that follow are to be a surprise. Such surprises were common in the games at Rome.

548. *Ascaniō*: join with *dic*, 551.

549. *cursūs . . . instrūxit*: cf. *instruere exercitum, aciem, or classem*.

550, 551. *dūcat . . . ostendat . . . dic*: for constr. cf. *dic . . . properet . . . dūcat*, iv. 635, 636, with n. *avō*: Anchises; for case see on *Iovī*, iii. 279. *circō*: as in 289.

552. *Infūsum* = *quī (in circum) sē infūderat*, i.e. during the boxing-match and the archery trial, which required little room. *patentīs*: i.e. cleared of spectators.

553. *pariter*, 'in perfect alignment.'

554. *frēnātīs* suggests the thought of spirited steeds and fine horsemanship; in iv. 41, *infrēnī*, the opposite word, was a compliment to the Numidians. *lūcent*: they are 'the observed of all observers.' *quōs*: see on *quem*, i. 64.

556. *in mōrem*: V. is emphasizing the antiquity of this sport; cf. note on *patriās*, iii. 281, and § 68. *tōnsā*: i.e. trim, beautiful, the opposite of *horrentī*, i. 165. See n. there.

557. *ferunt*: as subject sc. *pars*, to balance *pars*, 558.

558. *pectore summō*: for case see § 146; the chain goes over the breast and round the neck. V. is thinking of the *torquis*, a twisted circlet of gold (cf. *obtortī*, 559) frequently worn by Romans as a military decoration.

560. *trēs . . . ternī* (= *trēs*): cf. *septem . . . septēna*, 85. With *trēs . . . numerō* cf. *bīna . . . numerō*, 61, 62, with note.

ductōrēs; puerī bis sēnī quemque secūtī
agmine partītō fulgent paribusque magistrīs.

Ūna aciēs iuvenum, dūcit quam parvus ovantem
nōmen avī referēns Priamus, tua clāra, Politē,
prōgeniēs, auctūra Italōs, quem Thrācius albīs
portat ecus bicolor maculīs vestīgia primī
alba pedis frontemque ostentāns arduus albam;

alter Atys, genus unde Atiī dūxere Latīnī,
parvus Atys puerōque puer dīlēctus Iūlō;

extrēmus fōrmāque ante omnīs pulcher Iūlus
Sīdoniō est invectus equō, quem candida Dīdō
esse suī dederat monumentum et pīgnus amōris.

Cētera Trīnacriīs pūbēs seniōris Acestae
fertur equīs.

Excipiunt plausū pavidōs gaudentque tuentēs
Dardanidae veterumque agnōscunt ōra parentum.

Postquam omnem laetī cōnsessum oculōsque suōrum
lūstrāvēre in equīs, sīgnum clāmōre parātis

565

570

575

561. **bis sēnī**: cf. *bis dēnīs*, i. 381, with note.

562. **agmine . . . magistrīs**: i.e. they make a brave show as they move, parted into equal bands and commanded alike. *fulgent* = *lūcent*, 554; so *magistrīs* = *ductōrēs*, 561, with the further thought that each *ductor* had trained his own followers.

564. **referēns**: cf. *referret*, iv. 329, with n. **Politē**: for his fate see ii. 526-532.

565. **auctūra**: for the thought cf. 116-123, esp. 117, with notes.

566, 567. **vestīgia . . . pedis . . . ostentāns arduus**: lit., 'showing white on high the steps of its pasterns,' a very elaborate (§ 203) way of saying, 'showing white pasterns as it proudly stepped.' *pedis* is a coll. sing., and *primī* = 'the first (front) part of.' **ostentāns arduus**: for constr. cf. *arduus attollēns*, 278, with note.

568. **alter**: sc. *ductor est*, out of 563.

This vs. is a compliment to Augustus, whose mother belonged to the *gēns Atia*. She was the daughter of Iulia, sister of Caesar.

569. **puerō . . . dīlēctus**: the friendship of Iulus and Atys prefigures the later union of the *gēns Iūlia* and the *gēns Atia* through the adoption of Octavianus by Caesar.

572. **esse . . . amōris**: cf. 538, with notes. 556-574 describe the appearance of the riders as they enter the *circus*, 551.

575. **pavidōs**: freely, 'the anxious boys'; they are nervous, afraid of failure before such a company. Cf. 137, 138.

576. **agnōscunt**: sc. *in eīs*. **parentum**, 'sires'; *veterum* = 'for generations back.' They are true Trojans.

577. **laetī**: i.e. on account of the welcome accorded them. **oculōsque suōrum**: for *-que* see § 198.

578. **lūstrāvēre**, 'had paraded before'; lit., 'had traversed.'

Ēpytidēs longē dedit insonuitque flagellō.
 580 Ollī discurrēre parēs atque agmina ternī
 dīdactīs solvēre chorīs rūrsusque vocātī
 convertēre viās infēstaque tēla tulēre;
 inde aliōs ineunt cursūs aliōsque recursūs
 adversī spatiīs alternōsque orbibus orbīs
 585 impediunt pūgnaeque cient simulācra sub armīs
 et nunc terga fugā nūdant, nunc spīcula vertunt
 infēnsī, factā pariter nunc pāce feruntur.
 Ut quondam Crētā fertur Labyrinthus in altā
 parietibus textum caecīs iter ancipitemque
 590 mille viīs habuisse dolum, quā sīgna sequendī
 falleret indēprēnsus et inremeābilis error,
 haud aliō Teucrum nātī vestīgia cursū
 impediunt texuntque fugās et proelia lūdō
 delphīnum similēs, quī per maria ūmida nandō

580, 581. *ollī*: as in 197. *parēs* = *pariter*, 553. *agmina* . . . *chorīs*, 'they parted their array by drawing their lines (*chorīs*) asunder, forming now three (half) companies on a side.' *ternī* is proleptic; § 193. *vocātī*: sc. *ab Ēpytidē*, comparing 578, 579.

582. *infēsta* . . . *tulēre*: sc. *inter sē*, 'with levelled weapons they charged each other full tilt.'

583. *cursūs*, 'marches,' corresponds to *ollī* . . . *chorīs*, 580, 581; *recursūs*, 'countermarches,' corresponds to 582.

584, 585. *adversī spatiīs*, 'confronting each other,' belongs only with *recursūs*. *spatiīs*, 'courses,' is abl. of spec. *alternōs* = an adv., 'alternately'; first one side, then the other takes the lead. *orbibus* . . . *impediunt*, 'they intersect their circling movements with (new) evolutions.' *pūgnae* . . . *simulācra*, 'a sham battle'; for *cient* cf. *bella cient*, l. 541. *sub armīs*: freely, 'with the help of their arms.'

587. *pariter*: i.e. side by side.

588. *altā*: Crete was a land of mountains.

589. *pariētibus*: for scansion, see § 240. *caecīs*: there were no openings by which one could get his bearings.

590. *viīs*, 'passages.' *dolum*, 'a maze.' *quā*, 'where'; the rel. cl. expresses result, 'such that there,' etc. *signa sequendī*: i.e. marks by which one sought to take a proper course.

591. *falleret*: i.e. rendered void and useless; lit., 'mocked.' *indēprēnsus*, 'unsolvable'; *dēprehendō* often = 'to understand.' Adjs. compounded of the neg. *in* and a pf. pass. prtcpl. often really = adjs. in *-bilis*; so *invinctus* = 'invincible' rather than 'unconquered.' *error* here = 'error-causing (misleading) maze'; see § 186.

592, 593. *haud aliō* . . . *cursū*, 'with courses as intricate (as these).' *vestigia* . . . *impediunt*, 'interweave their movements'; cf. *orbibus* . . . *impediunt*, 584, 585. *lūdō*: modal abl., 'playfully.'

594. *delphīnum similēs*: in old Latin *similis* was regularly construed with the gen.; later both gen. and dat. were used, the latter finally predomi-

Carpathium Libycumque secant lūduntque per undās. 595
 Hunc mōrem cursūs atque haec certāmina prīmus
 Ascanius, Longam mūrīs cum cingeret Albam,
 rettulit et priscōs docuit celebrāre Latīnōs,
 quō puer ipse modō, sēcum quō Trōia pūbēs;
 Albānī docuēre suōs; hinc māxima porrō 600
 accēpit Rōma et patrium servāvit honōrem,
 Trōiaque nunc puerī, Trōiānum dīcitur agmen.
 Hāc celebrāta tenus sāctō certāmina patrī.
 Hic primum Fortūna fidem mūtāta novāvit.
 Dum variīs tumultō referunt sollemnia lūdīs, 605
 Īrim dē caelō mīsit Sātūrnīa Iūnō
 Īliacam ad classem ventōsque adspīrat euntī
 multa movēns necdum antīcum saturāta dolōrem.
 Illa viam celerāns per mīlle colōribus arcum
 nullī vīsa citō dēcurrit trāmite virgō. 610

nating. **nandō**: for constr. cf. *fandō*, ii. 6, with n. The comparison of the equestrian movements with the gambols of the dolphins brings out the vigor and liveliness of the maneuvers, just as the comparison with the labyrinth emphasizes their intricacy.

595. **Carpathium**: sc. *mare*.

596. **hunc . . . cursūs**: freely, 'such evolutions as a fixed and settled custom'; cf. *hunc . . . mōrem sacrōrum*, iii. 408.

598. **rettulit**, 'revived.' **priscōs . . . Latīnōs**: for them see on *genus* . . . *Rōmae*, i. 6, 7.

599. **quō . . . pūbēs**: sc. *modo celebrāvit*.

601. **honōrem**: the sport is so called because celebrated, on this occasion at least, to honor a given individual; see on *avō*, 550. Render by 'observance' and cf. *honōs* = sacrifice, e.g. i. 49.

602. **puerī**: briefly put for 'the games the lads celebrate'; see § 185. Sc. *dīcuntur* with *puerī*. **dīcitur**: the subject is *agmen*. The point of 596-602 is that certain equestrian sports, introduced by Sulla and revived by Caesar and Augus-

tus, had a Trojan origin: see § 68. V. is, of course, complimenting Augustus in particular.

603. **hāc . . . tenus**: see § 211. **celebrāta**: sc. *ab Aenēā*.

604-663. Some Trojan women are gathered on the shore by the ships. To them Juno sends Iris who induces them to set fire to the ships.

604. **novāvit**: the context gives the force of 'changed for the worse.'

605. **referunt**, 'are bearing (i.e. paying),' is here a verb of giving and so takes the dat.

606. **Īrim**: cf. iv. 694 ff.

607. **euntī**: sc. *eī*. For the *winūs* as helpers of a divine messenger cf. iv. 223, with note on *pinnīs*.

608. **multa movēns**: as in iii. 34. **saturāta**, 'having fed fat,' is a dep. prtepl.; see on *crētus*, ii. 74. For the thought cf. i. 25-28.

609, 610. **illa . . . virgō**, 'she . . . the maiden goddess.' **mīlle colōribus**, 'thousand-hued'; abl. of char. **nullī vīsa**: for constr. cf. *neque cernitur illi*, i. 440, with n. **trāmite**: abl. of the route;

Cōspicit ingentem concursum et litora lūstrat
 dēsertōsque videt portūs classemque relīctam.
 At procul in sōlā sēcrētae Trōades actā
 āmissum Anchīsēn flēbant cūnctaeque profundum
 615 pontum aspectābant flentēs. Heu tot vada fessīs
 et tantum superesse maris! vōx omnibus ūna.
 Urbem ōrant; taedet pelagī perferre labōrem.
 Ergō inter mediās sēsē haud ignāra nocendī
 cōnicit et faciemque deae vestemque repōnit;
 620 fit Beroē, Tmariī coniūnx longaeva Doryclī,
 cui genus et quondam nōmen nātique fuissent,
 ac sīc Dardanidum mediam sē mātribus infert.
 ‘Ō miserae, quās nōn manus,’ inquit, ‘Achāica bellō
 trāxerit ad lētum patriae sub moenibus! ō gēns
 625 infēlīx, cui tē exitiō Fortūna reservat?
 Septima post Trōiae excidium iam vertitur aestās,
 cum freta, cum terrās omnīs, tot inhospita saxa
 sīderaue ēmēnsae ferimur, dum per mare māgnū
 Ītaliā sequimur fugientem et volvīmur undīs.

§146. With this join *citō* as a transferred epithet (§194); it is the goddess, not the way, that is swift.

612. *dēsertōs . . . relīctam*: cf. ii. 28.

613. *sēcrētae*, ‘apart’; cf. *sēcrēta*, used of the house of Anchises, ii. 299.

616. *superesse*: for the infin. see §158; ‘alas that so many waters . . . yet remain,’ etc. *vōx*: pred. to *est*, to be supplied; the subject is the cl. *heu . . . maris*.

617. *urbem ōrant*: sc. *deōs*; cf. n. on *ō fortunātī . . . surgunt*, i. 437.

619. *faciem . . . repōnit*: she does what Venus did, i. 318, and Cupid, i. 689, 690.

621. *cui*: the antec. is *Beroē*. *genus*: used, like Eng. ‘family,’ of distinguished lineage. *fuissent*: subj. in O. O., giving the thought which prompts Iris to come to Beroē; *cui . . . fuissent* thus = *quod ei . . . fuissent*. Render, ‘re-

membering how once she had,’ etc. The discontent of a woman like Beroē with present conditions would seem to the others perfectly natural.

623, 624. *quās . . . trāxerit*: a causal rel. cl. For the thought cf. i. 94-96, and iii. 321-324. For the force of *trāxerit* cf. the fate of Cassandra, ii. 403 ff.

626. *septima . . . aestās*: cf. i. 755, 756. *aestās* is hardly reconcilable with iv. 193, iv. 309.

627, 628. *cum . . . cum*: as in iii. 646; see n. there. *freta . . . terrās*: join with *ferimur*; cf. §132, and n. *tot . . . ēmēnsae*: freely, ‘having grazed so many rocks and sailed under so many stars.’ *saxa* refers to the danger, *sīdera* to the length of the way.

629. *Ītaliā . . . fugientem*; cf. *arva . . . Ausoniae semper cēdentia retrō*, iii. 496.

Hic Erycis finēs frāternī atque hospes Acestēs; 630
 quis prohibet mūrōs iacere et dare cīvibus urbem?
 Ō patria et raptī nēquīquam ex hoste Penātēs,
 nūllane iam Trōiae dīcentur moenia? nūsquam
 Hectoreōs amnis, Xanthum et Simoenta, vidēbō?
 Quīn agite et mēcum infaustās exūrite puppīs? 635
 nam mihi Cassandrae per somnum vātis imāgō
 ārdentis dare, visa facēs: “Hic quaerite Trōiam,
 hic domus est,” inquit “vōbīs.” Iam tempus agī rēs,
 nec tantis mora prōdigiīs. Ēn quattuor ārae
 Neptūnō; deus ipse facēs animumque ministrat.’ 640
 Haec memorāns prima infēnsū vī corripit ignem
 sublātāque procul dextrā cōnixa coruscat
 et iacit. Arrēctae mentēs stupefactaque corda
 Īliadum. Hic ūna ē multis, quae māxima nātū,
 Pyrgō, tot Priamī nātōrum rēgia nūtrix: 645
 ‘Nōn Beroē vōbīs, nōn haec Rhoetēia, mātres,
 est Doryclī coniūnx; dīvinī signa decōris
 ārdentisque notāte oculōs; quī spīritus illī,
 quī vultus vōcisque sonus vel gressus euntī!

631. *mūrōs iacere*: cf. the common phrase *fundāmenta iacere*; sc. *eum* = *Aeneās* as subject. *cīvibus*: i.e. those who are ready and willing to people a city. *urbem*: cf. 617.

632. *raptī* . . . *Penātēs*: cf. *raptōs* . . . *Penātēs*, i. 378. *nēquīquam*: i.e. if they never find a home.

633. *iam*, ‘any longer,’ ‘hereafter.’ *moenia* is both subject and pred. to *dīcentur*.

634. *Hectoreōs*: i.e. those which Hector, truest of Trojans, loved. 633, 634 = ‘are we not to be as fortunate as Helenus has been?’ See iii. 349 ff.

635. *infaustās*: it is the ships that make prolonged wanderings possible.

639. *prōdigiīs* (sc. *est*): poss. dat. We should say, ‘nor do such marvels brook delay’

640. *Neptūnō*: for constr. cf. *avō*, 550, with n. *facēs* . . . *ministrat*: cf. *furor arma ministrat*, i. 150. *animum*: i.e. the spirit required for the deed.

641. *infēnsū* . . . *ignem*: cf. *infandōs* . . . *ignīs*, i. 525.

642. *procul*, ‘far back’; join with *sublātā*.

644. *māxima nātū* (sc. *est*): such a person, with the wide experience of years, is fittingly made to take the initiative among the women.

645. *tot* . . . *nātōrum*: see on *centum* . . . *nurūs*, ii. 501.

646. *Rhoetēia* throws some light on *Tmarū* . . . *Doryclī*, 620. *Beroē* herself was a true Trojan by birth.

647, 648. *dīvinī* . . . *notāte*: cf. n. on *hominem*, i. 328. *spīritus*, ‘fire.’

649. *sonus* . . . *gressus*: for stress

- 650 Ipsa egomet dūdum Beroēn digressa reliquī
 aegram, indignantem, tālī quod sōla carēret
 mūnere nec meritōs Anchīsae inferret honōrēs.
 Haec effāta.
 At mātērēs primō ancipitēs oculisque malignis
 655 ambiguae spectāre ratēs miserum inter amōrem
 praesentis terrae fātisque vocantia rēgna,
 cum dea sē paribus per caelum sustulit ālīs
 ingentemque fugā secuit sub nūbibus arcum.
 Tum vērō attonitae mōnstrīs āctaeque furōre
 660 conclāmant rapiuntque focīs penetrālibus ignem,
 pars spoliant ārās, frondem ac virgulta facēsque
 cōniciunt. Furit inmissis Vulcānus habēnis
 trānstra per et rēmōs et pictās abiete puppīs.
 Nūntius Anchīsae ad tumultum cuneōsque theātrī
 665 incēnsās perfert nāvīs Eumēlus, et ipsī
 respiciunt ātrō in nimbō volitāre favillam.
 Primus et Ascanius, cursūs ut laetus equestrīs
 dūcēbat, sic ācer equō turbāta petivit

laid on a deity's voice cf. *nec vox hominem sonat*, i. 328; for emphasis on a deity's gait cf. *incēdō*, i. 46, *incessū*, i. 405.

650. *dūdum*: as in ii. 726.

651. *tālī . . . carēret*: Pyrgo is indirectly quoting Beroë's words.

652. *mūnere*, 'ceremony'; the word was used esp. of funeral honors.

654, 655. *oculisque*: -*que* really unites *ancipitēs* and *ambiguae*. *ambiguae*, 'wavering.'

656. *fātis* = *fūtōrum vōcibus* and is instr. abl. *rēgna*: briefly put for 'their feelings towards the realms,' etc. The *rēgna* are, of course, those of Italy.

658. *arcum*: cf. *per mille colōribus arcum*, 609. With *secuit . . . arcum* cf. *Carpathium . . . secant*, 595. Iris descended *nūllī visa*, 610; she goes off visibly and in a way to give the clearest proof of her divinity. Cf. the mode of Venus's departure, i. 402 ff.

660. *penetrālibus*: cf. *adytis . . . penetrālibus*, ii. 297. The hearths are in adjoining houses.

661. *ārās*: for these see 639.

662. *inmissis . . . habēnis*: i.e. at full speed; modal abl. The fire is compared with racing steeds. Cf. *inmissis . . . iugis*, 146, 147. *Vulcānus* = *ignis*; § 189.

663. *pictās . . . puppīs*, 'the painted fir-wood sterns.' *abiete* is abl. of material without *ex*, a poetic use. For scansion cf. *parietibus*, 589, and see § 240.

664-699. All efforts to extinguish the flames are useless, till, in answer to the prayer of Aeneas, Jupiter sends a great shower of rain.

664. *cuneōs . . . theātrī*: cf. *theātrī circus*, 288, *tōtum caveae cōnsessum ingentis*, 340, already used of the site of the games.

666. *respiciunt*, 'turning round see.' *nimbō*: here a smoke-cloud.

castra, nec exanimēs possunt retinēre magistrī.

‘Quis furor iste novus? quō nunc, quō tenditis,’ inquit, 670

‘heu miserae cīvēs? nōn hostem inimicaque castra

Argivum, vestrās spēs ūritis. Ēn, ego vester

Ascanius!’ Galeam ante pedēs prōiēcit inānem,

quā lūdō indūtus bellī simulācra ciēbat.

Adcelerat simul Aenēās, simul agmina Teucrum. 675

Ast illae diversa metū per litora passim

diffugiunt silvāsque et sīcubi concava fūrtim

saxa petunt; piget inceptī lūcisque, suōsque

mūtatae agnōscunt, excussaue pectore Iūnō est.

Sed nōn idcircō flammae atque incendia vīrīs 680

indomitās posuēre; ūdō sub rōbore vīvit

stuppa vomēns tardum fūmum, lentusque carinās

est vapor, et tōtō dēscendit corpore pestis,

nec vīrēs hērōum infūsaue flūmina prōsunt.

Tum pius Aenēās umerīs abscindere vestem 685

auxiliōque vocāre deōs et tendere palmās:

‘Iuppiter omnipotēns, sī nōndum exōsus ad ūnum

Trōiānōs, sī quid pietās antīqua labōrēs

669. **magistrī**: attendants with functions like those of Epytides, who is called *cūstōs* and *comes Iulī*, 546.

671. **cīvēs**, ‘fellow-citizens.’ Ascanius seeks to remind the women that they have as deep an interest in the fleet as he himself.

672. **vestrās spēs**: sharp advers. asynd. Ascanius thinks of the ships as the only means of getting to the land, where, all alike, when in their sober senses, yearn to be.

673, 674. **galeam . . . indūtus**: Ascanius seems to think that the women do not recognize him and so will not heed him. In 556 he wears a garland and the cut of his hair is noticed; the pictures are inconsistent.

678. **piget**: sc. *eās*; cf. n. on *pertaeum* . . . *fuisset*, iv. 18. **suōs**: i.e. their true friends. Iris had pretended to be their helper, 630-640.

679. **Iūnō**: i.e. Juno’s influence.

681, 682. **indomitās**, ‘invincible’; see on *indēprēnsus*, 591. **vīvit stuppa**: i.e. the fire in the tow or caulking still lives. **lentus**, ‘smouldering’; properly ‘sluggish,’ and so equivalent to *tardum*.

683. **est**: as in iv. 66. **tōtō . . . corpore** (sc. *nāvium*): the abl. here denotes extent of space; cf. n. on *perpetuā* . . . *iuventū*, iv. 32.

686. **-auxiliō**: dat. of purpose (§ 123), = *ut sibi auxiliō sint*.

687. **exōsus**: an adj. used sometimes, as here, in act. sense with forms of *sum* expressed or implied, sometimes in pass. sense, as the equivalent of a pf. pass. prtcl. *exōsus* (*es*) is in effect a dep. verb, ‘hast come to hate.’

688. **pietās antīqua**: sc. *tua* and then cf. ii. 536, and *pia nūmina*, iv. 382, with notes.

- respicit hūmānōs, dā flammam ēvādere classi
 690 nunc, pater, et tenuīs Teucrum rēs ēripe lētō,
 vel tū, quod superest, infēstō fulmine mortī,
 sī mereor, dēmitte tuāque hīc obrue dextrā.
 Vix haec ēdiderat, cum effūsīs imbribus ātra
 tempestās sine mōre furit tonitrūque tremēscunt
 695 ardua terrārum et campī; ruit aethere tōtō
 turbidus imber aquā dēnsisque nigerrimus Austrīs,
 implenturque super puppēs, sēmiūsta madēscunt
 rōbora, restinctus dōnec vapor omnis et omnēs
 quattuor āmissīs servātae ā peste carīnae.
 700 At pater Aenēās cāsū concussus acerbō
 nunc hūc ingentīs, nunc illūc pectore cūrās
 mūtābat versāns, Siculīsne resīderet arvīs,
 oblītus fātōrum, Italāsne capesseret ōrās.
 Tum senior Nautēs, ūnum Trītōnia Pallas
 705 quem docuit multāque īnsīgnem reddidit arte
 (hāc respōnsa dabat, vel quae portenderet īra
 māgna deum vel quae fātōrum posceret ōrdō),
 isque hīs Aenēān sōlātus vōcibus īnfīt:

691. quod superest: sc. ē *Teucrōrum rēbus*.

692. mereor: Aeneas completely identifies himself with his people; his deserts are theirs, as theirs are his.

694. sine mōre, 'with unwonted violence'; literally, 'unprecedentedly.'

695. ardua . . . et campī, 'the hills and the plains.' For the neut. adj. used as a noun see § 196, 2.

696. turbidus, 'murky.'

697. super = *dēsuper*. sēmiūsta: for scansion see § 249.

699. quattuor: i.e. only four.

700-778. Aeneas is in doubt whether to go on to Italy, but the seer Nautēs and a vision from Anchises both bid him press on. He founds a city, leaves some of his people there, and sets sail.

702, 703. mūtābat: i.e. was entertaining one *cūra* after another. With

nunc . . . versāns cf. iv. 285, 286, iv. 630. Siculīsne . . . Italāsne: note the emphatic places of the adjs.; they are also metrical equivalents. For -ne . . . -ne cf. i. 308, with note.

704. ūnum: not 'alone,' but 'pre-eminently.' In such connections as this V. usually attaches *ūnus* to some phrase of comparison; cf. i. 15, ii. 426.

706, 707. hāc: sc. *arte*. dabat: the impf. denotes a settled habit. portenderet . . . posceret: subj. in questions dependent on *respōnsa dabat*, which really = *respōnsis ostendēbat*. portenderet . . . deum refers to sudden emergencies and marvels like the present. ōrdō, 'the settled order.'

708. isque spoils the constr. since it leaves *Nautēs*, 704, without a verb; omit it in translation.

‘Nāte deā, quō Fāta trahunt retrahuntque, sequāmur;
 quidquid erit, superanda omnis fortūna ferendō est. 710
 Est tibi Dardanius dīvināe stirpis Acestēs;
 hunc cape cōnsiliīs socium et coniunge volentem,
 huic trāde, āmissis superant quī nāvibus et quōs
 pertaesum māgnī inceptī rērumque tuārum est,
 longaevōsque senēs ac fessās aequore mātērēs 715
 et, quidquid tēcum invalidum metuēnsque perīclī est,
 dēlige et hīs habeant terrīs sine moenia fessī;
 urbem appellābunt permissō nōmine Acestam.’

Tālibus incēnsus dictīs seniōris amīcī
 tum vērō in cūrās animō dīdūcitur omnīs. 720
 Et nox ātra polum bīgīs subvecta tenēbat:
 vīsa dehinc caelō faciēs dēlāpsa parentis
 Anchīsae subitō tālīs effundere vōcēs:
 ‘Nāte, mihī vītā quondam, dum vīta manēbat,
 cāre magis, nāte Īliacīs exercite fātīs, 725
 imperiō Iovis hūc veniō, quī classibus īgnem
 dēpulit et caelō tandem miserātus ab altō est.
 Cōnsiliīs pārē, quae nunc pulcherrima Nautēs

709. quō . . . sequāmur: cf. 22, 23.

710. quidquid . . . est: a famous vs. To this day resignation is an Italian trait, embodied in the cry *pazienza* (= Latin *patientia*).

711. est tibi: i.e. is at your service, is ready to your needs.

712. cōnsiliīs: dat. of interest, with personification, ‘to help your plan,’ so to speak. volentem in effect = *nōn enim recūsābit*.

713. superant = *supersunt*; literally, ‘are left over,’ ‘are supernumeraries.’

716. quidquid: the neut. is broader in sense than either the masc. or the fem. would be; cf. *quidquid* . . . *Dardaniae*, i. 601. metuēns . . . perīclī: for constr. cf. *servantissimus aequi*, ii. 427, with note.

717. habeant . . . sine: cf. n. on

sinite . . . *revīsam*, ii. 669. fessī: i.e. since they are too weary to travel further.

718. permissō nōmine: sc. *eīs ā tē*. Acestam: V. is thinking of a Sicilian town called usually Egesta or Segesta, which tradition connected with Troy.

720. in . . . omnīs seems a strange phrase, but we have much the same thought in ‘the familiar ‘torn by conflicting emotions.’ The next vss. show that his perplexity lasted some time.

721. bīgīs subvecta has been neatly rendered ‘car-borne.’

722. caelō . . . dēlāpsa: the ‘semblance of Anchises’ comes to Aeneas as a vision from Jupiter (726); hence it comes from heaven. The actual shade of Anchises is in the underworld.

725. nāte . . . fātīs: Anchises used these words to Aeneas in iii. 182.

- dat senior; lēctōs iuvenēs, fortissima corda,
 730 dēfer in Ītaliā; gēns dūra atque aspera cultū
 dēbellanda tibi Latiō est. Dītis tamen ante
 in ernās accēde domōs et Averno per alta
 congressūs pete, nāte, meōs; nōn mē impia namque
 Tartara habent, tristēs umbrae, sed amoena piōrum
 735 concilia Ēlysiumque colō. Hūc casta Sibylla
 nigrārū multō pecudum tē sanguine dūcet.
 Tum genus omne tuum et, quae dentur moenia, discēs.
 Iamque valē; torquet mediōs nox ūmida cursūs,
 et mē saevus equīs Oriēns adflāvit anhēlīs.
 740 Dīxerat et tenuīs fūgit ceu fūmus in aurās.
 Aenēās ‘Quō deinde ruis, quō prōripis?’, inquit,
 ‘quem fugis? aut quis tē nostrīs complexibus arcet?’
 Haec memorāns cinerem et sōpītōs suscitāt ignīs
 Pergameumque Larem et cānae penetrālia Vestae
 745 farre piō et plēnā supplex venerātur acerrā.
 Extemplō sociōs primumque arcessit Acestēn
 et Iovis imperium et cārī praecepta parentis
 ēdocet et, quae nunc animō sententia cōnstet.
 Haud mora cōsiliīs, nec iussa recūsāt Acestēs.
 750 Trānscribunt urbī mātres populumque volentem

732. *Averno . . . alta*: i.e. through the deep entrance to the underworld.

733. *meōs*: i.e. with me. *namque*: for position see § 209.

734. *tristēs umbrae* is in appos. with *Tartara*; we should say, ‘the land of the sorrowing shades.’

735. *colō hūc*: for the hiatus see § 257.

736. *nigrārū*: for the color cf. *nigrantis terga iuencōs*, 97. *multō . . . sanguine*: instr. abl., ‘with the help of,’ etc. *multō* implies that the sacrifice is to be a large one.

739. *mē . . . anhēlīs*: i.e. I must depart. So in *Hamlet* the ghost departs when he scents the morning air. The dawn is *saevus* because he parts Anchises from his son.

741. *deinde*: freely, ‘pray’; cf. *tandem* with a question. The language is much condensed. Strictly Aeneas means, ‘You speak, then (*deinde*) at once depart. Whither art thou hastening?’ *prōripis*: sc. *tē*; § 139.

743. *sōpītōs . . . ignīs*: the ‘slumbering fires’ are those of his own hearth, by which stood the image of the Lar, the Penates, etc.; § 297.

744. *cānae . . . Vestae*: cf. *cāna Fidēs*, i. 292, with n. In 743-745, as in iii. 176-178, Aeneas makes a sacrifice after a vision from heaven.

749. *cōsiliīs*: dat. of interest (disadvantage) with *mora (est)*; cf. *nec tantis mora prōdigīs*, 639.

750. *trānscribunt*: freely, ‘enroll’;

dēpōnunt, animōs nīl māgnae laudis egentīs.

Ipsī trānstra novant flammisque ambēsa repōnunt
rōbora nāvigiīs, aptant rēmōsque rudentisque,
exiguī numerō, sed bellō vīvida virtūs.

Intereā Aenēās urbem dēsīgnat arātrō

755

sortiturque domōs; hōc Īlium et haec loca Trōiam
esse iubet. Gaudet rēgnō Trōiānus Acestēs
indīcitque forum et patribus dat iūra vocātīs.

Tum vīcīna astrīs Erycīnō in vertice sēdēs

fundātur Venerī Īdaliae, tumultōque sacerdos

760

ac lūcus lātē sacer additur Anchīsēō.

Iamque diēs epulāta novem gēns omnis, et ārīs
factus honōs; placidī strāvērunt aequora ventī,
crēber et adspīrāns rūrsus vocat Auster in altum.

Exoritur prōcurva ingēns per litora flētus;

766

complexī inter sē noctemque diemque morantur.

Ipsae iam mātērēs, ipsī, quibus aspera quondam

vīsa maris faciēs et nōn tolerābile nōmen,

lit., 'transfer' names from the roll of those who are to press on to Italy to that of those who are to stay in Sicily. *urbī*: see 717, 718. *volentem* = *quī sic vult*.

751. *dēpōnunt* combines the idea of disembarking and casting aside. *nīl* . . . *egentīs*, 'that feel no need of.'

752. *ipsī*: i.e. those who are made of sterner stuff, the real Trojans; cf. n. on *ipsius*, i. 114. *repōnunt*, 'restore,' is here a verb of giving, and so takes the dative *nāvigiīs*.

753. *rudentisque*: for the hypermetrical *-que* cf. 422 and see § 256.

754. *virtūs*, 'manhood,' for 'a manly band.'

755. *urbem* . . . *arātrō*: a practice common in later days at the establishment of cities and colonies.

756. *īlium* . . . *Trōiam*: so Helenus, iii. 302, iii. 349-351, used the old names.

757. *rēgnō*: i.e. in his sovereignty over the new city. *Trōiānus* gives the

reason for his joy; he sees a new Troy arising.

758. *indīcit* . . . *forum*, 'proclaims a court,' i.e. establishes a court and proclaims a time for its sessions. *dat*, 'prescribes.' V. has in mind the Senate (*patribus*) of his own time, which was practically controlled by Augustus. With 755-758 cf. in general i. 423-426, said of the foundation of Carthage.

759, 760. *sēdēs* . . . *Īdaliae*: the temple of Venus on Mt. Eryx was very famous. For Venus's connection with Idalium and Cyprus see i. 681, i. 415-417. *tumulō*: the priest is to care for the *tumulus* and to perform sacrifices there.

763. *placidī* . . . *ventī*: cf. *plācāta* . . . *maria*, iii. 69, 70, with note.

764. *crēber* . . . *adspīrāns*: for constr. cf. *lēnis crepitāns*, iii. 70, with n. *crēber* = 'freshly,' 'steadily.'

766. *morantur* is here trans.; cf

ire volunt omnemque fugae perferre labōrem.

770 Quōs bonus Aenēās dictīs sōlātur amicīs
et cōsanguineō lacrimāns commendat Acestae.

Trīs Erycī vitulōs et Tempestātibus agnam
caedere deinde iubet solvīque ex ōrdine fūnem.

Ipse caput tōnsae foliīs ēvinctus olivae

775 stāns procul in prōrā pateram tenet extaque salsōs
prōicit in fluctūs ac vīna liquentia fundit.

Prōsequitur surgēns ā puppī ventus euntīs;
certātīm sociī feriunt mare et aequōra verrunt.

At Venus intereā Neptūnum exercita cūrīs

780 adloquitur tālisque effundit pectore questūs:

‘Iūnōnis gravis ira nec exsaturābile pectus
cōgunt mē, Neptūne, precēs dēscendere in omnīs,
quam nec longa diēs pietās nec mītigat ūlla,
nec Iovis imperiō Fātisque infrācta quiēscit.

785 Nōn mediā dē gente Phrygum exēdisse nefandīs
urbem odiīs satis est nec poenam trāxe per omnem;
rēliquiās Trōiae, cinerēs atque ossa perēemptae,
īnsequitur. Causās tantī sciat illa furōris.

annōs dēmoror, il. 647, 648. They make the time linger by crowding so much into it.

771. cōsanguineō is an important word; the relation of Acestes to those whom Aeneas is leaving will ensure to them proper care.

772. Tempestātibus: for sacrifices to the winds cf. iii. 120.

773. caedere . . . solvī: for the shift from the act. to the pass. voice cf. iii. 60, 61, with notes. ex ōrdine, ‘in due course,’ i.e. after the sacrifice.

774. tōnsae . . . olivae: cf. tōnsā . . . corōnā, 556, with note.

775. procul, ‘at a distance (from the others).’

776-778. With 776 cf. 238. 777 = iii. 130. 778 = iii. 290.

779-826. Venus begs Neptune to bring Aeneas safely to the Tiber; this Neptune promises. He rides over the waves, quieting them as he goes.

781. exsaturābile; cf. *necdum anticum saturāta dolōrem*, 608.

782. dēscendere in, ‘to stoop to.’

783. quam = *eam* (i.e. *Iūnōnem*) *enim*. longa diēs = *vetustās*.

784. infrācta, ‘bent,’ ‘subdued.’

785, 786. mediā . . . exēdisse . . . urbem: Venus uses strong language. She thinks of the *gens Phrygum* as a kind of body or animate being, whose vital organs consist of the *urbs*. Juno is not content though she has eaten the very heart out of this body. trāxe: sc. *eōs* or *civīs*, out of *urbem*. For form of trāxe see § 105.

787. perēemptae (sc. *Trōiae*), ‘of the poor dead city.’

788. sciat illa: i.e. I leave it to her to know. The implication is that Juno is no better able to explain her conduct than any one else is.

Ipse mihi nūper Libycis tū testis in undis
quam mōlem subitō excierit; maria omnia caelō
miscuit Aeoliis nēquiquam frēta procellis,
in rēgnis hōc ausa tuīs.

790

Per scelus ecce etiam Trōiānis mātribus āctis
exussit foedē puppis et classe subēgit
āmissā sociōs ignōtae linquere terrae.

795

Quod superest, ōrō, liceat dare tūta per undās
vēla tibi, liceat Laurentem attingere Thybrim,
sī concessa petō, sī dant ea moenia Parcae.'

Tum Sāturnius haec domitor maris ēdidit altī:

'Fās omne est, Cytherēa, meis tē fīdere rēgnis,
unde genus dūcis. Meruī quoque; saepe furōrēs
compressi et rabiem tantam caelique marisque.

800

Nec minor in terris (Xanthum Simoēntaque testor)

Aenēae mihi cūra tuī. Cum Trōia Achillēs
exanimāta sequēns impingeret agmina mūrīs,

805

mīlia multa daret lētō gemerentque replētī
amnēs nec reperire viam atque ēvolvere posset
in mare sē Xanthus, Pēlidāe tunc ego fortī
congressum Aenēān nec dīs nec vīribus aequīs
nūbe cavā rapuī, cuperem cum vertere ab imō
strūcta meis manibus periūrae moenia Trōiae.

810

791. Aeoliis: the ref. is to the storm of l. 81-156. With 790-792, cf. l. 133-141.

794. subēgit: sc. *Aenēān*. Note the exaggeration in 794, 795.

795. terrae: dat. with *linquere* which here = *trādere* or *dēdere*.

796, 797. quod superest: as in 691. The cl. also = a dat. after *liceat*; 'let the remnant (of the Trojans) be permitted.' dare tūta . . . vēla tibi: i.e. safely to traverse thy waters. A natural variation from the common *dare vēla marī*. Venus goes further; remembering that Neptune is god of the sea she substitutes *tibi* for *marī*.

798. ea moenia, 'that city,' i.e. the city implied in the ref. to the Tiber.

801. unde . . . dūcis = *inde enim*, etc. Venus was said to have risen from the foam of the sea near Cythera; hence *Cytherēa*, 800, is a specially fitting title here. meruī: sc. as object 'your faith in me.'

804. Take cum with all the verbs through 807.

806. replētī: sc. with the slain; cf. the account of the Simois, l. 100, 101.

809. aequīs belongs also with *dīs*. The whole phrase is an abl. abs. = an advers. cl., the sense being 'though not in himself, or in the divine aid on which he could rely, a match for him.'

810. cum, 'although.'

811. strūcta . . . manibus: cf. n.

- Nunc quoque mēns eadem perstat mihi; pelle timōrem.
 Tūtus, quōs optās, portūs accēdet Avernī.
 Ūnus erit tantum, āmissum quem gurgite quaerēs;
 815 ūnum prō multīs dabitur caput.’
 Hīs ubi laeta deae permulsit pectora dictīs,
 iungit equōs aurō genitor spūmantiaque addit
 frēna ferīs manibusque omnīs effundit habēnās.
 Caeruleō per summa levis volat aequora currū;
 820 subsīdunt undae, tumidumque sub axe tonantī
 sternitur aequor aquīs; fugiunt vāstō aethere nimbī.
 Tum variae comitum faciēs, immānia cētē
 et senior Glaucī chorus Inōusque Palaemōn
 Tritōnesque citī Phorcīque exercitus omnīs;
 825 laeva tenet Thetis et Melitē Panopēaque virgō,
 Nisaeē Spīōque Thalīaque Cymodocēque.
 Hīc patris Aenēae suspēnsam blanda vicissim
 gaudia pertemptant mentem; iubet ōcius omnīs
 attollī mālōs, intendī bracchia vēlīs.
 830 Ūnā omnēs fēcēre pedem pariterque sinistrōs,
 nunc dextrōs solvēre sinūs, ūnā ardua torquent
 cornua dētorquentque; ferunt sua flāmina classem.

on *Neptūnus*, II. 610. **periūrae**: because it failed to pay according to promise for the building of the walls.

813. **portūs . . . Avernī**: the harbor of Cumae, near which was the fabled entrance to the underworld.

815. **caput**, ‘life,’ ‘soul.’

816. **laeta**: proleptic, giving the result of *permulsit*, ‘soothed into joyousness.’

817. **aurō** here = *aureō iugō*. **addit**, ‘puts on’; in compounds *dō* constantly = ‘put,’ ‘place,’ rather than ‘give.’

818. **effundit habēnās**: cf. *inmissis . . . habēnīs*, 662, with note.

820, 821. **tumidum . . . aquīs**: literally, ‘the swelling plain is laid to rest through (the smoothing of) its waters’; *aquīs* seems to be instr. abl. With 817–

821 cf. I. 147–156; in both passages Neptune quiets the waves by riding over them.

822. **comitum**: sc. *Neptūnī*. **cētē**: a Gk. neuter plural.

825. **laeva**: neut. pl.; *laeva tenet* = ‘on the left are.’ We may infer that the creatures mentioned in 823, 824 are on the right. With 822–826 cf. 239–241.

827–871. The god of sleep, after trying in vain to persuade Palinurus to quit his post, throws him into a deep sleep and flings him into the sea. Aeneas wakes and takes the place of Palinurus.

828. **gaudia . . . mentem**: cf. *tactum . . . pectus*, I. 502.

829. **intendī . . . vēlīs**: cf. *intendere . . . tergō*, 403, with note.

830–832. **fēcēre pedem**, ‘worked the

Princeps ante omnīs dēnsūm Palinūrus agēbat
agmen; ad hunc aliī cursum contendere iussī.

Iamque ferē mediam caelī nox ūmida mētā

835

contigerat (placidā laxābant membra quiēte

sub rēmīs fūsī per dūra sedīlia nautae),

cum levis aetheriīs dēlāpsus Somnus ab astrīs

āera dīmōvit tenebrōsum et dispulit umbrās

tē, Palinūre, petēns, tibi somnia trīstia portāns

840

īnsontī; puppīque deus cōnsēdit in altā

Phorbantī similis funditque hās ōre loquēlās:

‘Iasidē Palinūre, ferunt ipsa aequora classem;

aequātae spīrant aerae; datur hōra quiētī:

pōne caput fessōsque oculōs fūrāre labōrī;

845

ipse ego paulisper prō tē tua mūnera inībō.’

Cui vix attollēns Palinūrus lūmina fātur:

‘Mēne salis placidī vultum fluctūsque quiētōs

ignōrāre iubēs? mēne huic cōnfīdere mōnstrō?

Aenēān crēdam (quid enim?) fallācibus aurīs,

850

sheets'; *pedem* is a coll. sing., and = *rudentis*, iii. 267. See n. there. With the whole phrase cf. *vēla facit*, 281. Sc. *nunc* before *sinistrōs* and note that the emphatic words in these vss. are *undā* . . . *pariter* . . . *undā*. The ships are not running full before the wind, with their square sails at right angles with the mast; the ships are tacking, catching the wind, now with the right, now with the left half of the sail. *solvēre sinūs*: cf. *solvite vēla*, iv. 574; for *sinūs* cf. iii. 455. *torquent* . . . *dētorquent* = *torquent nunc hūc, nunc illūc*. When the right *sinūs* are filled, the *cornū* on that side is pointed towards the bow, that on the other side towards the stern. *cornua*: as in iii. 549. *sua*: i.e. favoring.

834. *ad*, 'according to,' 'in unison with,' a common meaning. *alii*: *cēterī* would have been more correct.

835. *mediam caeli* . . . *mētā*: cf. *mētās* . . . *Pachyni*, iii. 429, with n. Nox rides in a chariot (721). and so the figure

from the chariot race is very appropriate.

837. *fūsī*: as in l. 214.

839. *dīmōvit* . . . *dispulit*: i.e. by flying through the *āer* and the *umbrae*.

841. *deus* suggests the final result; before a god a mortal like Palinurus is powerless. The word thus adds to the pathos of the passage.

842. *Phorbantī*: an unknown Trojan, but plainly an intimate friend of Palinurus.

844. *aequātae*, 'evenly.' *datur*: i.e. is appointed for.

845. *fūrāre* is a picturesque substitute for *ēripe*, and so takes the dat. as that verb would; see on *silicī*, l. 174.

847. *vix attollēns* . . . *lūmina*: a stereotyped expression for 'giving scant heed.'

849. *ignōrāre*: i.e. to forget what I know about. *huic* . . . *mōnstrō*, 'this strange and treacherous creature.'

850. *crēdam*: delib. question: 'would

et caelī totiēns dēceptus fraude serēnī!’

Tālia dicta dabat clāvumque adfixus et haerens
nūsquam āmittēbāt oculōsque sub astra tenēbat.

Ecce deus rānum Lēthaeō rōre madentem

855 vīque sopōrātum Stygiā super utraque quassat
tempora cunctantīque natantia lūmina solvit.

Vix primōs inopīna quīēs laxāverat artūs,
et super incumbēns cum puppis parte revulsā
cumque gubernāclō liquidās prōiēcit in undās

860 praecipitem ac sociōs nēquīquam saepe vocantem;
ipse volāns tenuīs sē sustulit āles ad aurās.

Currit iter tūtum nōn sētius aequore classis
prōmissisque patris Neptūnī interrita fertur.

Iamque adeō scopulōs Sīrēnum advecta subībat

865 difficilīs quondam multōrumque ossibus albōs
(tum rauca adsiduō longē sale saxa sonābant),

you have me trust Aeneas?’ **quid enim?** sc. *crēdam*, as subj. of obligation; see on *quid . . . dīcam*, iv. 43. ‘Why, oh, why should I do this?’ The question implies a neg. answer, and so negatives the main question, *Aenēān crēdam*, etc., even before that question is fully stated.

851. **et . . . dēceptus**: literally, ‘even after having been deceived,’ i.e. though I have been misled. For this constr. cf. *et dōna ferentīs*, ii. 49, with note.

852. **adfixus . . . haerēns**: sc. *eī* (= *clāvō*), ‘thereto.’ He was fastened to the tiller by the firm hold he had on it.

853. **nūsquam**: we should expect *numquam*. The close connection, however, between ‘at no time’ and ‘in no place’ is seen in *nūsquam aberō*, ii. 620. **āmittēbāt**: for scansion see § 242. **sub . . . tenēbat** together = ‘kept . . . up-turned toward.’

855. **sopōrātum**: a transferred epithet (§ 194); this verb is usually employed of making persons drowsy; ‘slumberous’ is a good rendering.

856. **cunctantī** (sc. *eī*): i.e. though he struggles against the power of the branch. **natantia** is proleptic, ‘till they swim.’ **solvit**: cf. *solvuntur*, i. 92, with note.

857, 858. **vix . . . et**: see §§ 200, 221. **primōs** belongs in thought with *laxāverat*, ‘had begun to loosen.’

858. **incumbēns**: sc. *eī*, and then cf. *incubūere marī*, i. 84.

859. **gubernāclō**: cf. n. on *clāvum . . . torquet*, 177. *clāvum . . . āmittēbāt*, 852, 853, shows why the rudder goes down with Palinurus. **prōiēcit**: the subject is to be got from *deus*, 854.

862. **iter**: acc. of effect (§ 128) with *currit*. **nōn sētius**: sc. *quam antē*.

863. **prōmissis**: see 812-815. **interrita**: a picturesque substitute for *sine perīclō*.

865. **quondam**: as in iii. 704; see n. there.

866. **rauca . . . sonābant**: it is this sound that wakes Aeneas, 867.

cum pater āmissō fluitantem errāre magistrō
 sēnsit et ipse ratem nocturnīs rēxit in undīs
 multa gemēns cāsūque animum concussus amicī:

‘Ō nimium caelō et pelagō cōnfīse serēnō,
 nūdus in ignōtā, Palinūre, iacēbis harēnā.’

870

867. *fluitantem*: freely, ‘aimlessly,’ ‘unsteadily’; the word suggests the thought of eddying water or dancing waves. *errāre*: as subject sc. *ratem* from the next vs. *magistrō*: as in l. 115.

868. *rēxit*: in 161 *rēctor* = ‘pilot.’

870, 871. *ō . . . cōnfīse*: Aeneas is

speaking. He is of course ignorant of the facts. The two vss. contain a reproach, ‘Since you trusted too much . . . you will lie.’ *nūdus* suggests the thought of lack of burial. Even to be buried in a strange land was a sorrow; to lie there unburied was infinitely worse.

LIBER VI

Sic fatur lacrimans classique inmittit habenas
 tandem Euboicis Cumarum ~~adlabitur~~ oris.
 Obvertunt pelagō prōrās; tum dente tenacī
 ancora* fundābat nāvis, et litora curvae
 praetexunt puppēs. Iuvenum manus ~~emicat~~ ardēns
 litus in Hesperium; quaerit pars semina flammae
 abstrusa in venis silicis, pars densa ferarum
 tecta rapit silvas inventaque flumina monstrat.
 At pius Aeneas arcēs, quibus altus Apollō
 praesidet, horrendaeque procul secreta Sibyllae,
 antrum immane, petit, magnum cui mentem animumque
 Delius inspirat vates aperitque futura.
 Iam subeunt Triviae lucos atque aurea tecta.
 4 ✓ Daedalus, ut fama est, fugiens Minōia regna,
 15 praepetibus pinnis ausus se credere caelo,
 insuetum per iter gelidas enavit ad arctos

1-44. Aeneas reaches Cumae and visits the temple of Apollo, to see the Sibyl. Description of the temple.

2. Euboicis: Cumae was a colony from Chalcis in Euboea.

3. obvertunt . . . prōrās: see on puppēs, iii. 277.

4. fundābat, 'securely fastened'; lit., 'grounded,' gave them a solid bottom (*fundus*), so to speak, on which to rest. The impf. denotes repetition, *ancora* being a coll. singular.

5. praetexunt: the ships are to the shore what the fringe is to a garment.

6, 7. quaerit . . . silicis: cf. *silici* . . . *Achātēs*, i. 174, and see § 203.

8. rapit, 'scours,' 'ranges quickly through'; cf. *corripuere viam*, i. 418. They seek water, though this search is likely to be dangerous (*densa* . . . *tecta*).

Cf. the mention of water in a similar connection, i. 167.

9, 10. altus = an adv., 'on high.' Apollō praesidet: cf. *Getiōs quī prae-sidet arvis*, iii. 35. procul secreta: freely, 'the deep-hid haunt'; the Sibyl's abode is at a distance from the harbor. For *secreta* see § 196, 2.

11. mentem: i.e. power to know the future. animum, 'emotion,' the exaltation produced by the inspiration.

13. subeunt: sc. *Aeneās et comitēs*. Triviae = *Diānae*; § 282. As sister of Apollo and goddess of the underworld, which Aeneas is soon to visit she is appropriately named here. lucos: in front of the aurea ('gilded') tecta, the temple proper; cf. *laurus*, iii. 91, with note.

15. pinnis: instr. abl.

16. enavit: cf. *trānat*, iv. 245, used

Chalcidicāque levis tandem super adstitit arce.
 Redditus hīs primum terrīs tibi, Phoebe, sacrāvit
 rēmigium ālārū posuitque immānia templa.
 In foribus lētum Androgeō; tum pendere poenās 21
 Cecropidae iussī (miserum!) septēna quotannis
 corpora nātōrum; stat ductīs sortibus urna;
 contrā ēlāta marī respondet Gnōsia tellūs;
 hīc crūdēlis amor taurī suppostaque fūrtō
 Pāsiphaē mixtumque genus prōlēsque bifōrmis 25
 Mīnōtaurus inest, Veneris monumenta nefandae,
 hīc labor ille domūs et inextricābilis error;
 māgnū rēgīnae sed enim miserātus amōrem
 Daedalus ipse dolōs tēctī ambāgēsque resolvit
 caeca regēs filō vestīgia. Tū quoque māgnam 30
 partem opere in tantō, sineret dolor, Īcare, habērēs;

of Mercury's flight. The poets often describe the air as 'liquid.'

17. **Chalcidicā**: see on *Euboicis*, 2. **adstitit**: as in i. 301.

18, 19. **sacrāvit . . . templa**: he was grateful to Apollo for welcoming him; cf. iii. 543-547. He was, besides, through with his wings; hence he dedicates them. See on *fixit*, i. 248. **rēmigium ālārū**: as in i. 301. **templa** = *tēcta*, 13.

20-22. **Androgeō**: gen.; a Gk. form. With **lētum** and **Cecropidae** sc. *est, sunt*, 'is (are) graven.' **tum** ('besides') . . . **urna**: a second picture. **poenās**: i.e. for the murder of Androgeos. **miserum**: cf. *infundum*, i. 251, with n. **nātōrum** here = *puerōrum*, 'children'; the Athenians surrendered seven lads, seven maidens yearly. **ductīs sortibus**, 'with the lots already drawn (therefrom).' The sculptor has seized the most pathetic moment, that at which the roll of victims is known.

23. **contrā**: i.e. on the other half of the *forēs*. **ēlāta marī**: cf. *Crētā* . . . *altā*, v. 588. **respondet**: i.e. to the first pair of pictures. **Gnōsia**: Minos is said to have lived near Gnosus.

24. **crūdēlis**, 'tragic,' 'unnatural.' **taurī**: obj. gen. with *amor*. See *Pāsiphaē* in Vocab. **supposta** (sc. *taurō*), 'mated with the bull.'

25. **mixtum . . . bifōrmis**: parallelism, 'a dual birth (i.e. creature) and an offspring of double form.' The Minotaur was half man, half bull.

26. **Veneris** = *amōris*; see § 189.

27. **domūs**: gen. of definition (§ 111); *labor . . . domūs* = 'that house so laboriously wrought.' The ref. is to the labyrinth, for which see v. 588-591, with notes.

28. **rēgīnae**: Ariadne, daughter of Minos. She fell in love with Theseus, one of the *septēna . . . nātōrum* (21, 22), and, aided by Daedalus, enabled him to thread his way through the labyrinth and kill the Minotaur. **sed enim**: as in i. 19.

29. **ipse . . . resolvit**: he had built it and so knew how to solve its puzzles.

30. **vestīgia**: i.e. of Theseus.

31. **sineret dolor**, 'had grief suffered it.' This is not, however, an ordinary prot. of a contrary to fact condition; for that we should need *sī sīvisset*.

- bis cōnātus erat cāsūs effingere in aurō,
 bis patriae cecidēre manūs. Quīn prōtinus omnia
 perlegerent oculīs, nī iam praemissus Achātēs
 35 adforet atque unā Phoebī Triviaeque sacerdōs,
 Dēiphobē Glaucī, fātur quae tālia rēgī:
 ‘Nōn hōc ista sibī tempus spectācula poscit;
 nunc grege dē intāctō septem mactāre iuencōs
 praestiterit, totidem lēctās dē mōre bidentīs.’
 40 Tālibus adfāta Aenēān (nec sacra morantur
 iussa virī) Teucrōs vocat alta in templā sacerdōs.
 Excisum Euboicae latus ingens rūpīs in antrum,
 quō lātī dūcunt aditūs centum, ōstia centum,
 unde ruunt totidem vōcēs, respōnsa Sibyllae.
 45 Ventum erat ad limen, cum virgō ‘Poscere fāta
 tempus’ ait; ‘deus, ecce, deus!’ cui tālia fantī
 ante forēs subitō nōn vultūs, nōn color, ūnus,
 nōn cōmptae mānsēre comae; sed pectus anhēlum,

The impf. occurs here because V., in his sympathy with the events he is describing, fancies himself as standing with Aeneas and viewing the carvings. Note the omission of *sī* here, which occurs occasionally in poetry.

32. cōnātus erat: sc. *Daedalus*; V. is telling us indirectly (§ 225) that all the pictures were by Daedalus. cāsūs: sc. *tuōs*.

33. patriae gives the cause of *cecidēre*; freely, ‘by reason of his father love.’

34. perlegerent . . . adforet: for the tenses see on *sineret dolor*, 31. *adforet*, however, really = *advēnisset*; see on *tēlō*, i. 99.

35. Phoebī . . . sacerdōs: for this description of the Sibyl cf. n. on *Triviae*, 13.

36. Dēiphobē Glaucī: cf. *Āiācis Oilei*, i. 41, with n. rēgī: Aeneas.

38. intāctō: i.e. by the yoke. Only such animals could be sacrificed.

39. praestiterit: cond. subj.; the

prot. is implied in *mactāre*, 38. lēctās . . . bidentīs: cf. iv. 57.

42. excisum . . . in: i.e. cut out so as to form. The *antrum* is the *adytum* of the temple.

43. aditūs: ‘passages’ from the body or nave of the temple. centum: as in i. 416. There is a hill at Cumae, of volcanic origin, pierced by numerous passages. ōstia, ‘openings’; parallelism.

44. totidem vōcēs: the sound of the *respōnsa* is divided into a hundred utterances, as it passes through the *aditūs*. *respōnsa Sibyllae* in effect = a temporal cl., *cum respōnsa dat Sibylla*, with *ruunt*.

45-76. Aeneas prays for an end to his wanderings and a home in Italy.

45. limen: i.e. of the *antrum*, 42 fāta: here ‘oracles.’

46. deus: sc. *adest*.

47. ūnus = *idem*; nōn . . . ūnus (sc. *erat*) = *sē mutāvit*.

48. cōmptae, ‘in order,’ ‘in its

et rabiē fera corda tument, māiorque vidēri
 nec mortale sonāns, adflāta est nūmine quandō
 iam propiōre dei. 'Cessās in vōta precēsque,
 Trōs,' ait, 'Aenēā? cessās? neque enim ante dehīscēt
 attonitae magna ora domūs.' Et tālia fāta
 conticuit. Gelidus Teucris per dūra cucurrit
 ossa tremor, funditque precēs rēx pectore ab imō:
 'Phoebe, gravis Trōiae semper miserāte labōrēs,
 Dardana quī Paridis dirēxti tela manūsque
 corpus in Aeacidae, magnās obeuntia terrās
 tot maria intrāvī dūce tē penitusque repostās
 Massylum gentis praetentaeque Syrtibus arva;
 iam tandem Italiae fugientis prēndimus orās;
 hāc Trōiāna tenus fuerit fortūna secūta.
 Vōs quoque Pergameae iam fās est parcerē gentī,
 dique deaeque omnēs, quibus obstitit Ilium et ingēns
 glōria Dardaniae. Tūque, ō sanctissima vātēs,

fastenings,' is in the pred. with *mānsere*;
 cf. *vittās . . . resolvit*, iii. 370, with note.

49. *rabiē*: cf. *insānam vātem*, iii. 443,
 with n. *māior . . . vidēri* (sc. *est*):
 for the infin. see § 160. The Sibyl, under
 the inspiration, is more than human;
 see on *nōtā . . . imāgō*, ii. 773.

50. *sonāns* (sc. *est*) = *sonat*; cf. *nec
 vōx hominem sonat*, i. 328. *quandō*,
 'since'; for position see § 209.

51. *cessās* here = *num nōn curris*,
 'dost thou fail to hasten?' and so may
 take *in* with the acc. Usually *cessāre* =
 'loiter,' and takes *in* with the abl. The
 question = a command, 'make vows,'
 etc.

52. *ante*, 'else,' 'otherwise'; liter-
 ally, 'before you make your vows,' etc.

53. *attonitae*: personification; the
 very temple feels the coming of the god.
ora = *ostia*, 43.

54. *dūra*, 'iron.' Rugged as the Tro-
 jans are, they are deeply moved.

56. *gravis . . . labōrēs*: cf. i. 597.

57. *dirēxti*: for form see § 105.

58. *obeuntia*, 'surrounding'; prop-
 erly, 'facing,' 'going to meet.'

59. *repostās*: as in iii. 364.

60. *praetenta*: cf. *praetenta sinū . . .
 insula*, iii. 692.

61. *Italiae fugientis*: cf. *Italiam
 . . . fugientem*, v. 629, with n. There is
 advers. asynd. between this and the pre-
 ceding vs. *prēndimus*: note the change
 to the pl. from *intrāvī*, 59; Aeneas is
 thinking now of his comrades too.

62. *hāc . . . secūta* belongs in
 thought closely with 56-61; the whole =
 'since through your help I am come to
 Italy at last, help me yet again, by
 bringing about a change in my fortunes.'
 For *hāc . . . tenus* see v. 603; here it =
 'thus far but no further.' *fuerit . . .
 secūta*: subj. of command; the perf.,
 by willing the completion of the act re-
 ferred to, gives a tone of urgency and
 earnestness. *fortūna*: sarcastic, 'luck.'

63. *iam*, 'by this time,' 'at last.'

praescia ventūri, dā (nōn indēbita poscō
rēgna meīs fātīs) Latiō considere Teucrōs
errantisque deōs agitātaque nūmina Trōiae.

Tum Phoebō et Triviae solidō de marmore templum
70 institutam fēstosque diēs dē nōmine Phoebī.

Tē quoque māgna manent rēgnīs penetrālia nostrīs,
hīc ego namque tuās sortēs arcānaque fāta
dicta meae gentī pōnam lēctosque sacrābō,
alma, virōs. Foliīs tantum nē carmina mandā,
75 nē turbāta volent rapidīs lūdibria ventīs;
ipsa canās ōrō.' Fīnem dedit ōre loquendī.

At Phoebī nōndum patiēns immānis in antrō
bacchātūr vātēs, māgnum sī pectore possit
excussisse deum; tantō magis ille fatīgat
80 ōs rabidum, fera corda domāns, fingitque premendō.
Ōstia iamque domūs patuere ingentia centum
sponte suā vātisque ferunt respōnsa per aurās:

66. *nōn indēbita*: the litotes (see on *nōn similī*, i. 136) is tactful.

68. *errantis*, 'homeless.' *agitāta*, 'storm-tossed.'

69. *tum*: i.e. when the prayer of 66-68 shall have been granted. *templum*: V. is thinking of the temple built to Apollo by Augustus (§ 18), which contained a statue of Diana (Trivia) beside that of Apollo.

70. *fēstos . . . diēs*: games held annually (after the year 212) in July were known as the *lūdī Apollinārēs*.

71. *tē* is an address to the Sibyl. *penetrālia*, 'shrine.' V. is thinking of the reverence accorded to the Sibylline books, which were kept at first in the temple of Jupiter Capitolinus, later within the base of the statue of Apollo in the temple referred to in 69.

73, 74. *sacrābō . . . virōs*: i.e. to guard the *sortēs* and the *fāta*. The ref. is to the commissioners (at first two, later fifteen) in charge of the Sibylline

books. *foliīs . . . mandā*: cf. iii. 444 iii. 456, 457, with notes.

75. *rapidīs . . . ventīs*, 'as the sport of,' etc. For the dat. see § 120.

76. *canās ōrō*: for constr. see on *sinite . . . revīsam*, ii. 669.

77-97. The Sibyl warns Aeneas that dire war awaits him in Italy.

77. *Phoebī . . . patiēns*: i.e. not yet submitting fully to the inspiration. For constr. see on *servantissimus aequī*, ii. 427. *immānis*, 'with giant frenzy.'

78. *sī . . . possit*: cf. *Anthea sī . . . videat*, i. 181, 182, with note.

80. *fingit . . . premendō* (sc. *eam*), 'by constraining her moulds her to his will.' The figure is that of a rider controlling a high-strung horse; cf. *imperiō premit*, i. 54.

81, 82. *iam*: as in 63; it = 'by the time the priestess is fully under the inspiration.' *patuere . . . suā*: the priestess now passes into the *antrum*, 42.

'Ō tandem māgnīs pelagī dēfūncte perīclīs
 (sed terrae graviōra manent), in rēgna Lavīnī
 Dardanīdae venient (mitte hanc dē pectore cūram), 83
 sed nōn et vēnisse volent. Bella, horrida bella
 et Thybrim multō spūmantem sanguine cernō.
 Nōn Simois tibi nec Xanthus nec Dōrica castra
 dēfuerint; alius Latiō iam partus Achillēs,
 nātus et ipse deā; nec Teucrīs addita Iūnō 90
 ūsquam aberit, cum tū supplex in rēbus egēnīs
 quās gentīs Italum aut quās nōn ōrāveris urbēs!
 Causa malī tantī coniūnx iterum hospita Teucrīs
 externīque iterum thalamī.
 'Tū nē cēde malīs, sed contrā audentior itō 95
 quam tua tē fortūna sinet. Via prīma salūtis,
 quod minimē rēris, Grāiā pandētur ab urbe.'
 Tālibus ex adytō dictīs Cūmaea Sibylla
 horrendās canit ambāgēs antrōque remūgit
 obscūrīs vēra involvēns; ea frēna furentī 100

83, 84. ō . . . manent: a rhetor. substitute for *quamquam . . . dēfūctus es, terrae tamen . . . tē manent*. **graviōra**: sc. *pericula*.

86. **et**, 'also,' belongs with *volent*. *nōn . . . volent* is an example of litotes, and = 'they will have sad reason to regret their coming.' **bella**: cf. the words of Helenus, iii. 458.

89. **dēfuerint**: fut. pf.; cf. n. on *fuerit quodcumque*, ii. 77. In writing *Simois*, 88, V. was thinking of scenes like that in i. 100, 101. **partus**: cf. *parta*, ii. 784, with n. **Achillēs**: the ref. is to Turnus; § 57.

90. **et ipse**, 'himself also,' i.e. like the first Achilles. **Teucrīs addita** = *quae Teucrīs addita est*, 'the Trojan's constant foe.' *additus* is used elsewhere of the vulture that, clinging always to Tityos (see Vocab.), fed on his liver.

91. **cum** = *quō tempore*; we should say, 'in those days,' but see on *quem*, i. 64.

92. **quās gentīs . . . ōrāveris**: a

rhetor. way of saying *omnēs gentēs Italum et urbēs ōrāveris*. For tense of *ōrāveris* see on *dēfuerint*, 89.

93. **coniūnx**: Lavinia; § 57. **iterum**: the first time Helen was the cause; § 51.

95, 96. **audentior . . . quam . . . sinet**: a very rhetor. way of saying 'more boldly than might be expected of one so sorely pressed.' *tua . . . fortūna* is explained by 62.

97. **quod**: the rel. pron.; its antec. is the cl. *via . . . salūtis . . . Grāiā*, etc. **urbe**: Pallanteum, the city of Evander; § 57.

98-123. Undismayed, Aeneas begs the Sibyl to help him gain audience with his father in the underworld.

99. **remūgit** well describes the strange sounds made by the Sibyl; cf. *nec mortāle sonāns*, 50, and *mūgire*, iii. 92.

100. **obscūrīs**, 'mystery.' **ea**, 'such,' as in ii. 17; it sums up *tālibus . . . involvēns*. We should say, 'so does Apollo shake the reins on her till she raves (i.e.

- concutit et stimulōs sub pectore vertit Apollō.
 Ut primum cessit furor et rabida ōra quiērunt.
 incipit Aenēās hērōs: 'Nōn ūlla labōrum,
 ō virgō, nova mī faciēs inopīnave surgit;
 105 omnia praecēpī atque animō mēcum ante perēgī.
 Ūnum ōrō: quandō hīc īfernī iānuā rēgis
 dīcitur et tenebrōsa palūs Acheronte refūsō,
 īre ad cōspectum cārī genitōris et ōra
 contingat; doceās iter et sacra ōstia pandās.
 110 Illum ego per flammās et mīlle sequentia tēla
 ēripuī hīs umerīs mediōque ex hoste recēpī;
 ille meum comitātus iter maria omnia mēcum
 atque omnīs pelagīque minās caelīque ferēbat,
 invalidus, vīris ultrā sortemque senectae.
 115 Quīn, ut tē supplex peterem et tua līmina adīrem,
 īdem ōrāns mandāta dabat. Gnātīque patrisque,
 alma, precor, miserēre (potes namque omnia, nec tē
 nēquīquam lūcīs Hecatē praefēcit Avernīs).
 Sī potuit Mānīs arcessere coniugis Orpheus
 120 Thrēiciā frētus citharā fidibusque canōrīs,
 sī frātrem Pollūx alternā morte redēmit

becomes fully inspired).’ *furentī* (sc. *ei*) is dat. of interest; it is also proleptic. For the figure here cf. 79, 80.

103. *hērōs*: an important word here; he is undismayed.

104. *mī* = *mihi*.

106. *īfernī*: cf. n. on *superīs* . . . *ab ōris*, II. 91.

107. *palūs* . . . *refūsō*, ‘the lake formed by Acheron’s overflow.’ *Acheronte refūsō* is an abl. of char., with the usual adj. force, literally, ‘upheaved-Acheron’s lake.’ The ref. is to Avernus (Averna), for which see III. 442, v. 732.

109. *contingat*: sc. *mihi*. The subj. here is completely independent of *ōrō*, 106; cf. n. on *canās ōrō*, 76.

114. *invalidus* = *quamquam invalidus*

erat. *vīris* . . . *senectae*: i.e. beyond what old age commonly can endure or is required to undergo.

116. *dabat*: the impf. implies that the command was often given; for one instance see v. 731-737.

117. *omnia*: both in prose and verse *possum* is often construed with a neut. acc. (*id*, *plūrimum*, *omnia*), which belongs under § 134.

118. *nēquīquam*: i.e. without giving you substantial powers.

121. *frātrem*: Castor. See *Pollūx* in Vocab. *alternā morte*: freely, ‘by dying in his stead.’ The expression is not quite accurate; V. is thinking of the result of Pollux’s sacrifice, which was that the brothers died alternately. *redēmit*: sc. *ā morte* or *ab īferīs*.

itque reditque viam totiēns—quid Thēsea māgnū,
quid memorem Alcīdēn? et mī genus ab Iove summō.

Tālibus ōrābat dictīs ārāsque tenēbat,
cum sic ōrāsa loquī vātēs: 'Sate sanguine dīvum, 125

Trōs Anchīsiadē, facilis dēscēnsus Avernō
(noctēs atque diēs patet ātrī lānua Dītis);

sed revocāre gradum superāsque ēvādere ad aurās,
hōc opus, hīc labor est. Paucī, quōs aequus amāvit

Iuppiter aut ārdēns ēvexit ad aethera virtūs, 130

* dīs genitī potuēre. Tenent media omnia silvae,

Cōcūtosque sinū lābēns circumvenit ātrō.

Quod sī tantus amor mentī, sī tanta cupīdō

bis Stygiōs innāre lacūs, bis nigra vidēre

Tartara et insānō iuvat indulgēre labōrī, 135

accipe, quae peragenda prius. Latet arbore opācā

aureus et foliis et lentō vimine rāmus,

Iūnōnī infernae dictus sacer; hunc tegit omnis

122, 123. *itque*: for *-que* see § 199.
viam: i.e. the way between the two
worlds. With *it* . . . *viam* cf. *ire viam*,
iv. 468. *totiēns*: i.e. every other day.
quid Thēsea . . . *memorem*? for the
mood and meaning see on *quid* . .
dicam, iv. 43. The question forms a
pleasing substitute for a third cl. with *sī*.
Theseus went down alive into the under-
world to help his friend Pirithous carry
off Proserpina; Hercules descended
to bring up the three-headed dog Cer-
berus. *et* . . . *summō* gives the justi-
fication for the omitted apod. to *sī*
potuit . . . *Alcīdēn*, 119-123, which would
naturally run, 'why may not I too visit
the underworld?' *et mī* (sc. *est*) = 'I
too (like Hercules, like Pollux), have,'
etc.

124-135. The Sibyl's reply: 'To
gain entrance to the underworld you
must find a certain golden branch.
But first you must bury your dead
comrade.'

124. *tālibus* . . . *tenēbat*: cf. iv.
219, with note.

126. *Avernō* = *in Avernum*; § 122.

127. *ātrī*: Pluto is described in terms
which fit better the realm he rules; § 194.

128. *sed* . . . *aurās*: the *dēscēnsus*
Avernō is usually accomplished only by
those who die. Aeneas does not desire
to go thus. This vs., in the light of the
context, must therefore = 'but so to de-
scend as to be able to retrace,' etc.

129. *hōc* . . . *est* = Hamlet's 'There's
the rub.' *aequus*, 'kind,' 'friendly.'

130. *ēvexit ad aethera*: cf. *tollēmus*
in astra, iii. 158, with note.

131. *dīs genitī*: an important addi-
tion, 'who, to crown all else, were of
heavenly blood.' *media*: i.e. between
this temple and the underworld.

132. *sinū* = *maeandrō*, v. 251.

136. *peragenda*: sc. *sint*; see on
virīs, i. 517. *opācā*: i.e. with thick-
clustering branches; these will make it
more difficult to find the golden bough.

137. *vimine*: coll. singular.

138. *Iūnōnī infernae*: Proserpina;
§ 300.

- lūcus et obscūris claudunt convallibus umbrae.
 140 Sed nōn ante datur tellūris operta subire,
 auricomōs quam quī decerpserit arbore fētūs.
 Hōc sibi pulchra suum ferri Prōserpina mūnus
 instituit; primō avulsō nōn dēficit alter
 aureus, et similī frondēscit; virgā metallō.
 145 Ergō altē vestigā oculis et rīte repertum
 carpe manū; namque ipse volēns facilisque sequētur,
 si tē Fāta vocant; aliter nōn vīribus ūllis
 vincere nec dūrō poteris convellere ferrō.
 Praetereā iacet exanimum tibi corpus amīcī
 150 (heu nescīs) tōtamque incestat fūnere classem,
 dum cōnsulta petis nostrōque in limine pendēs;
 sēdibus hūnc refer ante suis et cōde sepulcrō.
 Dūc nigrās pecudēs; ea prima piācula suntō.
 Sic dēmum lūcōs Stygis et rēgna invia vivīs
 155 aspiciēs. Dixit pressōque obmūtuit ore.
 Aenēās maestō dēfixus lūmina vultū

139. obscūris . . . umbrae: an inversion (§ 203) for *obscūris claudunt convallēs umbris*; *convallibus* is instr. abl. Cf. *collibus . . . silvae*, v. 287, 288.

140. sed: the thought is, 'hard as it is to find the bough, find it you must.' *operta*: prtcl. as noun, 'the hidden parts.'

141. quī = *quis*, the indefinite pron., found chiefly after *sī*, *nisi*, *nē*, *num*. Cf. also n. on *quī . . . fatēri*, iii. 608.

143. *instituit* has the meaning and the constr. of *iussit*.

145. *ergō*: i.e. since the possession of the bough is so important. *altē*: either 'deeply,' i.e. carefully, or 'with eyes raised aloft.' *rīte* belongs with *carpe*, 146, and is explained by *manū*, 146; 'pluck it duly, even with thy hand.'

146-148. *namque . . . ferrō* = 'for no weapon (axe) is needed,' and explains *carpe manū*.

149. *praetereā* in thought intro-

duces *refer* and *cōde*, 152. *tibi*: dat. of interest (disadvantage); it = a cl. like 'and so delays the fulfillment of your purpose.'

150. *tōtam . . . classem* of course includes Aeneas; being defiled he can hope for no favors from the gods.

151. *cōnsulta* = *ōrācula*; properly, decrees (of the Fates as to the future) Cf. *senātūs cōsultum*.

152. *suis*, 'his proper,' that to which he has a right. *cōde sepulcrō*: cf. *sepulcrō condimus*, iii. 67, 68, with note.

153. *nigrās pecudēs*: cf. *nigrārum . . . pecudum*, v. 736, with note.

155. *pressō* = *compressō*.

156-235. At the shore Aeneas finds that Misenus has been drowned; the funeral follows. Guided by two doves Aeneas finds the golden bough.

156. *dēfixus lūmina*: sc. *in terram*; for constr. see § 136 and cf. *dēfixit lūmina*, i. 226.

procedit *dark pond*
ingreditur linquēns antrum caecōsque volūtat

ēventūs animō sēcum. Cui fidus Achātēs

it comes et paribus cūrīs/vēstigiā figit.

Multa inter sēsē variō sermōne serēbant, *160*

quem socium exānimem vātēs, quod corpus humandum

diceret. Atque illi Mīsenum in litore sicco,

ut vēnere, vident indignā morte perēptum,

Mīsenum Aeolidēn, quō nōn praestantior alter

aere ciēre virōs Martemque accendere cantū. *165*

Hectoris hīc māgnī fuerat comes, Hectora circum

et lituō pūgnās īnsignis obībat et hastā;

postquam illum vitā victor spoliāvit Achillēs,

Dardaniō Aenēae sēsē fortissimus hērōs

addiderat socium nōn īferiōra secūtus. *170*

Sed tum, forte cavā dum personat aequora conchā,

dēmēns, et cantū vocat in cērtāmina dīvōs,

aemulus exceptum Tritōn, sī crēdere dīgnum est,

inter saxa virum spūmōsā inmerserat undā.

Ergō omnēs māgnō circum clāmōre fremēbant, *175*

praecipuē pius Aenēās. Tum iussa Sibyllae,

157. *antrum* here, as in 77, = *templum*; in 42 the meaning is different. Aeneas of course had not entered the *adytum*.

159. *figit*, 'plants'; he nails his feet to the ground, so to speak. He is walking slowly and heavily, in deep disquietude.

160. *serēbant*, 'exchanged.' *sermōnem serere* is a common phrase, meaning lit. 'to intertwine remarks into connected discourse.'

161, 162. *quem . . . diceret*: Palinurus (cf. v. 838 ff.) they believed to be dead, but he was barred out here by the Sibyl's cry *heu nescis*, 150. *atque*: for meaning see § 200.

164, 165. *praestantior . . . ciēre*: for constr. see § 169. *cantū*, 'its strains'; sc. *aeris*. For Misenus as a trumpeter see iii. 239.

168. *illum*: Hector.

170. *nōn īferiōra*, 'no meaner standard.'

171. *tum*: i.e. at the time of our story, as opposed to the time meant in 164-170. *personat*: here trans., 'makes (the waters) ring.' *conchā* is to be taken literally; he defies the sea-gods to equal him on their own instruments.

172. *cantū*: as in 165.

173, 174. *exceptum . . . inmerserat* = *excēperat et inmerserat*. With *exceptum* cf. *excipit*, iii. 332. *sī . . . est* calls attention to the strangeness of Misenus's fate. In tone it is like 'can one believe the tale?' or V. 's own *miserūbile dictū*.

175. *circum*: sc. *Mīsenum*. *fremēbant*, 'were mourning'; see on *fremunt*, i. 56.

176. *pius*: he is doing his duty (§ 62) to a friend and close companion (cf. 169, 170).

haud mora, festinant flentēs āramque sepulcrī
 congerere arboribus caelōque ēdūcere certant.
 Itur in antīquam silvam, stabula alta ferārum;
 180 prōcumbunt piceae, sonat icta secūribus īlex,
 fraxineaeque trabēs cuneīs et fissile rōbur
 scinditur, advolvunt ingentīs montibus ornōs.
 Nec nōn Aenēās opera inter tālia prīmus
 hortātur sociōs paribusque accingitur armīs.
 185 Atque haec ipse suō trīstī cum corde volūtat
 aspectāns silvam inmēnsam et sic forte precātur:
 — ‘Sī nunc sē nōbīs ille aureus arbore rāmus
 ostendat nemore in tantō! quandō omnia vērē
 heu nimium dē tē vātēs, Mīsēne, locūta est.’
 190 Vix ea fātus erat, geminae cum forte columbae
 ipsa sub ōra virī caelō vērēre volantēs
 et viridī sēdere solō. Tum māximus hērōs
 māternās agnōscit avēs laetusque precātur:
 ‘Este ducēs ō, sī qua via est, cursumque per aurās
 195 dīrigite in lūcōs, ubi pinguem dīves opācat
 rāmus humum. Tūque ō dubiīs nē dēfice rēbus,
 dīva parēns.’ Sic effātus vestīgia pressit
 observāns, quae sīgna ferant, quō tendere pergant.
 Pāscētēs illae tantum prōdīre volandō,

177. āram . . . sepulcrī: freely, ‘the funeral altar’; for the gen. see § 111.

178. caelō . . . ēdūcere: as in ii. 186.

179. Itur: see on *discumbitur*, i. 700.
 stabula . . . ferārum: cf. *dēnsa ferārum tēcta*, 7, 8.

182. advolvunt: sc. *ārae sepulcrī* out of 177. montibus: abl. of motion from.

184. armīs = *secūribus*, 180.

185. haec is explained by 187-189.

187, 188. sī . . . ostendat expresses a wish, ‘O that,’ etc. The sentence is really cond., some prot. like ‘how welcome the sight would be,’ being more or less definitely felt.

189. heu nimium belongs with *vērē*; the order gives an effect like ‘truly,

alas, all too truly.’ 187-189 mean, I hope the rest of the Sibyl’s utterances will be verified as fully as was her statement regarding my dead comrade.

190. forte repeats, both in sense and meter, *forte* of 186, and so binds the prayer and its fulfillment closely together.

192. sēdere: from *sīdō*.

193. māternās . . . avēs: doves were sacred to Venus.

195. pinguem dīves: juxtaposition of cause and effect.

196. dēfice, ‘fail not,’ ‘be not false to.’ rēbus (sc. *meīs*): personified; the dat. is one of pers. interest.

199. tantum, ‘only so far.’ prōdīre

quantum aciē possent oculi servāre sequentum. 200

Inde, ubi vērē ad faucēs grave olentis Averni,
tollunt sē celerēs liquidumque per āera lapsae
sēdibus optātis geminā super arbore sident,
discolor unde aurī per rāmōs aura refulsit.

Quāle solet silvīs brūmālī frīgore vīscum 205

fronde virēre novā, quod nōn sua sēminat arbōs,
et croceō fētū teretis circumdare truncōs,
tālis erat speciēs aurī frondentis opācā
īlice, sic lēnī crepitābat brattea ventō.

Corripit Aenēās extemplō avidusque refringit 210
cunctantem et vātis portat sub tēcta Sibyllae.

Nec minus intereā Mīsēnum in lītore Teucrī
flēbant et cinerī ingrātō suprēma ferēbant.
Prīncipiō pinguem taedis et rōbore sectō

vollandō: freely, 'they flew in advance.' The doves at one time stop to feed, at another fly onward.

200. quantum . . . possent, 'as far each time as the eyes . . . by their vision could'; subj. of repeated action, a constr. found chiefly in post-classical prose. **servāre:** a fine expression for 'keep in view.' As the doves moved on, Aeneas followed; the doves were always distant the range of his eye. He was in a wood (186); hence *quantum . . . sequentum* denotes no great distance. **sequentum:** Aeneas was not alone; § 225.

201. grave: adv. acc.; § 134. *grave olentis* = 'noisome.'

202. liquidum . . . āera: cf. the n. on *ēnūvit*, 16.

203. sēdibus optātis: abl. abs. **geminā:** the tree is 'double' because, beside its normal branches, it bears the golden bough.

204. discolor: freely, 'marked by the contrast of its hue.' **aura:** here 'gleam,' 'sheen'; properly 'breeze,' then anything which exhales from a substance or is given off therefrom. For the confusion between the notions

of light and air cf. *hōc . . . lūmen*, iii. 600, with note.

206. quod . . . arbōs, 'which has no parent tree to give it birth.' The ancients thought of the mistletoe as an animal product incapable of growth unless its germs had passed through the craw of birds. It is really a parasitic plant, whose seeds are eaten by birds and deposited by them in trees as they rub their beaks on the bark.

209. sic . . . ventō ought rather to have been expressed by a participial phrase, without *sic*; the rattling is not really part of the comparison.

211. cunctantem (sc. *eam*), 'in spite of its delay,' seems inconsistent with *namque . . . sequētur*, 146. Still, to Aeneas, in his eagerness to pluck the branch so important to him at this time, it would seem to linger, however rapidly it yielded to his grasp.

213. ingrātō, 'thankless,' incapable of returning thanks for attentions rendered.

214. pinguem: i.e. on account of the resin. **rōbore sectō:** cf. *sectā . . . abietis* ii. 16, *īlice sectā*, iv. 505.

- 215 ingentem strūxere pyram, cui frondibus ātrīs
intexunt latera, et fērālīs ante cupressōs
cōstituunt decorantque super fulgentibus armīs.
Pars calidōs laticēs et aēna undantia flammīs
expediunt corpusque lavant frīgētis et unguunt.
- 220 Fit gemitus. Tum membra torō dēflēta repōnunt
purpureāsque super vestēs, vėlāmina nōta,
cōniciunt. Pars ingentī subiēre feretrō
(trīste ministerium) et subiectam mōre parentum
āversī tenuēre facem. Congesta cremantur
- 225 tūrea dōna, dapēs, fūsō crātēres olīvō.
Postquam conlāpsī cinerēs et flamma quiēvit,
rēliquiās vīnō et bibulam lāvēre favillam,
ossaque lēcta cadō tēxit Corynaeus aēnō.
Īdem ter sociōs pūrā circumtulit undā
- 230 spargēns rōre levī et rāmō fēlicis olīvae
lūstrāvitque virōs dīxitque novissima verba.
At pius Aenēās ingentī mōle sepulcrum

215. *ingentem*: the larger the *pyra*, the greater the honor it bestowed; cf. iii. 62, 63.

216. *fērālīs . . . cupressōs*: cf. iii. 64, with notes.

218. *undantia*: transferred epithet; it suits the contents of the *aēna* rather than the vessels themselves. V. has boiling water in mind.

219. *frīgētis*, 'of him who is cold in death.'

220. *torō*: here the bier. *dēflēta*: freely, 'when the dirge was done.' This pass. prtcl. implies a trans. use of *dēflēre*; cf., then, *Misēnum . . . flēbant*, 212.

221. *nōta* (sc. *Misēnō*): freely, 'his usual'; the word is a compliment to Misenus. V. is thinking of the part purple (crimson) played in Roman life as a color used only in garments worn by the great.

222. *ingentī* points to the stature of Misenus; cf. *ingēns*, i. 99, with n. *subiēre*: cf. *subibō*, ii. 708.

223, 224. *subiectam*: freely, 'beneath'; sc. *pyrae*. *mōre parentum āversī*: see § 68.

225. *dapēs*: for offerings to the dead cf. iii. 66, iii. 301, v. 77, 78, v. 92. *fūsō . . . olīvō*: abl. of char., 'oil-yielding'; cf. *merō . . . carchēsia Bacchō*, v. 77.

229. *sociōs . . . undā*: i.e. to purify them (cf. 150). V., thinking of this, feels *circumtulit* to be equivalent to *lūstrāvit*; see also § 203.

230. *rōre . . . et rāmō*: i.e. with (dewy =) light drops scattered by a branch. *fēlicis*, 'fruitful', i.e. auspicious.

231. *novissima verba*: for these see on *adfātī*, ii. 644. Most of the matters mentioned in 214-231 were regular parts of Roman funerals, at least of the more elaborate.

232. *ingentī mōle*: the size is an added honor; cf. n. on *ingentem*, 215.

inpōnit suaque arma virō, rēmumque tubamque,
monte sub āeriō, quī nunc Mīsēnus ab illō
dīcitur aeternumque tenet per saecula nōmen. 235

Hīs āctīs properē exsequitur praecepta Sibyllae.
Spēlunca alta fuit vāstōque immānis hiātū,
scrūpea, tūta lacū nigrō nemorumque tenebrīs,
quam super haud ūllae poterant inpūne volantēs
tendere iter pinnīs; tālis sēsē hālitus ātrīs 240
faucibus effundēns supera ad convexa ferēbat,
unde locum Grāī dīxērunt nōmine Aornon.
Quattuor hīc primum nigrantīs terga iuencōs
cōstituit frontīque invergit vīna sacerdos
et summās carpēns media inter cornua saetās 245
īgnibus inpōnit sacrīs, libāmina prīma,
vōce vocāns Hecatēn caelōque Ereboque potentem.
Suppōnunt aliī cultrōs tepidumque cruōrem
suscipiunt paterīs. Ipse ātrī velleris agnam
Aenēās mātī Eumenidum māgnaeque sorōrī 250
ēnse ferit sterilemque tībī, Prōserpina, vaccam.

233. **inpōnit** . . . **virō**: i.e. sets over the place where his ashes now lie. **rēmum**: Aeneas's comrades row their ships themselves; hence the oar here is typical of the last seven years of Misenus's life.

234, 235. **quī** . . . **dīcitur**: the ref. is to the promontory of Misenum on the Campanian coast. **aeternum** . . . **nōmen**: it is now called Punta di Miseno.

236-267. Aeneas sacrifices to the gods of the underworld. Hecate comes to open the way, and Aeneas and the Sibyl descend. The poet prays the powers of the underworld to suffer him to tell what Aeneas saw.

237. **alta**: i.e. going deep down into the earth.

238. **tūta**: the prtcl.; cf. *tūtōs*, i. 571.

239. **volantēs** = *avēs, volucrēs*: cf. n. on *venientum*, i. 434.

240, 241. **tālis** . . . **ferēbat** gives the reason of *quam* . . . *pinnīs*. This form of parataxis (§218) is common even in prose. **convexa**: for the adj. as noun see §196, 2.

242. **dīxērunt nōmine** = *nōminārunt*.

243. **nigrantīs** . . . **iuencōs**: cf. 153.

244. **cōstituit**: cf. *taurum* . . . *ūrās*, v. 236, 237. **frontī** . . . **vīna**: cf. *pateram* . . . *media inter cornua fundit*, iv. 60, 61.

245, 246. **carpēns** . . . **inpōnit**: cf. *nōndum* . . . *Orcō*, iv. 698, 699, and see §300. **libāmina prīma**, 'as the first fruits of worship.'

247. **Hecatēn** . . . **potentem**: she had power in heaven as the moon goddess. See also §282.

248. **suppōnunt**: sc. *cervicibus iuencōrum*.

249. **suscipiunt**, 'catch.' For bowls of blood as offerings, cf. iii. 67, v. 78.

250. **mātī Eumenidum**: Nox. so-

Tum Stygiō rēgī nocturnās incohat ārās
et solida inpōnit taurōrum vīscera flammīs,
pingue supēr oleum īfundēns ārdentibus extīs.

- 255 Ecce autem primī sub lūmina sōlis et ortūs
sub pedibus mūgīre solum et iuga coepta movērī
silvārum, vīsaēque canēs ululāre per umbram
adventante deā. 'Procul ō, procul este, profānī,'
conclāmat vātēs, 'tōtōque absistite lūcō;
260 tūque invāde viam vāgīnāque ēripe ferrum;
nunc animīs opus, Aenēā, nunc pectore fīrmō.'
Tantum effāta furēns antrō sē inmīsīt apertō;
ille ducem hāūd timidīs vādentem passibus aequat.

265 Dī, quibus imperium est animārum, umbraeque silentēs
et Chaos et Phlegethōn, loca nocte tacentia lātē,
sit mihi fās audīta loquī, sit hūminē vestrō
pandere rēs altā terrā et cālīgine mersās.

rōrī: Earth, sister of Nox; both were daughters of Chaos, according to a story differing somewhat from that given in §273.

252. Stygiō rēgī = Iovī Stygiō, iv. 638. nocturnās: as in iv. 303; sacrifices to the gods of the underworld were regularly performed by night. incohat: see Vocab.; the sacrifices are interrupted by the coming of Hecate (257).

253. solida: in sacrifices to the dī inferī the entire victim was burned.

254. supēr: for scansion see §§241, 245.

255. primī belongs in thought with lūmina; prima would have been unmetrical. sub, 'just before,' much as in i. 662.

256, 257. iuga . . . silvārum, 'the wooded ridges'; literally, 'the ridges that belong to the woods.' canēs: attendants of Hecate.

258. adventante deā: i.e. to open the way into the spelunca, 237 procul . . . profānī, 'depart, depart,' etc., a formula common at sacrifices and mys-

teries; here it is addressed to Aeneas's companions (248), who may no longer go with him.

259. lūcō = nemorum, 238. Aeneas and the Sibyl are not yet in the spelunca.

260. tū: Aeneas. vāgīnā . . . ferrum: we shall see presently that his sword is of no real use to Aeneas; the warlike attitude which the Sibyl advises serves, however, to keep his courage steadfast.

262. furēns: cf. furentī, 100, furor, 102, rabiē . . . tument, 49. The coming of Hecate has brought back the prophetic exaltation. antrō = spelunca, 237. apertō: as the result of Hecate's coming.

263. aequat, 'keeps pace with.'

265. loca . . . lātē, 'the broad realms in which the silence of night reigns.' nocte is instr. or causal abl.

266. audīta (sc. mihi); in what follows V. is to rely on tradition. sit (sc. mihi) . . . vestrō, 'may it be mine through your divine sanction.'

267. altā terrā, 'depths of earth'; the emphasis is on the adj.

Ibant obscuri solā sub nocte per umbram
 perque domos Ditis vacuās et inānia regna,
 quāle per incertam lunam sub luce malignā
 est iter in silvis, ubi caelum condidit umbrā
 Iuppiter et rebus nox abstulit atra colorem.
 Vestibulum ante ipsum primisque in faucibus Orci
 Luctus et ultrices posuere cubilia Curae
 pallentesque habitant Morbi tristisque Senectus
 et Metus et malesuada Fames ac turpis Egestas,
 terribiles visū formae, Letumque Labosque,
 tum consanguineus Leti Sopor et mala mentis
 Gaudia mortiferumque adverso in limine Bellum
 ferreique Eumenidum thalami et Discordia demens
 vipereum crinem vittis innexa cruentis.
 In medio ramos apposaeque brachia pandit
 ulmus opaca, ingens, quam sedem Somnia vulgo
 vana tenere ferunt foliisque sub omnibus haerent
 multaque praeterea variarum monstra ferarum

268-294. Description of the entrance to the underworld.

268. *obscuri*: freely, 'scarce visible.' *solā*, 'lonely.'

269. *vacuās* . . . *inānia*: because inhabited only by *umbrae*.

270-272. *quāle* . . . *iter*: freely, 'as one goes'; the cl. is really object of *ibant*, 268. Cf. *it* . . . *viam*, 122. *per* . . . *malignā*: a strained expression, due to the desire to secure a balance, in form at least, to *solā* . . . *umbram*, 268. It merely = *incertae lunae per lucem malignam*. *malignā*, 'niggardly.' *rebus* . . . *colorem*: i.e. all things are alike indistinguishable.

273. *vestibulum*: as in ii. 469.

274. *ultrices* . . . *Curae*: the stings of conscience, remorse.

275. *pallentes*: the *Morbi* are described in terms of their effects on their victims; § 194.

276. *turpis*, 'squalid,' 'unsightly.'

277. *Labos*. 'hardship.'

278, 279. *consanguineus*: Death and Sleep are often represented as twin brothers. Elsewhere (ii. 253, iv. 522-530) V. speaks of sleep as a blessing. Both views are intelligible. A dreamless sleep is a natural type of death, esp. if one assumes that there is no life beyond the grave. *mala* . . . *Gaudia* = *voluptates*, 'sensual indulgence.' *adversō*: freely, 'facing all who came that way.'

280. *ferrei*: for scansion see § 248.

281. *vipereum*: cf. n. on *facibus* . . . *atris*, iv. 472. 273-281 sum up the various ills that flesh is heir to.

282. *in mediō* seems to mean 'deeper in (the *vestibulum*, etc., 273),' 'beyond.'

283. *opaca*: as in 136. *vulgō*: as in iii. 643.

284. *ferunt*, 'tradition says'; cf. *audita*, 266. *foliis* . . . *omnibus*: cf. iv. 181-183, said of the eyes of Fama. For *haerent* we should have in prose *haerentia* and *-que* (with *foliis*) would be omitted.

285. *variarum* . . . *ferarum*,

Centauri in foribus stabulant Scyllaeque biformes
 et centumgeminus Briareus ac ^{intra...} ~~bēl~~ua Lernaē
 horrendum stridens flammisque armata Chimaera,
 Gorgones Harpyiaeque et forma tricarporis umbrae.
 290 Corripit hic subita trepidus formidine ferrum
 Aeneas strictamque aciem venientibus offert
 et, nī ^{docta} ~~docta~~ comes tenuis sine corpore vitas
 admoneat volitare cavā sub imagine formae,
 inruat et frustrā ferrō diverberet umbras.
 295 Hinc via, Tartarei quae fert Acherontis ad undas.
 Turbidus hic caenō vāstaque voragine gurgēs
 aestuat atque omnem Cōcūtō ^{eructat} ~~eructat~~ harēnam.
 Portitor hās horrendus aquas et flūmina servat
 terribilī squālōre Charōn, cui plūrima mentō
 300 cānitiēs inculta iacet, stant lūmina flammā,
 sordidus ex umeris nōdō dēpendet amictus.
 Ipse ratem contō subigit vēlisque ministrat

'strange forms of divers creatures'; for case of *ferūrum* see § 111.

286. *biformes* is explained by iii. 426-428.

287. *bēl*ua Lernaē: the Hydra, a great serpent killed by Hercules.

288. *horrendum*: for case see § 130.

289. *Harpyiae*: see iii. 212-262. *forma* . . . *umbrae*: the ref. is to Geryon, a Spanish giant with three bodies, slain by Hercules. The phrase emphasizes the unsubstantial character of the dwellers in the underworld; cf. 269.

291. *strictam* . . . *aciem*: cf. ii. 333, 334.

292-294. *nī* . . . *admoneat* . . . *inruat*: for constr. cf. *sī* . . . *supersint* . . . *relinquat*, v. 325, 326, with n. *docta*, 'wise'; lit., 'trained,' i.e. in the affairs of the underworld. *cavā* practically = 'unsubstantial.' *imagine*, 'semblance.' *frustrā*: his experience would have been a counterpart of that with the Harpies, described in iii. 242-244.

295-336. At Acheron's bank they

see Charon ferrying some souls across the stream, but driving others from the shore. The Sibyl explains his action.

295. *hinc*: i.e. after one has passed through the *vestibulum* and the *faucēs*, 273.

296. *vāstā* . . . *voragine*, 'deep-gulfed,' 'deep'; abl. of characteristic.

297. *Cōcūtō* = *in Cōcūtum*; § 122. *harēnam* = *caenō*, 296.

299, 300. *plūrima* . . . *cānitiēs*, 'a mass of white hair.' *stant* . . . *flammā*, 'his staring eyes are aflame with fire.' *stant* pictures the result rather than the process (see on *tēlō*, i. 99), and in effect = *arrēctae sunt*; we had *lūminibus* . . . *arrēctis*, ii. 173. Charon's eyes are said to be uplifted by the fire that flashes from them.

301. *nōdō*: Charon wears a pilot's costume, a *chlamys* (iii. 484), fastened on the left shoulder by a knot instead of by a brooch (*fībula*, iv. 139).

302. *ipse*: i.e. without help, old though he was (304). *ministrat*, 'serves'; sc. *ratem*. *vēlis* is instr. abl.

et ferrūgineā subvectat corpora cumbā,
iam senior, sed crūda deō viridisque senectūs.

Hūc omnis turba ad rīpās effūsa ruēbat, 305

mātrēs atque virī dēfūnctaque corpora vitā
māgnanimum hērōum, puerī innūptaeque puellae
inpositīque rogīs iuvenēs ante ora parentum,
quam multa in silvīs autumnī frīgore primō

lāpsa cadunt folia, aut ad terram gurgite ab altō 310

quam multae glōmerantur avēs, ubi frigidus annus
trāns pontum fugat et terrīs inmittit apricis.

Stābant orantēs primī trāsmittere cursum
tendēbantque manūs ripae ulteriōris amōre;

nāvita sed tristis nunc hōs nunc accipit illōs, 315

ast aliōs longē summōtōs arcet harēnā.

Aenēās (mīrātus enim mōtusque tumultū)

‘Dic,’ ait ‘ō virgō, quid vult concursus ad amnem,

quidve petunt animae? vel quō discrimine rīpās

hae lincunt, illae rēmīs vada livida verrunt?’ 320

Ollī sic breviter fāta est longaeva sacerdos:

‘Anchīsā generāte, deum certissima prōlēs,

Cōcūtī stāgna alta vidēs Stygiamque palūdem,

304. *crūda*, ‘fresh,’ ‘sturdy.’ *crūdus* is applied to things which retain their natural juices, animal or vegetable, and so is opposed to ‘dried up,’ ‘shrivelled.’

305. *effūsa*, ‘wildly.’ Strictly, we should supply *undique* or the like; cf. *effūsī carcere*, v. 145.

307. *māgnanimum*: for the form see § 89.

308. *inpositī . . . parentum*: the Romans saw something peculiarly sad in the death of children before that of their parents.

311. *frigidus annus*, ‘the cold (part of the) year,’ = *hiems*.

313. *ōrantēs* is construed here after the analogy of *cupientēs*. *cursum*, properly ‘passage,’ stands here for the

stream (*gurgēs*, 296) that constitutes the passage; § 186.

315. *nāvita*: old form of *nauta*, = *portitor*, 298.

316. *harēnā*, ‘strand,’ replaces *rīpās*, 305.

318. *quid vult* (sc. *sibi*): a common idiom for ‘what means?’

320. *vada*: here ‘waters’; they are not shallow, as we see from 296; 296 also explains *livida*, ‘dark-hued.’ *verrunt* (cf. iii. 260, iii. 668) is hardly appropriate here, where there is no suggestion of vigorous motion.

322. *certissima*, ‘undoubted.’ He is one of the privileged *dīs genitī*, 129-131.

323. *palūdem*, ‘marshy flood.’ Note V.’s love of variety, seen here in giving two names in one vs. to the same river.

dī cūius iūrāre timent et fallere nūmen.

325 Haec omnis, quam cernis, inops inhumātaque turba est;

portitor ille Charōn; hī, quōs vehit unda, sepultī;

nec ripās datur horrendās et rauca fluenta

trānsportāre prius quam sēdibus ossa quiērunt.

Centum errant annōs volitantque haec litora circum;

330 tum dēmum admissī stāgna exoptāta revisunt.

Cōstitit Anchisā satūs et vestigia pressit

multa putāns sortemque animī miserātus iniquam.

Cernit ibī maestōs et mortis honōre carentīs

Lencaspim et Lyciae ductōrem classis Orontēn,

335 quōs simul ā Trōiā ventōsa per aequora vectōs

obruit Auster aquā involvēns nāvemque virōsque.

Ecce gubernātor sēsē Palinūrus agēbat,

quī Libycō nūper cursū, dum sīdera servat,

exciderat puppī mediīs effūsus in undīs.

340 Hunc ubi vix multā maestum cognōvit in umbrā,

sic prior adloquitur: 'Quis tē, Palinūre, deōrum

ēripuit nōbīs mediōque sub aequore mersit?

324. cūius . . . nūmen, 'by whose majesty.' Verbs of swearing frequently take an acc. of the god or power by which the oath is taken. iūrāre . . . et fallere, 'to swear falsely'; lit., 'to swear and (then) to dupe (those to whom they have sworn).'

325. inops, 'poor'; they have no money with which to pay their way across Acheron. Among the Greeks and to some extent among the Romans it was the custom to put a small coin in the mouth of a person just dead, to serve as his fare across the Styx.

327. datur: sc. Charontī.

328. sēdibus: as in 152.

329. errant: i.e. unless they are, meanwhile, properly buried.

330. revisunt: for their first visit see 305-316.

332. animī: for case see § 148.

333. mortis honōre: the honor that

comes to a man as the result of death, the honor of burial.

334. Orontēn: for his fate see i. 113-119.

335. simul: they were on the same ship. vectōs, 'as they were sailing'; see § 171.

337-383. Aeneas meets Palinurus and learns the manner of his death. The Sibyl promises Palinurus a tomb and a name that will live forever.

337. sēsē . . . agēbat = ibat, 'was passing'; cf. sē . . . ferre = ire, ii. 455, 456.

338. Libycō . . . cursū: i.e. on their way from Africa, a loose expression, since the fleet was really sailing from Sicily; see v. 827-871.

339. mediīs . . . in undīs, 'out on the open main,' increases the pathos, by suggesting the hopelessness of rescue.

340. vix . . . umbrā: for a commentary on this see 268-272.

Dīc age, namque mihī, fallāx haud ante repertus,
 hōc ūnō respōnsō animum dēlūsit Apollō,
 quī fore tē pontō incolumem fīnisque canēbat 845
 ventūrum Ausoniōs. Ēn haec prōmissa fidēs est?
 Ille autem: 'Neque tē Phoebī cortīna fefellit,
 dux Anchīsiadē, nec mē deus aequore mersit,
 namque gubernāclum multā vī forte revulsum,
 cui datus haerēbam cūstōs cursūsque regēbam, 854
 praecipitāns trāxī mēcum. Maria aspera iūrō
 nōn ūllum prō mē tantum cēpisse timōrem,
 quam tua nē spoliāta armīs, excussa magistrō
 dēficeret tantīs nāvis surgentibus undīs.
 Trīs Notus hibernās inmēnsa per aequora noctēs 855
 vexit mē violentus aquā; vix lūmine quārtō
 prōspexī Ītaliā summā sublīmis ab undā.
 Paulātim adnābam terrae; iam tūta tenēbam,
 nī gēns crūdēlis madidā cum veste gravātum
 prēnsantemque uncīs manibus capita aspera montis 860

343. fallāx reminds one of *fallere*, 324.

344-346. dēlūsit Apollō . . . Ausoniōs: there is nothing in the Aeneid to explain the allusion. The ref. cannot be to v. 813-815. There Neptune is the speaker, and Palinurus is not named at all. See in general § 49.

347. cortīna, 'oracle'; see on *mūgīre* . . . *reclūsīs*, iii. 92.

348. nec . . . mersit answers 341, 342. We shall see presently that Palinurus was not drowned and that he did come safely to Italy. The oracle referred to in 344-346 was thus fulfilled. Palinurus knows nothing of the part the sleep-god played in his undoing. He thinks of his death as an accident; i.e. he believes that he slipped and fell.

350. cursūs . . . regēbam: sc. *quō* to introduce this cl., and see on *cui* . . . *locus*, ii. 71.

351. maria: for constr. see on *cūius* . . . *nūmen*, 324.

352. mē is object both of *prō* and of *cēpisse*.

353. tua: join with *nāvis*, 354. armīs: as in v. 15. excussa magistrō: an illogical inversion (§ 203) of *excutitur* . . . *magister*, i. 115, due to the desire to balance *spoliāta armīs*.

354. tantīs . . . undīs: causal abl. abs. The vs. is inconsistent with v. 848.

355. hibernās: either 'stormy,' or 'long' (cf. i. 746).

356. violentus = an adv. aquā: abl. of the route; § 146. It emphasizes *per aequora*, 355, by suggesting that the waters repeatedly swept over him. lūmine = *diē*.

357. summā . . . ab undā belongs in syntax with *prōspexī*, in thought also with *sublīmis*; 'raised aloft by a wave, from its crest I saw.'

358. tenēbam: for constr. see on *impulerat*, ii. 55.

359, 360. madidā . . . prēnsantem (sc. *mē*) shows a fusion of two construc-

ferrō invāsisset praedamque ignāra putāset.
 Nunc mē fluctus habet versantque in litore ventī.
 Quod tē per caelī iūcundum lūmen et aurās,
 per genitōrem ōrō, per spēs surgentis Iūli,
 365 ēripe mē hīs, invicte, malīs: aut tū mihi terram
 inice (namque potes) portūsque requīre Velinōs,
 aut tū, sī qua via est, sī quam tibi dīva creātrix
 ostendit (neque enim, crēdō, sine nūmine dīvum
 flūmina tanta parās Stygiamque innāre palūdem),
 370 dā dextram miserō et tēcum mē tolle per undās,
 sēdibus ut saltem placidīs in morte quiēscam.'
 Tālia fātus erat, coepit cum tālia vātēs:
 'Unde haec, ō Palinūre, tibī tam dīra cupīdō?
 Tū Stygiās inhumātus aquās amnemque sevērū
 375 Eumenidū aspiciēs rīpamve iniussus adībīs?
 Dēsine fāta deum flectī spērāre precandō,
 sed cape dicta memor, dūrī sōlācia cāsūs,
 nam tua fīnitimī longē lātēque per urbēs
 prōdigiīs āctī caelestibus ossa piābunt

tions; (1) *madidā cum veste prēnsantem* (see § 147) and (2) *madidā veste gravātum prēnsantemque*. **montis**: a cliff; he had crawled to its top from the sea. *madidā . . . montis* adds to the pathos (he was so near safety) and also explains why he was so easily killed.

361. praedam, 'a rich find'; they thought of him as a shipwrecked man with some of his property on his person.

362. mē = *meum corpus*.

363. quod: as in *il.* 141; see n. there. **per . . . lūmen**: cf. *iii.* 600.

365, 366. invicte virtually = *potes enim tū mē ēripere*; cf. 366. **terram inice**: if but three handfuls of earth were cast upon a dead body, the dead man's shade would be admitted to Charon's boat (302 ff., 326 ff.). For scansion of *inice* see on *disice*, *i.* 70. **inice . . . requīre** are parts of one act; the vs. really = 'bury me by seeking,' etc. See also on *referēs . . . ibīs*, *ii.* 547. **namque**

potes: Vellia is not far from Cumae. **Velinōs**: see on *Lāvīniaque . . . litora*, *i.* 2, 3.

368. neque . . . sine nūmine dīvum: cf. *i.* 387, *ii.* 777, *v.* 56. 366-370 = 'Enable me in some way or other to get across the Styx.'

371. saltem qualifies the whole contents of the vs., 'that I may at least have the blessing of a quiet home in death.' Palinurus had endured ten years of siege, and seven of wandering. His body is the sport of the waves (362) and Charon will not take him over the Styx to the quiet and rest beyond.

374. tū: emphatic, 'you alone of all men.' **inhumātus** carries the thought back to 325-330.

375. iniussus: sc. *ā Charonte*, and contrast *admissi* = *iussi*, 330.

377. dicta: sc. *haec* or *mea*.

379. āctī, 'plagued,' 'scourged.'

et statuent tumulum et tumulō sollemnia mittent, 380
aeternumque locus Palinūrī nōmēn habēbit.'

Hīs dictīs cūrae ēmōtae, pulsusque parumper
corde dolor tristī; gaudet cognōmine terrae.

Ergō iter inceptum peragunt fluviōque propinquant.

Nāvita quōs iam inde, ut Stygiā prōspexit ab undā 385
per tacitum nēmus ire pedemque advertere rīpae,
sic prior adgreditur dictīs atque increpat ultrō;

Quisquis es, armātus quī nostra ad flūmina tendis,
fāre age, quid veniās, iam istinc et comprime gressum.

Umbrārum hīc locus est, somnī noctisque sopōrae; 390
corpora viva nefās Stygiā vectāre carinā.

Nec vērō Alcīdēn mē sum laetātus euntem
accēpisse lacū nec Thēsea Pīrithoumque,
dīs quamquam genitī atque invictī vīribus essent.

Tartareum ille manū cūstōdem in vincla petivit 395
ipsius ā soliō rēgis trāxitque trementem;
hī dominam Dītis thalamō dēdūcere adortī.'

Quae contrā breviter fāta est Amphrȳsia vātēs:

'Nullae hīc insidiae tālēs (absiste movērī),

issa, 'dust.' piābunt: i.e. for your murder.

380. This vs. gives the means and the manner of piābunt, 'by building,' etc. tumulō . . . mittent: cf. v. 605.

381. aeternum . . . habēbit: cf. 235. A certain promontory is still called Punta di Palinuro.

384-416. Charon refuses to carry Aeneas over the Styx until he sees the golden bough.

384. ergō: i.e. since Palinurus is content.

385, 386. iam is used much as in i. 623, to emphasize inde; it practically = etiam. iam inde thus = 'even from the (distant) place where they then were,' and is to be taken with ire and advertere. The whole cl. = 'when . . . he espied them even at that distance and marked that they were coming.'

389. iam istinc, 'even from the spot where now you stand': cf. n. on iam, 385.

392, 393. Alcīdēn . . . accēpisse: cf. 123. The infin. after verbs of emotion is common. euntem, 'what time he came.' accēpisse lacū: cf. caelō . . . accipiēs, i. 289, with note.

394. dīs . . . essent: i.e. though they were of the favored few (129-131). In classical prose quamquam is usually construed with the indic. 391-394 = (1) the gods forbid me to do certain things, (2) they punish me for disobeying orders. Charon was chained for a year after conveying Hercules across the Styx.

395. ille: Hercules. cūstōdem: Cerberus.

396. trementem pictures the complete success of Hercules.

397. dominam, 'our queen.'

- 400 nec vim tēla ferunt; licet ingēns iānitor antrō
aeternum lātrāns exsanguis terreat umbrās,
casta licet patruī servet Prōserpina līmen.
Trōius Aenēās, pietāte īsignis et armīs,
ad genitōrem īmās Erebi dēscendit ad umbrās.
- 405 Sī tē nūlla movet tantae pietātis imāgō,
at rāmum hunc' (aperit rāmum, quī veste latēbat)
'agnōscās.' Tumida ex irā tum corda resīdunt,
nec plūra hīs. Ille admīrāns venerābile dōnum
fātālis virgae longō post tempore vīsum.
- 410 caeruleam advertit puppim rīpaeque propinquat.
Inde aliās animās, quae per iuga longa sedēbant,
dēturbat laxatque forōs; simul accipit alveō
ingentem Aenēān. Gemuit sub pondere cumba
sūtilis et multam accēpit rīmōsa palūdem.
- 415 Tandem trāns fluvium incolumis vātemque virumque
infōrmī līmō glaucāque expōnit in ulvā.
Cerberus haec ingēns lātrātū rēgna trifaucī
personat adversō recubāns immānis in antrō.

400, 401. *licet* . . . *terreat*, 'may affright at his will.' The constr. is like that in *sinite* . . . *revīsam*, ii. 669, but the subj. cl. came to be felt as one of result, 'permission is given so that,' etc. *iānitor*: cf. *cūstōdem*, 395.

402. *casta* = an adv., 'chastely.' *patruī*: Pluto was brother to Jupiter, father of Proserpina. *servet*, 'cling to.' Latin inscriptions which recount the virtues of a deceased wife often say, among other things, *domī mānsit*, *lānam* (wool) *fēcit*.

403. *pietāte* carries the emphasis; Aeneas is as distinguished for his *pietās* (§ 62) as for his prowess; his present errand proves that.

407. *tumida* . . . *resīdunt*: an inversion (§ 203) of the natural expression, *tumidīs ex cordibus tum ira resīdit*.

408, 409. *nec* . . . *hīs*: sc. *dicta sunt*; the thought is 'nor were further words

needed.' *venerābile* . . . *virgae*: see § 111. *fātālis* is explained by 146, 147. *longō* . . . *tempore*, 'after a long interval.'

410. *caeruleam* = *ferrūgineā*, 303.

411. *aliās animās*, 'other souls (sc. than Aeneas),' is an incorrect expression, since Aeneas was not an *anima*. *iuga* = *trānstra*.

412. *accipit alveō*: cf. *accēpisse lacū*, 393. For scansion see § 248.

413. *ingentem*: see on *ingēns*, i. 99.

414. *sūtilis*: freely, 'lightly-built'; the adj. = a causal cl. The boat was built of skins sewn together; its usual freight was *exsanguēs umbrae*. *et*: see § 199. *multam* . . . *palūdem*: cf. *laxīs* . . . *imbrem*, i. 122, 123.

417-425. The Sibyl overpowers Cerberus with a drugged cake and Aeneas enters the lower world.

418. *personat*: as in 171. *adversō*: i.e. facing the bank; cf. 279.

Cui vātēs horrēre vidēns iam colla colubrīs
melle sopōrātā et medicātīs frūgibus offam
obicit. Ille famē rabidā tria guttura pandēns
corripit obiectā atque immānia terga resolvit
fūsus humī tōtōque ingēns extenditur antrō.

420

Occupat Aenēās aditum cūstōde sepultō
ēvāditque celer rīpam inremeābilis undae.

425

Continuō audītāe vōcēs vāgītus et ingēns
infantumque animae flentēs in līmine primō,
quōs dulcis vītāe exsortīs et ab ūbere raptōs
abstulit ātra diēs et fūnere mersit acerbō.

Hōs iūxtā falsō damnātī crīmine mortis.

430

Nec vērō hae sine sorte datae, sine iūdice sēdēs;
quaesītor Mīnōs urnam movet; ille silentum
conciliumque vocat vītāsque et crīmina discit.

Proxima deinde tenent maestī loca, quī sibi lētum

419. *horrēre* . . . *colubrīs*: the snakes form the hair or mane.

420. *sopōrātā*: cf. *rāmum* . . . *sopōrātum*, v. 854, 855. *frūgibus*, 'meal.' The cake is made of honey and meal, and the whole is drugged. Cf. iv. 486, with notes.

422. *obiectā* (sc. *offam*), 'the proffered morsel.' *resolvit*: see on *solvuntur*, i. 92. The word marks a contrast with *horrēre*, 419.

423. *tōtō* . . . *antrō*: cf. 418. The repetition emphasizes the danger that confronted Aeneas until Cerberus was rendered powerless.

424. *occupat*: this verb often = to do something before some one or something else can act; here Aeneas acts before Cerberus ceases to feel the effects of the drug. *sepultō* = *sopōrātō*.

425. *ēvādit*, 'passes over,' 'quits.' For *ēvādō* with acc. cf. ii. 731, iv. 685.

426-439. First Aeneas meets the souls of those who died before their time, as infants, or as victims of unjust sentences, or as suicides.

427. *in* . . . *primō*: those cut off by

an untimely death could not obtain full admission to the underworld.

429. *ātra*: as the day of their death. *acerbō*: this word is often used of premature death.

431. 431-433 explain how those unjustly condemned and suicides (434-439) find places in the same quarter with those dying in infancy. *sorte*, 'allotment.' *iūdice*: coll. singular.

432. *quaesitor* . . . *movet* = *quaesitor enim*, etc. *urnam movet*: i.e. to select the *iūdicēs*, the jurymen who are to hear the case. Cf. also n. on *sortem*, v. 490. *silentum*, 'the dead,' as often in the poets; it is inappropriate here after 426, 427.

433. *crīmina*: the charges which worked their death; cf. 430. We shall see presently that some souls are assigned to Elysium, others to Tartarus, according as their deeds done in the flesh were good or bad. The three classes here are in a neutral region; since their lives were prematurely cut off, the record of their deeds was incomplete and there was no chance for a final assignment.

- 435 insontēs peperēre manū lūcemque perōsī
 prōiēcēre animās. Quam vellent aethere in altō
 nunc et pauperiem et dūrōs perferre labōrēs!
 Fās obstat, tristīque palūs inamābilis undā
 alligat et noviēs Styx interfūsa coerces.
- 440 Nēc prōcul hinc partem fūsi mōnstrantur in omnem
 Lūgentēs Campī; sic illōs nōmine dicunt.
 Hīc, quōs dūrus amor crudeli tābe perēdit,
 sēcrētī celant callēs et myrtea circum
 silva tegit; cūrae nōn ipsā in morte relinunt.
- 445 Hīs Phaedram Procrimque locīs māestamque Eriphylēn
 crudēlis nātī mōnstrantem vulnera cernit
 Euadnēnque et Pāsiphaēn; hīs Lāodamīa
 it comes et iuvenis fūndam, nunc fēmina Caeneus
 rūsus et in veterem Fātō revolūta figūram.
- 450 Inter quās Phoenissa recēns ā vulnere Dīdō
 errābat silvā in māgnā. Quam Trōius hērōs
 ut primum iūxtā stetit agnōvitque per umbram

435. **insontēs**: i.e. though they had done nothing to deserve death; it practically = 'needlessly.' **manū** contains two suggestions: (1) 'by violence,' (2) 'by their own hands.' **perōsī**: cf. n. on *scelus*, v. 687.

436. **quam** ('how') **vellent**: sc. if the chance were theirs.

438, 439. **palūs** and **Styx** denote the same thing. **interfūsa**: i.e. between their present abode and the *altus aethēr*, 436. The account here is inconsistent with 295-297, and indeed with the whole narrative thus far. Aeneas crossed but one river or arm of a river. V. has assumed the poet's license to adopt the view which at the moment seems most picturesque and effective.

440-476. Next Aeneas sees the Mourning Fields, the abode of those who died for love.

440. **fūsi** = *effūsi*, 'spreading,' i.e. extensive, in order to give their occupants the solitude they love.

443. **myrtea**: cf. n. on *silvam*, iii. 24.

445. **Procrim**: Procris and Eriphyle (see Vocab.) do not belong here, since they did not die of love. V. is following a Homeric passage describing the visit of Ulixes to the underworld; in this Homer dwells on heroines in general.

446. **nātī . . . vulnera**: cf. *vulnere* . . . *Ulixi*, ii. 436, with note.

447-449. **Pāsiphaēn**: cf. 24 ff. **iuvenis . . . figūram**, 'Caeneus, once a youth,' etc. He was first a woman named Caenis, then a man called Caeneus, then again a woman. Stages two and three are fully described; the first is to be inferred from *veterem*, 449. **fēmina . . . revolūta**: two descriptions of the present state of Caenis or Caeneus.

450. **vulnere**: see iv. 660 ff.

451. **silvā in māgnā** suggests solitude; see on *fūsi*, 440. **quam**: with *iūxtā*, 452; cf. *hōs iūxtā*, 430.

obscuram, qualem primò qui surgere mense
aut videt aut vidisse putat per nùbila lūnam,
dēmisit lacrimās dulcique adfātus amōre est:

455

'Infēlix Didō, ^{true} verus mihi ^{report} nūntius ergo ^{mine}
venerat extinctam ferroque extrēma secūtā? ^{pursue}

fūneris heu tibi causa fuit? per sidera iūrō,
per ^{super}superōs et, si ^{any}quā fidēs tellūre sub imā est,

460

invitus, rēgina, tuō dē litore cessī,
sed mē iussa deūm, quae nunc hās ire per umbrās,
per loca ^{at}sentā sitū cōgunt noctemque profundam,
imperiiis egēre suis; nec crēdere quivī
hunc tantum tibi mē discessū ferre dolōrem.

Siste gradum tēque aspectū nē subtrahe nostrō.

465

Quem fugis? extrēmum fātō, quod tē adloquor, hōc est.'

Tālibus Aenēās ārdentem et torva tuentem

lēnibat dictis animum lacrimāsque ciēbat.

Illā solō fixōs oculōs āversa tenēbat

453, 454. *obscuram* agrees with *eam* = *Didōnem*, to be supplied. *qualem* . . . *quī* . . . *videt* = *tālem quālem lūnam videt primò quī* . . . *videt*. The thought is much the same as in 340, but is quite differently expressed. *per nùbila* balances *per umbram*, 452.

456, 457. *nūntius*: V. has given us no means of determining his exact meaning here. The blazing pyre (v. 3) could not tell Aeneas that Dido had died by the sword (457). Perhaps the ref. is to an actual message brought from Carthage; see § 225. *ergō* . . . *venerat*, 'must I then believe it a true message that came?' *extrēma secūtā*, 'went to all lengths.'

458, 459. *fūneris*: emphatic; 'was it death even that my coming brought you?' *per* . . . *sī* . . . *est*: cf. ii. 142, 143, with note.

460. *invitus* . . . *cessī*: for proof of this statement see iv. 395, 396.

461. *iussa deum*: cf. iv. 237, iv. 356-359.

462. *loca* . . . *sitū*, these waste and mouldering realms.' *sentā sitū* suggests the wild and rough appearance of a place long uncared for.

463. *imperiiis*: for the pl. see § 175. After the cl. *quae* . . . *profundam* V. thought of *iussa deum*, 461, as = *dī*.

464. *mē* . . . *ferre*, 'that I was bringing'; note the tense.

466. *extrēmum* . . . *est*, 'these words . . . are the very last destiny allows me to speak to you.' *fātō* is instr. abl. with *est*, which here virtually = *conceditur*. Aeneas will never again while living visit the underworld; after death he will, of course, not dwell in the *Campi Lūgentēs*.

467, 468. *ārdentem*: i.e. with wrath. *torva*: for case see § 134. *tuentem* . . . *animum* is a bold phrase, but natural enough since the mind looks out through the eyes. *lēnibat*: conative; for form see § 103. *ciēbat*: i.e. gave way freely to; cf. *ciēbat* . . . *fletūs*, iii. 344, 345.

469 nearly = i. 482.

- 470 nec magis inceptō vultum sermōne movētur,
 quam sī dūra silex aut stet Marpēsia cautēs.
 Tandem corripuit sēsē atque inimīca refūgit
 in nemus umbriferum, coniūnx ubi prīstinus illī
 respondet cūrīs aequatque Sychaeus amōrem.
- 475 Nec minus Aenēās cāsū concussus inīquō
 prōsequitur lacrimīs longē et miserātur euntem.
- Inde datum mōlītur iter. Iamque arva tenēbant
 ultima, quae bellō clārī sēcrēta frequentant.
 Hīc illī occurrit Tȳdeus, hīc inclutus armīs
- 480 Parthenopaeus et Adrastī pallentis imāgō,
 hīc multum flētī ad superōs bellōque cadūcī
 Dardanidae; quōs ille omnis longō ōrdine cernēns
 ingemuit, Glaucumque Medontaque Thersilochumque,
 trīs Antēnoridās, Cererīque sacrum Polyboetēn
- 485 Īdaeumque etiam currūs, etiam arma tenentem.
 Circumstant animae dextrā laevāque frequentēs.
 Nec vīdisse semel satis est; iuvat ūsque morārī
 et cōferre gradum et veniendī discere causās.
 At Danaum procerēs Agamemnoniaequē phalanges,

470. **inceptō** = *quem Aenēās facere coeperat*. **vultum**: for case see § 135.

471. **stet** adds to the idea of fixity suggested by *silex* and *cautēs*; *stō* is often, as here, picturesquely used where we might look for *sum*. **Marpēsia**: since Marpeesus was a mountain of Paros, V. is comparing Dido to marble (cf. i. 593).

472. **corripuit sēsē**: sc. *ab Aenēā*.

473. **illī**: for case see § 120.

475. **cāsū**: sc. *ēius*.

476. **longē** gives the result of *corripuit sēsē*, 472.

477-547. Next Aeneas sees the place of departed heroes. Among others he notes the champions of Greece and Troy.

477. **datum**: sc. *ā Sibyllā*. **mōlītur**, 'toils over.'

478. **ultima**: i.e. in this neutral part of the underworld; see on *crīmīna*, 483.

sēcrēta belongs in thought with *arva*; for its position see on *ignōtum*, ii. 59.

479, 480. **Tȳdeus . . . Adrastī**: V. is thinking of the expedition of the 'Seven against Thebes,' the most famous event of Greek story before the siege of Troy. **pallentis**: cf. i. 354.

481. **ad superōs**: i.e. among men on earth. *ad*, more often *apud*, with pl. words denoting persons, = 'among.' **cadūcī**, 'fallen'; properly, 'liable to fall.' There is no prtepl. of *cadō* available here.

484. **Antēnoridās**: see Vocab. **Cererī . . . sacrum**: as her priest.

485. **etiam . . . etiam**, 'still . . . still,' the fundamental sense of the word.

486. **circumstant**: sc. *eum* = *Aenēān*.

488. **cōferre gradum**: sc. *ēius gradū* (dat.), 'to keep pace with him.'

ut vīdēre virum fulgentiaque arma per umbrās, 490
 ingentī trepidāre metū; pars vertere terga,
 ceu quondam petiēre ratēs, pars tollere vōcem
 exiguam; inceptus clāmor frūstrātur hiantīs.

Atque hīc Priamidēn laniātum corpore tōtō 495
 Dēiphobum videt et lacerum crūdēliter ōra,
 ōra manūsque ambās populātaque tempora raptīs
 auribus et truncās inhonestō vulnere nārīs.

Vix adeō agnōvit pavitantem ac dīra tegentem
 supplicia et nōtīs compellat vōcibus ultrō:

‘Dēiphobe armipotēns, genus altō ā sanguine Teucrī, 500
 quis tam crūdēlīs optāvit sūmere poenās?

cui tantum dē tē licuit? mihi fāma suprēmā
 nocte tulit fessum vāstā tē caede Pelasgum
 prōcubuisse super cōfūsae strāgis acervum.

Tunc egomet tumulum Rhoetēō in lītore inānem 505
 cōstituī et māgnā Mānis ter vōce vocāvī.

Nōmen et arma locum servant; tē, amīce, nequīvī

491. *ingentī . . . metū* is a tribute to Aeneas's prowess.

492. *quondam . . . ratēs*: for a similar picture cf. ii. 276, with n. *vōcem*: coll. singular.

493. *exiguam*: emphatic by position; it = an advers. cl., ‘but these proved all too feeble.’ Their voices, like their bodies, were but shadows of their former selves. *clāmor*, ‘battle-cry.’ *frūstrātur hiantīs* (sc. *eōs*), ‘mocks their wide-open mouths.’ The shout begins but never attains any volume.

495, 496. *ōra, ōra*: for the pathetic repetition cf. *lūmina . . . lūmina*, ii. 405, 406. For the acc. in 495–497 see § 135. *populāta* is a strengthened *prīvāta*.

498. *tegentem*, ‘trying to hide.’

499. *nōtīs*: sc. *eī*; the inference is that Aeneas and Deiphobus had been intimate friends.

500. *genus*: as in iv. 12; ‘scion.’

501. *optāvit*: i.e. had the hardihood.

502. *cui . . . licuit?* ‘who has had so free a hand concerning you?’

503. *tulit* = *adtulit*, *nūrrāvit*; cf. the the common *ferunt* = *dīcunt*. *Pelasgum*: obj. genitive.

504. *strāgis*: the abstract, ‘carnage,’ for the concrete, *corporum* or *cadāverum*. This story was a compliment to Deiphobus; Aeneas had of course expected to see him wounded but not shockingly mutilated.

505. *tumulum . . . inānem*: as in iii. 304.

506. *māgnā . . . vocāvī*: cf. *dixit . . . verba*, 231, and *māgnā . . . ciēmus*, iii. 68, with notes.

507. *servant*: i.e. by preventing it from being forgotten. There is perhaps another suggestion; so long as men remember that Deiphobus is buried there they will not desecrate the place. For the ref. in *nōmen* cf. 234, 235, 381, with

cōspicere et patriā dēcēdēns pōnere terrā.'

Ad quae Priamidēs: 'Nihil ō tibi, amīce, relīctum;

510 omnia Dēiphobō solvistī et fūneris umbrīs.

Sed mē fāta mea et scelus exitiāle Lacaenae

hīs mersēre malīs; illa haec monumenta relīquit.

Namque, ut suprēmam falsa inter gaudia noctem
ēgerimus, nōstī; et nimium meminisse necesse est.

515 Cum fātālis ecus saltū super ardua vēnit

Pergama et armātum peditem gravis attulit alvō,

illa chorum simulāns euhantis orgia circum

dūcēbat Phrygiās; flammam media ipsa tenēbat

ingentem et summā Danaōs ex arce vocābat.

520 Tum mē cōfectum cūrīs somnōque gravātum

infēlix habuit thalamus, pressitque iacentem

dulcis et alta quiēs placidaeque simillima mortī.

Ēgregia intereā coniūnx arma omnia tēctīs

āmovet et fīdum capiti subdūxerat ēnsem;

525 intrā tēcta vocat Menelāum et līmina pandit,

scīlicet id māgnū spērāns fore mūnus amanti

notes. The *arma* were put on the *tumulus*; cf. 232. *tē*, *amīce*: for scansion see § 260. *tē* = *tuum corpus*.

508. *patriā* is an important word here; a grave in the fatherland was a blessing. Cf. n. on *nūdus*, v. 871. *pōnere terrā*: i.e. to bury.

509. *relīctum*: i.e. has been left undone.

510. *Dēiphobō*: emphatic substitute for *mihi*; cf. *Nīsō*, v. 354, and see on *Iūnōnis*, i. 48. *fūneris*, 'his body,' is really a substitute for *mei* or *meis*.

511. *Lacaenae*: scornful, 'that (notorious) woman from Sparta'; Helen.

512. *illa*: nom. singular.

513, 514. *ut*: as in i. 667. *suprēmam* . . . *ēgerimus*: the ref. is to ii. 248, 249, ii. 265. *nimium*, 'all too well.'

515. *saltū* practically = 'eagerly,' and is inconsistent with *quater* . . . *substitit*, ii. 242, 243.

516. *alvō*: abl. of spec. with *gravis*.

517. *chorum*: i.e. a dance of thanksgiving for deliverance from the Greeks; the dance was often an expression of public joy. *euhantis* is here trans. (§ 130), 'celebrating with the (Bacchic) cry *euhoē*.' *circum*: i.e. from temple to temple, the usual custom.

518. *flammam*: no doubt all the dancers, as usual, carried torches. To the Trojans Helen's torch thus seemed innocent enough; to the Greeks it was a signal (519). Its size was therefore important.

520. *cūrīs*: i.e. those of the siege.

521. *thalamus*: after the death of Paris Deiphobus had married Helen.

522. *dulcis* . . . *mortī*: see on *cōnsanguineus*, 278.

523. *ēgregia*: ironical.

526. *scīlicet*: as in ii. 577; see n. there. *amantī*, 'her lover,' a scornful designation of Helen's former husband.

et fāmam exstinguī veterum sic posse malōrum.
 Quid moror? inrumpunt thalamō; comes additur ūnā
 hortātor scelerum Aeolidēs. Dī, tālia Grāis
 instaurāte, piō sī poenās ōre reposcō. 530
 Sed tē quī vīvum cāsūs age fāre vicissim
 attulerint. Pelagīne venīs errōribus āctus
 an monitū dīvum? an quae tē fortūna fatīgat,
 ut trīstīs sine sōle domōs, loca turbida, adīrēs?
 Hāc vice sermōnum roseīs Aurōra quadrīgīs 535
 iam medium aetheriō cursū trāiēcerať axem,
 et fors omne datum traherent per tālia tempus,
 sed comes admonuit breviterque adfāta Sibylla est:
 ‘Nox ruit, Aenēā; nōs flendō dūcimus hōrās.
 Hīc locus est, partīs ubi sē via findit in ambās; 540
 dextera quae Dītis māgnī sub moenia tendit,
 hāc iter Ēlysium nōbīs; at laeva malōrum

527. malōrum, ‘wickedness.’ This whole account (515-527) is inconsistent with ii. 254 ff., as well as with ii. 567 ff.; in the latter passage Helen is pictured as crouching in Vesta’s temple, hated by Greeks and Trojans both.

529, 530. hortātor scelerum: Ulixes is *scelerum* . . . *inventor*, ii. 164. **Aeolidēs**: in Homer Ulixes is son of Laërtes. Later gossip made him the son of the Corinthian Sisyphus by the wife of Laërtes. Sisyphus was notorious for his trickery. **tālia . . . instaurāte**: briefly put for ‘once again deal out such a fate, but this time to the Greeks.’ See on *instaurāmus*, iii. 62. **piō** carries the emphasis, ‘if holy are the lips with which,’ etc.; cf. *sī pietāte merēmur*, ii. 690.

532, 533. pelagī . . . dīvum: the underworld, as V. has pictured it hitherto, could not be reached by ship. Here, however, in his own thoughts, V. has identified the underworld with Cumae.

534. loca turbida, ‘the land of con-

fusion.’ Cf. *loca senta sitū*, 462. **adīrēs**: *fatīgat*, 533, really = *fatīgāvit et fatīgat*; hence the tense of *adīrēs* is correct.

536. aetheriō = *per aethera*. **axem**, ‘heavens.’ It was now past noon. They had entered the underworld at day-break; see 255 ff.

537, 538. traherent, ‘would have wasted’; lit., ‘would have trailed out.’ For the mood and tense see on *sineret dolor*, 31. For the natural prot., *nī comes admonēret*, the more effective statement of fact in 538 is substituted. **breviter**: the Sibyl’s speeches are like the oracles she delivers; cf. 321, 398, and note the brevity of the oracle, 83-97.

539. ruit: i.e. is rushing up from the ocean.

540. hīc . . . ambās: we have reached the end of the neutral region (see on *crīmīna*, 433, and cf. 477, 478). *ambās* here = *duās*.

541. dextera = an adv., ‘on the right.’ **quae**: sc. *via*.

542. iter . . . nōbīs (sc. *est*) in effect = *nōbīs eundum*.

exercet poenās et ad impia Tartara mittit.'

Dēiphobus contrā: 'Nē saevī, māgna sacerdōs;

545 discēdam, explēbō numerum reddarque tenebrīs.

Ī decus, ī, nostrum; meliōribus ūtere fātīs.'

Tantum effātus et in verbō vestīgia pressit.

Respicit Aenēās subitō et sub rūpe sinistrā
moenia lāta videt triplicī circumdata mūrō,

550 quae rapidus flammīs ambit torrentibus amnis,

Tartareus Phlegethōn, torquetque sonantia saxa.

Porta adversa ingēns solidōque adamante columnae,

vīs ut nūlla virum, nōn ipsī exscindere ferrō

caelicolae valeant; stat ferrea turris ad aurās,

555 Tīsiphonēque sedēns pallā succīncta cruentā

vēstibulum exsomnia servat noctēsque diēsque.

Hinc exaudīrī gemitūs, et saeva sonāre

verbera, tum strīdor ferrī trāctaeque catēnae.

Cōstitit Aenēās strepitūque exterritus haesit.

560 'Quae scelerum faciēs, ō virgō, effāre, quibusve
urgentur poenīs? quis tantus plangor ad aurās?'

Tum vātēs sic ōrsa loquī: 'Dux inclute Teucrum,

543. **exercet**: lit., 'plies'; we might say, 'sets in train,' 'puts in motion.' **et . . . mittit** gives the means and manner of *exercet*, 'by sending them,' etc.

545. **numerum**: sc. *animārum* or *umbrārum*. **reddar** is a middle.

547. **in verbō . . . pressit**: cf. *mediā . . . in vōce resistit*, iv. 76.

548-627. Aeneas sees a huge fortress surrounded by a fiery stream; from the fortress come sounds of woe. The Sibyl explains that this is Tartarus, the place of the guilty, and describes some of its horrors.

548. **respicit**, 'looks about him.'

549. **moenia**, 'buildings,' as in ii. 234; freely, 'stronghold.'

550. **flammīs . . . amnis**: the river serves as a moat, outside the *mūrus*.

551. **torquet**: i.e. carries along, making them whirl about as they go. *tor-*

quet . . . saxa throws light on *rapidus*, 550.

552. **adversa**: sc. *eī* (= *Aenēae*) *est*.

554. **stat** gives the result rather than the process; we should have looked for *erēcta est*.

556. **vēstibulum** belongs in thought with *sedēns*, 555, as well as with *servat*, 'seated at the entrance keeps ward over it.'

558. **ferrī** and **catēnae** describe the same thing. **trāctae**, 'trailing'; lit., 'dragged,' as those wearing the chains move about.

560. **faciēs**, 'types.' Aeneas naturally associates the groans and the clanking chains with guilt and punishment. Besides, he has had a hint from the Sibyl, 543.

561. **ad aurās**: sc. *it, oritur*, or the like.

nūllī fās castō scelerātum īnsistere līmen;
 sed mē, cum lūcis Hecatē praefēcit Avernīs,
 ipsa deum poenās docuit perque omnia dūxit. 565
 Gnōsius haec Rhadamanthus habet dūrissima rēgna
 castīgatque, auditque dolōs subigitque fatērī,
 quae quis apud superōs fūrtō laetātus inānī
 distulit in sēram commissa piācula mortem.
 Continuō sontīs ultrīx accīncta flagellō 570
 Tisiphonē quatit īnsultāns torvōsque sinistrā
 intentāns anguīs vocat agmina saeva sorōrum.
 Tum dēmum horrisonō stridentēs cardine sacrae
 panduntur portae. Cernis, cūstōdia quālis
 vēstibulō sedeat, faciēs quae līmina servet? 575
 Quīnquāgintā ātrīs immānis hiātibus hydra
 saevior intus habet sēdem. Tum Tartarus ipse
 bis patet in praiceps tantum tenditque sub umbrās,

563. *scelerātum . . . līmen*: cf. *impia Tartara*, 543. The vs.= 'These things you cannot see for yourself.' 564, 565= 'but I can describe them to you.'

567. *castīgatque* belongs with what precedes. *rēgna . . . castīgat* strikingly describes the function of Rhadamanthus; he is jailer and executioner, not judge. The judge in the underworld is Minos; see 431-433. *audit . . . fatērī*: he knows that all delivered to him are guilty, but must know the facts in each case to administer fitting punishment. *dolōs*: *dolus* is a technical term of law for intentional wrong-doing.

568. *quae*=*quaecumque*; join with *commissa piācula*, 569. *quis*: the indefinite pron.; see on *quī*, 141. *apud superōs*=*ad superōs*, 481. *fūrtō*, 'cheat,' the attempt to escape punishment (569). *inānī*: because escape is impossible.

569. *distulit . . . mortem* contains two thoughts: (1) the commission of crimes, (2) the atonement for crimes committed. The latter thought predominates. The double sense of *piācula*,

usually 'atonements,' sometimes 'sins,' has made this condensation possible. 568, 569 thus= 'those crimes of his life in the upper world each man has hidden, rejoicing in the idle cheat and postponing atonement till he finds that death has rendered such atonement too late.'

570. *continuō*: i.e. as soon as the full measure of their guilt is known.

571. *quatit*, a strong expression for 'lashes furiously.'

572. *agmina*: V. talks as if there were many Furies. The number is usually given as three.

573-575. *tum . . . portae* tells us indirectly (§225) that the scenes of 567-572 have all taken place in the *vēstibulum* (556). *sacrae*: i.e. to the powers of the underworld; 'awful.' *cernis . . . servet* refers to Tisiphone; see 555, 556.

577. *saevior*: i.e. even than Tisiphone.

578. *in praiceps*, 'sheer downwards'; *praiceps* is here a noun meaning merely 'perpendicular'; hence the definition *tendit . . . umbrās* is needed.

- quantus ad aetherium caeli suspectus Olympum.
 580 Hic genus anticum Terrae, Tītānia pūbēs,
 fulmine dēiectī fundō volvuntur in imō.
 Hic et Alōidās geminōs immānia vīdī
 corpora, quī manibus māgnū rescindere caelum
 adgressī superisque Iovem dētrūdere rēgnīs.
 585 Vīdī et crūdēlīs dantem Salmōnea poenās,
 dum flammās Iovis et sonitūs imitātur Olympī.
 Quattuor hīc invectus equīs et lampada quassāns
 per Grāium populōs mediaeque per Ēlidis urbem
 ibat ovāns dīvumque sibi poscēbat honōrem,
 590 dēmēns, quī nimbōs et nōn imitābile fulmen
 aere et cornipedum pulsū simulāret equōrum;
 at pater omnipotēns dēnsa inter nūbila tēlum
 contorsit, nōn ille facēs nec fūmea taedīs
 lūmina, praecipitemque immānī turbine adēgit.
 595 Nec nōn et Tityon, Terrae omniparentis alumnum,
 cernere erat; per tōta novem cui iūgera corpus
 porrigitur, rōstrōque immānis vultur obuncō
 inmortāle iecur tondēns fēcundaque poenīs

579. *caeli*: obj. gen. with *suspectus*; it=an adj. 'skyward,' 'upward.' V. is thinking of the view from earth upward to heaven. With 578, 579 cf. iv. 445, 446.

580. *Tītānia pūbēs*: for the Titans see §§ 273-275.

581. *volvuntur*: i.e. are still groveling. Their punishment is never-ending.

582. *Alōidās*: for the attack of the giants on Jupiter see § 274.

585, 586. *dantem . . . dum . . . imitātur*, 'who suffered . . . the while he was imitating.' The nature of that punishment appears from 592-594. The present punishment of Salmoneus is not described.

587. *quassāns*: i.e. to make it give more light.

588. *mediae . . . urbem* may refer to the city of Elis itself, specially sacred to Jupiter, or may loosely describe

Olympia, the *district* in which the great games were held; he defies Jupiter on his own ground.

590, 591. *quī . . . simulāret* gives the reason for the exclamation *dēmēns*. *aere*=*aereō currū*: Salmoneus drove a brazen car over a brazen bridge. This vs. describes the mock thunder, as 587 described the mock lightning. *simulāret*: conative.

592. *tēlum*=*rapidum . . . ignem*, i. 42.

593. *ille*: as in i. 3, v. 186, etc.

594. *praecipitem . . . adēgit*: cf. *turbine corripuit*, i. 45. *turbine* might also be taken of the 'whirl' or furious force of the thunderbolt.

596. *erat*, 'it was possible.'

598. *fēcunda . . . poenīs*: because ever renewed (cf. *inmortāle iecur*; also 600) and so ever supplying materials whereby the vulture can torture Tityos.

viscera rīmāturque epulīs habitatque sub altō
pectore, nec fibrīs requiēs datur ūlla renātīs.

600

Quid memorem Lapithās, Ixīona Pīrithoumque,
quōs super ātra silex iam iam lāpsūra cadentīque
imminet adsimilis? lūcent geniālibus altīs

aurea fulcra torīs, epulaeque ante ōra parātae
rēgificō lūxū; Furiārum māxima iūxtā

605

accubat et manibus prohibet contingere mēnsās
exsurgitque facem attollēns atque intonat ōre.

Hic, quibus invīsī frātrēs, dum vīta manēbat,

pulsātusve parēns et frāus innexa clientī,

aut quī divitiīs sōlī incubuēre repertīs

610

nec partem posuēre suīs, quae māxima tūrba est,

quīque ob adulterijū caesī, quīque arma secūtī

impia nec feritī dominōrum fallere dextrās,

inclūsī poenam expectant. Nē quaere docērī,

quam poenam, aut quae fōrma virōs fortūnavē merset.

615

599. *rīmātur*: sc. *ea* = *viscera*. *epulīs*: for case see § 123. *rīmātur . . . epulīs* effectively pictures the grievous pain endured by Tityos; the *iecur* and the *viscera* are renewed each time just as the vulture's supply of food seems exhausted.

600. *nec . . . renātīs*: they are eaten as soon as they grow.

601. *quid memorem*: as in 123.

602. *iam iam lāpsūra*, 'on the very verge of falling.' *cadentīque* (sc. *silici*): for scansion see § 256.

604. *fulcra*, 'rests,' 'supports,' the ends of the framework which supported the cushions of the couch; they corresponded to the head of a modern sofa.

605. *rēgificō lūxū*: cf. *rēgūli . . . lūxū*, i. 637. The punishment described in 602-607 is usually represented in ancient stories as having befallen Tantalus, not Ixion and Pirithous.

608, 609. *quibus* belongs with *pulsātus* and *innexa* (est) as with *invīsī* (erant): see §§ 125, 121. *pulsātusve parēns*: old Roman law punished this offence with death. *fraus . . . clientī*:

the *patrōnus* was bound to protect his *clientēs* to the very utmost.

610. *incubuēre* denotes the eagerness with which they devoted all their powers and faculties to their treasures.

611. *suīs*, 'their kin.' *quae*: what is the antecedent? For the gender see on *hōc*, i. 17.

612, 613. *quī . . . caesī*: the law allowed an outraged husband to put to death an adulterer caught in the act. *quī . . . dextrās*: the ref. is to uprisings of slaves. *dextrās*: properly the pledge of faith, but here, by metonymy, that faith itself, 'confidence.'

614. *inclūsī*: sc. *in Tartarum*. *poenam expectant* is inconsistent with 570 ff., from which we should suppose that the entrance into Tartarus proper marked the beginning of punishment. V.'s picture here, however, is very effective, dwelling as it does on the agony of waiting in the sight of spectacles like those of 602 ff.

615. *poenam*: sc. *expectant*. *fōrma* is in itself indefinite, but its position

Saxum ingēns volvunt aliī, radiisque rotārum
districtī pendent; sedet aeternumque sedēbit
infēlix Thēseus, Phlegyāsque miserrimus omnīs
admonet et magnā testātur vōce per umbrās:

620 “Discite iūstitiam monitī et nōn tēmnere dīvōs.”

Vēndidit hīc aurō patriam dominumque potentem
inposuit, fīxit lēgēs pretiō atque refīxit;

hīc thalamum invāsīt nātae vetitōsque hymenaeōs;
ausī omnēs immāne nefās ausōque potītī.

625 Nōn, mihi sī linguae centum sint ōraque centum,
ferrea vōx, omnīs scelerum cōmprēndere fōrmās,
omnia poenārum percurrere nōmina possim.’

Haec ubi dicta dedit Phoebī longaeva sacerdos,
‘Sed iam age, carpe viam et susceptum perface mūnus;
630 adcelerēmus,’ ait; ‘Cyclōpum ēducta camīnis
moenia cōspiciō atque adversō fornice portās,

between *poenam* and *fortūna* makes it mean ‘woe,’ ‘suffering’; it practically = *fōrma poenae* or *malī*. *merget* has future force, ‘is to overwhelm.’ Note the parallelism in this vs.

616, 617. *saxum . . . aliī*: they fare as Sisyphus did, who was condemned to roll up hill a stone which always rolled down again when he got it to the top. *radiis . . . pendent*: this is Ixion’s fate as pictured by other writers; contrast 601-607. For *-que* we should say ‘or.’ *districtī*: i.e. with arms and legs stretched out. *sedet*: i.e. chained to a rock, as story said, by way of punishment for his attempt to carry off Proserpina (122, 393). Other writers say that Hercules rescued him and this is implied in Aeneas’s words, 122.

618. *Phlegyās . . . umbrās*: V. does not describe his punishment but leaves its severity to be inferred from his doleful warning, 620. That warning would, of course, be useless to the condemned shades in Tartarus, but V. has his eye on the human readers of his poem.

620. *nōn . . . dīvōs* virtually = *fās*, duty to the gods.

622. *fīxit . . . atque refīxit*: i.e. made and unmade. At Rome, laws, when duly enacted, were inscribed on bronze tablets and set up in a public place; Cic. *Cat.* iii. § 19 speaks of the *clera lēgum*. When laws were annulled the tablets containing them were taken down. For *fīxit* cf. i. 248, iii. 287; for *refīxit* cf. v. 360, v. 527.

624. *ausō . . . potītī*, ‘gained their venture.’ *ausō* = *eō quod ausi erant*. In itself the phrase is a compliment but in this setting it is an added justification of their punishment.

628-678. Aeneas deposits the golden bough in Pluto’s palace and passes on to the place of the blessed. He inquires the way to Anchises.

629. *mūnus*: in part ‘duty,’ i.e. of carrying the bough to Proserpina (cf. 632, 142, 143), in part ‘gift.’

630. *Cyclōpum . . . camīnis*: see §§ 284, 300. The palace is of metal.

631. *moenia*: as in 549. Sc. *Ditis* or *Plūtōnis*. *adversō*: as in 279, 418.

haec ubi nōs praecepta iubent dēpōnere dōna.'

Dixerat et pariter gressi per opāca viārum
corripiunt spatium medium foribusque propinquant.

Occupat Aenēās aditum corpusque recentī

635

spargit aquā rāmunque adversō in līmine figit.

Hīs dēmum ^{perfectō} xāctis, ^{mūnere} dīvae,

dēvenēre locōs laetōs et amōena vīrecta

fortūnātōrum nēmorum sēdēsque beatās.

*Largior hīc campōs aethēr et lūmine vestit

640

purpureō, sōlēmque suum, sua sīdera nōrunt.

Pars in grāmīneīs exercent membra palāestrīs,

contendunt lūdō et fulvā luctantur harēnā,

pars pedibus plaudunt choreās et carmina dīcunt;

nec nōn Thrēicius longā cum veste sacerdōs

645

obloquitur nūmerīs septem discrīmina vōcum

iamque eadem digitīs, iam pectine pulsat eburnō.

Hīc genus antīcum Teucrī, pulcherrima prōlēs,

632. **praecepta**: practically 'our instructions,' the rules governing the use of the golden bough.

633. **opāca viārum**: see § 197.

634. **corripiunt spatium**: cf. v. 316. **medium**, 'intervening.'

635. **recentī**: i.e. pure. Cf. ii. 719, 720, with n. on *vivō*. Aeneas purifies himself before he enters Elysium. V. has in mind the custom whereby vessels of lustral water were set at the doors of temples to be used by entering worshipers.

637. **mūnere**: here merely 'gift'; contrast 629.

640. **largior** = an adv., 'more fully' (sc. than on earth), and may thus be coupled by *et* with *lūmine* . . . *purpureō*. For the latter phrase see on i. 590, 591. See also on *dulcī adspirāns* . . . *umbrā*, i. 694. **aethēr**: here of pure dazzling air. With the brightness of Elysium contrast the gloom elsewhere in the underworld, noted e.g. in 268-272, 340, 452-454.

641. **suum, sua**: i.e. distinct from those of earth.

642. **palāestrīs**: here the place of the game; in iii. 281 it = the game.

644. **choreās**: acc. of effect; § 128.

645. **Thrēicius** . . . **sacerdōs**: Orpheus; cf. 119, 120. **longā** . . . **veste**: a long robe, like long hair (see on *crīnītus*, i. 740), was characteristic of musicians.

646. **obloquitur** . . . **vōcum**, 'and sounds forth, to match (*ob-*) their strains, the seven changing notes (of his lyre).' **nūmerīs**: the strains of the dance and the song of 644. **discrīmina**: for case see § 130. V. is thinking of the seven-stringed lyre or heptachord of the Greeks.

647. **digitīs**: i.e. of the left hand, used in producing the lighter notes. **pectine**, 'quill,' held in the right hand. Cf. the quills or picks used nowadays in playing the mandolin or the zither.

648. **genus** . . . **prōlēs**: cf. 580, which

- magnanimi hērōes nātī meliōribus annīs,
 650 Īlusque Assaracusque et Trōiae Dardanus auctor.
 Arma procul currūsque virum mirātur inānis;
 stant terrā dēfixae hastae, passimque solūtī
 per campum pāscuntur equī; quae grātia currum
 armōrumque fuit vivīs, quae cūra nitentis
 655 pāscere equōs, eadem sequitur tellūre repostōs.
 Cōspicit ecce aliōs dextrā laevāque per herbam
 vēscentis laetumque chorō paeāna canentis
 inter odōrātum laurī nemus, unde supernē
 plūrimus Ēridanī per silvam volvitur amnis.
 660 Hīc manus ob patriam pūgnandō vulnera passi,
 quīque sacerdōtēs castī, dum vīta manēbat,
 quīque piī vātēs et Phoebō dīgna locūtī,
 inventās aut quī vītam excoluēre per artīs,
 quīque suī memorēs aliquōs fēcēre merendō;
 665 omnibus hīs niveā cinguntur tempora vittā.
 Quōs circumfūsōs sic est adfāta Sibylla,
 Mūsaeum ante omnīs (medium nam plūrima turba
 hunc habet atque umerīs exstantem suspicit altīs):

begins the description of the dwellers in Tartarus.

649. *meliōribus*: i.e. than those of the fall of Troy and Aeneas's wanderings.

651. *mirātur*: sc. *Aenēās*.

653. *grātia*: freely, 'pleasure'; lit., 'charm,' 'loveliness.' *currum*: a subjective gen.; for the form see § 91.

654. *vivīs*: sc. *eīs*.

655. *pāscere*: join with *cūra*; see § 170.

656, 657. *dextrā . . . vēscentis*: so in i. 214 the Trojans feast simply but pleasantly. Contrast the elaboration of the tantalizing banquet of 603-607.

658. *unde supernē*: freely, 'the source whence, making its way to the world above.' *supernē* = *apud superōs*, 568.

659. *Ēridanī*: see Vocab. V. was perhaps thinking of the Po, a river which he doubtless knew well. Near its

source it flows underground for a time and so it was naturally fabled to have its source in the underworld. *per silvam*: i.e. between its wooded banks.

660. *manus . . . passi*: for the pl. prtcpl. cf. *pars . . . parātī*, v. 108, with n. *passi* = *quī passi sunt*.

661, 662. *castī*: sc. *erant*, as also with *vātēs*, 662. The latter word here includes prophets and poets. *Phoebō dīgna*: i.e. worthy of the god who inspired them; § 281.

663. *vītam excoluēre*: i.e. have made life fuller and thereby better worth living. *excoluēre* suggests the thought of helping the advance of civilization, of uplifting the race. 660-665 correspond closely in form to 608-613; cf. 661 esp. with 608.

667, 668. *nam . . . altīs*: he is most conspicuous.

‘Dicite, fēlicēs animae, tūque, optime vātēs,
quae regiō Anchīsēn, quis habet locus? illius ergō 670
vēnimus et māgnōs Erebi trānāvimus amnīs.’

Atque huic respōnsum paucīs ita reddidit hērōs:
‘Nullī certa domus; lūcīs habitāmus opācīs
rīpārumque torōs et prāta recentia rīvīs
incolimus. Sed vōs, sī fert ita corde voluntās, 675
hōc superāte iugum, et facilī iam trāmite sistam.’
Dixit et ante tulit gressum campōsque nitentīs
dēsUPER ostentat; dehinc summa cacūmina lincunt.

At pater Anchīsēs penitus convalle virentī
inclūsās animās superumque ad lūmen itūrās 680
lūstrābat studiō reCOLēns omnemque suōrum
forte recēnsēbat numerum cārōsque nepōtēs
fātaque fortūnāsque virum mōrēsque manūsque.
Isque ubi tendentem adversum per grāmina vīdit
Aenēān, alacris palmās utrāsque tetendit, 685
effūsaeque genīs lacrimae, et vōx excidit ōre:
‘Vēnistī tandem, tuaque expectāta parentī
vīcit iter dūrum pietās? datur ōra tuērī,
nāte, tua et nōtās audīre et reddere vōcēs?
Sic equidem dūcēbam animō rēbarque futūrum 690

670. **ergō**: a prep., = *causā*. This use belongs mainly to old Latin.

672. **atque**, ‘forthwith’; see § 206.

673. **opācīs**: i.e. shaded, pleasant.

674. **rīpārum . . . torōs**: freely, ‘cushion-like banks.’ For the gen. *rīpārum* see § 111. The banks are rounded like *torī*, and soft with turf; cf. *viridantē torō . . . herbae*, v. 388. **recentia**: we should say ‘freshened,’ ‘refreshed.’

679-702. Anchises is surveying the long line of his future descendants, the souls that are again to inhabit human forms. He greets Aeneas warmly.

679. **convalle** belongs in part with *inclūsās*, in part with *lūstrābat*, 681.

681. **studiō**: modal abl., ‘eagerly,’ ‘lovingly.’

682. **forte recēnsēbat**: V. dwells on the fact that Anchises’s present thoughts fit in with the purpose of Aeneas’s coming.

683. **manūs**, ‘exploits,’ a meaning akin to that borne by this word in l. 455. See n. there.

684. **adversum** = an adv., ‘towards him (self).’

686. **vōx . . . ōre** expresses eagerness; he does not wait to speak properly.

687. **expectāta parentī**: i.e. on which your father so confidently counted.

689. **nōtās . . . vōcēs**: cf. *vērās audīre et reddere vōcēs*, l. 409.

690. **dūcēbam** = *existimābam*; *dūcē* often = ‘to think.’

tempora dīnumerāns, nec mē mea cūra fefellit.

Quās ego tē terrās et quanta per aequora vectum
accipiō, quantīs iactātum, nāte, perīclis!

Quam metuī, nē quid Libyae tibi rēgna nocērent!

695 Ille autem: 'Tua mē, genitor, tua trīstis imāgō
saepius occurrēns haec līmina tendere adēgit;
stant sale Tyrrhēnō classēs. Dā iungere dextram,
dā, genitor, tēque amplexū nē subtrahe nostrō.'
Sic memorāns largō flētū simul ōra rigābat.

700 Ter cōnātus ibī collō dare bracchia circum,
ter frūstrā comprēnsa manūs effūgit imāgō
par levibus ventīs volucrīque simillima somnō.

Intereā videt Aenēās in valle reductā
sēclūsum nemus et virgulta sonantia silvae

705 Lēthaeumque domōs placidās quī praenatat amnem.
Hunc circum innumerae gentēs populīque volābant,
ac velut in prātīs ubi apēs aestāte serēnā
flōribus insīdunt variīs et candida circum
līlia funduntur, strepit omnis murmure campus.

710 Horrēscit visū subitō causāsque requirit
īncius Aenēās, quae sint ea flūmina porrō,
quīve virī tantō complērint agmine rīpās.

Tum pater Anchīsēs: 'Animae, quibus altera Fātō

691. *tempora*: we should say 'days' or 'hours.' *cūra* denotes the hope Anchises had of his son's coming, which was after all coupled with a fear that something might hinder their reunion.

692. *terrās*: with *per*; see § 210.

694. *nē . . . nocērent*: cf. Venus's words, i. 671, 672.

695. *tua . . . imāgō*: cf. iv. 351-353, and v. 722 ff.

696. *līmina*: for case see § 127. *tendere*: for the infin. see § 168.

698. *tē . . . nostrō*: cf. 465.

699. *largō . . . rigābat*: cf. *largō . . . vultum*, i. 465.

700-702 = ii. 792-794. See notes there.

703-723. Aeneas, seeing the spirits

crowding to the river Lethe, asks who and what they are. Anchises explains that these are spirits destined to live again in the upper world.

703. *valle reductā*: a special nook of the *convallis* of 679.

707. *apēs*: for a simile involving bees see i. 430-436.

709. *murmure*, 'humming,' is used of any indistinct noise and so equally fits the hum of the crowd and the buzz of the bees.

711. *porrō* belongs closely with *ea flūmina*, with adj. value, 'distant'; see on *longē*, i. 14. It repeats the thought of *valle . . . nemus*, 703, 704.

713. *altēra* = an adv., 'for the second time.'

corpora dēbentur, Lēthaeī ad flūminis undam
sēcūrōs laticēs et longa oblivia pōtant.

715

Hās equidem memorāre tibi atque ostendere cōram,
iam prīdem hanc prōlem cupiō ēnumerāre meōrum,
quō magis Italiā mēcum laetēre repertā.'

'Ō pater, anne aliquās ad caelum hinc ire putandum est
sublīmīs animās iterumque ad tarda revertī

720

corpora? quae lūcis miseris tam dīra cupīdō?

'Dicam equidem nec tē suspēsum, nāte, tenēbō,'
suscipit Anchīsēs atque ōrdine singula pandit.

willed out

'Prīncipiō caelum ac terrās campōsque liquentīs
lūcentemque globum lūnae Titāniaque astra

725

spīritus intus alit, tōtamque infūsa per artūs
mēns agitat mōlem et māgnō sē corpore miscet.

Inde hominum pecudumque genus vitaeque volantum
et quae marmoreō fert mōnstra sub aequore pontus.

715. *sēcūrōs*: a transferred epithet, § 194; the waters are 'careless' because they remove all care. Render 'that free from care.'

717. *hanc prōlem . . . meōrum*: cf. *pūbēs . . . tuōrum*, i. 399.

719. *ō pater*: this address sufficiently indicates the change of speaker. *sublīmīs* = an adv. with *ire* (cf. *sublīmem*, i. 259, *sublīmīs*, i. 415), and repeats the thought of *ad caelum*, 719.

723. *suscipit*: freely, 'replies'; lit., 'takes up.' Sc. *Aenēān* or *sermōnem*.

724-751. Anchises explains the nature of the soul, how it is clogged by the body, how after death it must be purified, and how most souls are then sent back to the world to animate other bodies.

724, 725. *prīncipiō*: as in iii. 381. *campōs . . . liquentīs*: a picturesque substitute for *mare*. *Titānia . . . astra*: the sun; see § 281 (end). *caelum . . . astra* = 'the whole universe.'

726. *spīritus . . . alit*: V. has in mind a philosophical doctrine common in Greek and Roman writers, of the

anima mundi, or quickening soul which pervades the universe. The souls of individuals are portions of this world-soul. For V.'s interest in philosophy see §§ 38, 43. *artūs*, like *corpore*, 727, personifies the universe.

727. *mēns*: a further definition of *spīritus*. The *anima mundi* possesses consciousness, the power of thought; it is sometimes called *ratio*, 'reason.' *agitāt*: i.e. makes it live, 'animates,' motion being a sign of life. *mōlem* and *corpore* both denote the universe, described in 724, 725. *sē corpore miscet*: *misceō* and *iungere* sometimes (chiefly in verse) take an acc. and an abl.; the latter appears sometimes to be local, sometimes instr., sometimes one of accompaniment.

728. *inde*: i.e. from this *spīritus* and this *mēns*, 726, 727. Sc. *est*, 'spring.' *volantum*: cf. *volantēs*, 239.

729. *marmoreō*: i.e. bright, flashing. *hominum . . . pontus* includes all living creatures on earth, in the air, or in the sea.

- 730 Igneus est ollis vigor et caelestis origo
 seminibus, quantum non noxia corpora tardant
 terrenique hebetant artus moribundaque membra.
 Hinc metuunt cupiuntque, dolent gaudentque, neque aurās
 dispiciunt clausae tenebris et carcere caeco.
- 735 Quin et supremo cum lumine vita relinquit,
 non tamen omne malum miseris nec funditus omnes
 corporeae excidunt pestes, penitusque necesse est
 multa diu concreta modis inollescere miris.
 Ergo exercentur poenis veterumque malorum
- 740 supplicia expendunt. Aliae panduntur inanis
 suspensae ad ventos, aliis sub gurgite vasto
 infectum eluitur scelus aut exurit igni,
 (quisque suos patimur Manis; exinde per amplum
 mittimur Elysium et pauci laeta arva tenemus),

730, 731. *ollis* . . . *seminibus* refers back to *spiritus* and *mens*, 726, 727. For the form *ollis* see § 92. *vigor*, 'life,' 'glow.' There is parallelism in this vs. The *anima mundi* (see on 726) was variously identified with air, fire, or the ether. To the ancients air and fire seemed very closely akin. Both rise heavenward; hence we have the phrase *caelestis origo*. *quantum*, 'in so far as.' *corpora tardant*: cf. *tarda* . . . *corpora*, 720, 721.

733, 734. *hinc*: i.e. in consequence of this clogging influence of the body. *metuunt* . . . *gaudent*: the subject is *illa semina*, to be derived from 730, 731, but V. feels these words to be equivalent to *animae*; hence he writes *clausae*, 734. The philosophers distinguished four kinds of reprehensible emotion: fear of future evil (*metus*), craving for future good (*cupido*), grief over present evil (*dolor*), joy over present good (*gaudium*). *auras* carries us back to *igneus* . . . *origo*, 730, and practically = 'their heavenly origin.' *tenebris* . . . *carcere*: i.e. of the body.

735. *quin et* = *quin etiam*, II. 768. *cum* is the conjunction. *relinquit*: sc. *eos*.

736. *miseris* (sc. *eis*); for case see § 120. V. writes loosely here, talking of the persons whose life has quitted them rather than of those persons' souls. We should have looked for *miserorum animis*.

737. *corporeae* . . . *pestes* is defined by *metuunt* . . . *gaudent*, 733; see n. there. -que: cf. n. on *et*, II. 94.

738. *diu concreta* = *quae diu concreverunt* (sc. with those souls; see on *miseris*, 736). See n. on *cretus*, II. 74. *inollescere*: sc. *eis* = *animis*.

739-742. *poenis* . . . *supplicia*: these penalties are intended simply as means of purifying the various souls. *inanis* . . . *ventos*: the winds are empty because they are without substance. Cf. *tenuis* . . . *ventos*, v. 526, 527. *aliae* . . . *ventos* means that some souls are purified by air. *aliis* . . . *scelus*: this purification is by water; *sub* . . . *vasto* picturesquely suggests the thoroughness of the purging. *infectum*: a transferred epithet; the word is properly applicable to the soul stained by guilt rather than to the guilt itself. *infectum* . . . *scelus* = 'the stain of guilt.'

743, 744. *Manis*: properly the spirit

dōnec longa diēs perfectō temporis orbe 745
 concrētam exēmit lābem pūrumque relinquit
 aetherium sēnsū atque aurāi simplicis ignem.
 Hās omnīs, ubi mille rotam volvēre per annōs,
 Lēthaeum ad fluvium deus ēvocat agmine māgnō,
 scīlicet inmemorēs supera ut convexa revisant 750
 rūrsus et incipiant in corpora velle revertī.'

Dixerat Anchīsēs nātumque ūnāque Sibyllam
 conventūs trahit in mediōs turbamque sonantem
 et tumultum capit, unde omnīs longō ōrdine posset
 adversōs legere et venientum discere vultūs. 755

'Nunc age, Dardanium prōlem quae deinde sequātur
 glōria, quī maneant Italā dē gente nepōtēs,
 inlūstrīs animās nostrumque in nōmen itūrās
 expediam dictīs et tē tua fāta docēbō.

that survives the death of the body, but here, by metonymy, the lot or experiences of that spirit, 'condition in the world below.' From this point through 749 the passage has been very variously explained; it is perhaps incomplete (§ 49). Taking the words as they stand (*nōs*) *paucī*, 'few of us,' seems to be subject of *mittimur* as of *tenēmus*. Those that are sent through Elysium, etc., constitute but a small portion of the whole number of souls purified (739-742), though in themselves a great host (736, 749).

746. *concrētam*, 'ingrained'; cf. *diū concrēta*, 738, with note.

747. *sēnsū* = *spīritus*, 726, and *mēns*, 727. Render by 'mind,' 'intelligence.' Note also that *aetherium* = *caelestis*, 730. *aurāi . . . ignem*: i.e. pure fiery air, unpolluted ether. For the form *aurāi* see § 88. *simplicis* = 'uncompounded,' and so free from any admixture of corruption, 'pure,' 'elemental.' In *pūrum . . . ignem* V. has restated, in different words (§ 181), his theory of the *anima mundi*; see on *spīritus . . . alit*, 726, *igneus . . . vigor*, 730. The phrase thus = 'and has left nothing

save those pure elements from which life is ultimately derived' (728, 729).

748. *hās omnīs*: sc. *animās*. *rotam volvēre per*: i.e. have completed the cycle of. The wheel is that of time.

750. *scīlicet* emphasizes the thought of 750, 751, but without the sarcastic or ironical force seen in ii. 577, iv. 379. vi. 526. *supera . . . convexa*: as in 241.

753. *sonantem* is explained by *stre-pit . . . campus*, 709.

755. *adversōs*, 'face to face.'

752-787. Anchises shows Aeneas his future descendants, the Romans that are to be. First he points out the long line of Alban kings, ending in Romulus.

756. *deinde*, 'thereafter,' i.e. after the reincarnation referred to in 748-751. It might be taken also as 'hereafter,' 'in future days.'

757. *Italā dē gente*, coming after *Dardanium prōlem*, 756, reminds us of the Trojan origin of the Italian (i.e. Roman) race; cf. e.g. i. 19-22.

758. *animās*: object, like the clauses in 756, 757, of *expediam*. 759. *nostrum . . .*

- 760 Ille, vidēs, pūrā iuvenis quī nititur hastā,
 proxima sorte tenet lūcis loca, prīmus ad aurās
 aetheriās Italō commixtus sanguine surget,
 Silvius, Albānum nōmen, tua postuma prōlēs,
 quem tibi longaevō sērum Lāvīnia coniūnx
 765 ēdūcet silvīs rēgem rēgumque parentem,
 unde genus Longā nostrum dominābitur Albā.
 Proximus ille Procās, Trōiānae glōria gentis,
 et Capys et Numitōr et, quī tē nōmine reddet,
 Silvius Aenēās, pariter pietāte vel armīs
 770 ēgregius, sī umquam rēgnandam accēperit Albam.
 Quī iuvenēs! quantās ostentant, aspice, vīrīs
 atque umbrāta gerunt cīvīlī tempora quercū!
 Hī tibi Nōmentum et Gabiōs urbemque Fidēnam,
 hi Collātīnās inpōnent montibus arcēs,
 773 Pōmetiōs Castrumque Inuī Bōlamque Coramque;

itrās: i.e. to be accounted Trojans, as we are.

760. pūrā . . . hastā: a spear without an iron head, given as a prize for bravery in war. ille . . . pūrā . . . hastā thus = 'yonder gallant youth.' With pūrā . . . nititur hastā cf. paribus nitēns . . . ālis, iv. 252.

761, 762. proxima . . . loca: i.e. is destined first to return to the world of light. lūcis and aurās aetheriās (cf. superiūs . . . aurās, 128) both stand for 'the upper world.' Italō . . . sanguine: i.e. in his veins both Trojan and Italian blood is to flow; cf. 763-765. For the constr. cf. māgnō . . . miscet, 727, with note.

763. Albānum nōmen: Silvius is said to have been the cognomen of all the Alban kings.

764. Lāvīnia: see on genus . . . Rōmae, i. 6, 7. Cf. also ii. 783, and vi. 93, with notes.

766. unde=ā quō. genus . . . Albā: in l. 267-271 V. connects the name of Ascanius most closely with Alba Longa.

Again in l. 265, 266, iv. 618-620 (see notes) it is clearly implied that Aeneas's life is not to be a long one. Inconsistencies (§ 49) in such important matters constitute a real blemish.

767-770. Procās . . . Silvius Aenēās: Alban kings. Various legends give the order of their reigns very differently. Numitōr: for scansion see § 242. reddet: i.e. will reproduce. Cf. the use of referō, iv. 329, v. 564. pariter . . . ēgregius: cf. pietāte . . . armīs, 403, said of Aeneas. Aeneas Silvius is to reproduce Aeneas in more than name. si: as in v. 64; see n. there.

771. aspice is parenthetical, in sense a strengthened ecce.

772. gerunt . . . tempora: cf. gestāmus pectora, i. 567. cīvīlī . . . quercū: an allusion to the corōna cīvica, of oak leaves, given to a Roman soldier who in battle saved the life of a fellow-citizen, at the same time killing that fellow-citizen's adversary.

773. Fidēnam: the name is usually pl.; cf. the sing. Mycēna, v. 52.

haec tum nōmina erunt, nunc sunt sine nōmine terrae.

Quin et avō comitem sēsē Māvortius addet

Rōmulus, Assaracī quem sanguinis Īlia māter

ēdūcet. Viden, ut geminae stant vertice cristae

et pater ipse suō superum iam signat honōre? 780

Ēn hūius, nāte, auspiciis illa incluta Rōma

imperium terris, animōs aequābit Olympō

septemque ūna sibi mūrō circumdabit arcēs,

fēlix prōle virum, quālis Berecynthia māter

invehitur currū Phrygiās turrīta per urbēs 785

laeta denm partū, centum complexa nepōtēs,

omnis caelicolās, omnis supera alta tenentis.

Hūc geminās nunc flecte aciēs, hanc aspice gentem

Rōmānōsque tuōs; hīc Caesar et omnis Iūli

prōgeniēs māgnū caelī ventūra sub axem. 790

776. **nōmina**: a picturesque way of saying 'famous places.'

777. **avō**: Numitor. 768. **comitem sēsē** . . . **addet**: i.e. will join him in the upper world. **Māvortius**: Romulus was son of Mars. Cf. l. 274-277.

778. **Assaracī** . . . **sanguinis**: gen. of char. with **māter**: it = *Trōiāna*.

779. **viden ut** . . . **stant**: V. felt *ut* . . . *stant* as an exclamation independent of *viden*; hence the indic. *stant*. Cf. n. on *substitit errāvītne*, ll. 739. Cf. also *quantās* . . . *virīs*, 771. **geminae** . . . **cristae**: a double-crested helmet was worn by Mars.

780. **suō** . . . **honōre**, 'by (suffering Romulus to wear) his own distinction marks him out even now as a god,' i.e. as destined to be translated to the skies, as equal to Mars himself. **superum**: the sing. very rarely, perhaps nowhere else, = *deus*.

781. **auspiciis**: the ref. is to the famous omen of the twelve vultures which gave Romulus the right to name the city, newly built by himself and Remus, and to be its ruler.

782. **animōs**, 'her spirit.' With this vs. cf. l. 287.

783. **sibi**, 'for her protection'; dat. of interest.

784. **Berecynthia māter**: Cybele; §§ 274, 275.

785. **turrīta**: i.e. wearing the *corōna mūrālis*, a crown with decorations resembling battlements, given among the Romans to the soldier who first forced his way over the enemy's walls. Cybele wore this crown because she taught men how to fortify cities.

786. **laeta** . . . **partū** balances *fēlix virum*, 784. **centum**: a round number, as in l. 416, but here it understates the total. **complexa** is of course to be taken freely, 'fond mother of.'

787. **supera** = *caelestia*. 784-787 = 'happy in her warrior brood, as Cybele is when she rides,' etc.

788-807. Next Anchises points out the Julian family, especially Augustus.

789, 790. **tuōs**: as being directly descended from you. **Iūli prōgeniēs**:

Hic vir, hic est, tibi quem prōmitti saepius audis,
 Augustus Caesar, dīvi genus, aurea condet
 saecula quī rūsus Latīō rēgnāta per arva
 Sātūrnō quondam; super et Garamantas et Indōs
 795 prōferet imperium (iacet extrā sīdera tellūs,
 extrā annī sōlisque viās, ubi caelifer Atlās
 axem umerō torquet stellīs ārdentibus aptum).
 Hūius in adventum iam nunc et Caspia rēgna
 respōnsis horrent dīvum et Maeōtia tellūs
 800 et septemgeminī turbant trepida ōstia Nīlī.
 Nec vērō Alcīdēs tantum tellūris obīvit,
 fīxerit aeripedem cervam licet atque Erymanthī
 pācārit nemora et Lernam tremefēcerit arcū,
 nec, quī pampineīs victor iuga flectit habēnis,
 805 Līber, agēns celsō Nysae dē vertice tigrīs.

cf. *Julius* . . . *Iulō*, l. 288, with notes.
 axem: freely, 'vault,' 'dome.'

791. hic . . . hic; note the varying quantity; in classical times the *i* is seldom short. quem . . . audis: cf. e.g. l. 286.

792. dīvi (sc. *Caesaris*): Julius Caesar, who after his death was solemnly enrolled among the gods.

793, 794. rūsus: the first golden age was that of Saturn's rule; §§ 274, 275, 293. rēgnāta . . . Sātūrnō: cf. *rēgnāta Lycurgō*, ill. 14, with n. super . . . Indōs, 'beyond,' etc. The Garamantes were conquered in 19, but the Indi were never subdued by Augustus. In 20, however, the Parthians restored to Augustus the standards captured from Crassus in 53, and an embassy came to Rome from India. V. may be exaggerating these incidents into a formal conquest of the remote East. See also §§ 64, 65.

795-797. sīdera denotes the constellations or signs of the zodiac. annī . . . viās, 'the path the sun follows in his yearly course,' denotes the zodiac itself. extrā sīdera . . . viās really = 'beyond the world of civilization'; cf. l. 567, 568, with notes. ubi . . . aptum (cf. iv. 481,

482) perhaps contains a ref. to Ethiopia, which was overrun in 22. V. does not say that this land is to be conquered, but the context suggests this thought.

798. in, 'against,' i.e. at the prospect of.

799. respōnsis . . . dīvum: i.e. by reason of oracles which have predicted the coming of Augustus.

800. turbant, 'are all astir.' This intrans. use of *turbā* is very rare. See § 139.

802. fīxerit . . . licet, 'granting that he pierced.' For the use of *licet* here see A. 313, and b.; B. 308, a; G. 603, 4, 607; H. 586, II, and 1; for its position see § 209.

803. nemora: they had been plagued by a wild boar. For these exploits see the article 'Hercules' in a classical dictionary. Lernam . . . arcū: cf. *bēlua Lernae*, 287, with note.

804. nec: sc. *tantum tellūris obīvit* from 801. iuga, 'team.'

805. Nysae: see § 287. Hercules freed the world from monsters, Bacchus taught men the cultivation of wine both thus contributed to the advance of civilization. The labors of Augustus are to be like theirs in kind, but greater in degree.



AUGUSTUS

Et dubitāmus adhūc virtūtem extendere factis,
aut metus Ausoniā prohibet cōsistere terrā?

Quis procul ille autem rāmīs insignis olivae
sacra ferēns? nōscō crīnīs incānaque menta

rēgis Rōmānī, primam quī lēgibus urbem

810

fundābit Curibus parvis et paupere terrā

missus in imperium māgnū. Cui deinde subībit,

otia quī rumpet patriae residēsque movēbit

Tullus in arma virōs et iam desuēta triumphīs

agmīna. Quem iūxtā sequitur iactantior Ancus

815

nunc quoque iam nimium gaudēns populāribus aurīs.

Vīs et Tarquiniōs rēgēs animamque superbam

ultōris Brūtī fascēsque vidēre receptōs?

Cōsulis imperium hīc primus saevāsque secūrēs

accipiet nātōsque pater nova bella moventīs

820

ad poenam pulchrā prō libertāte vocābit,

infēlix; utcumque ferent ea facta minōrēs,

806, 807. *et* joins these vss. closely to 791-805; 'though Augustus is to do so much, is it possible that we (you and I) are still hesitating?' i.e. shall we not play our parts? The exhortation is of course really meant for Aeneas. *extendere*: i.e. display to the utmost.

808-835. Anchises now points out the kings of Rome, and some of the heroes of the republic, especially Pompey and Caesar.

809. *incāna* belongs with both nouns. *menta*: the pl. in *incāna* . . . *menta* is metrically convenient; § 174.

810. *rēgis*: Numa, to whom the Romans ascribed the foundation of most of their sacred rites. *primam*, 'newly-founded,' 'infant'; lit., 'the first part of.' Cf. the use of *primū*, i. 541.

811. *Curibus*: Numa was a Sabine, native of Cures.

813-815. *residēs* . . . *virōs* . . . *desuēta* . . . *agmīna*: cf. *residēs* . . . *corda*, i. 722. *Tullus*: sc. *Hostilius*, a warlike king, who resembled Romulus rather than Numa; he destroyed Alba Longa.

816. *nunc quoque*: i.e. even as he will when he comes again to earth. *populāribus aurīs*: a highly fig. (metaphorical) expression for 'the popular favor,' which is as fickle as the winds. Roman writers do not usually picture Ancus as a demagogue.

817. *Tarquiniōs* perhaps is meant to include Servius Tullius, who ruled between the two Tarquins.

818. *fascēs*: here 'government,' of which the *fascēs* were the symbols. *receptōs*, 'retrieved'; cf. such phrases as *ex (ab) hoste recipere*. Brutus drove out the Tarquins and founded the republic.

819. *cōsulis*: join with both accs. *saevās*: because with them he put his own sons to death, when they plotted to restore the Tarquins; cf. 820, 821.

822. *utcumque* . . . *minōrēs*, 'however after ages may (lit., 'will') speak of this deed.' *ferō* is often used of carrying things by word of mouth. This vs. implies that in later times, perhaps in V.'s days, the act of Brutus had been

vincet amor patriae laudumque inmēsa cupīdō.
 Quīn Deciōs Drūsōsque procul saevumque secūrī
 825 aspice Torquātum et referentem signa Camillum.
 Illae autem, paribus quās fulgere cernis in armīs,
 concordēs animae nunc et dūm nocte premuntur, ^{restained}
 heu, quantum inter sē bellum, sī lūmina vitāe
 attigerint, quantās aciēs strāgemque ciēbunt, ^{mente}
 830 aggeribus socer Alpīnis atque arce Monoeci
 dēscendēns, gener adversīs instrūctus Eōīs!
 Nē, puerī, nē tanta animīs adsuēscite bella
 neu patriae validās in viscera vertite vīrīs!
 Tūque prior, tū parce, genus quī dūcis Olympō,
 835 prōice tēla manū, sanguis meus!
 Ille triumphātā Capitōlia ad alta Corinthō
 victor aget currum caesis insignis Achīvīs;

criticized; the act of the Liberators (§ 2) may well have caused a reconsideration of the whole history of the Bruti.

823. *laudum . . . cupīdō*: here 'an honorable ambition'; cf. *laudumque ar-rēcta cupīdō*, v. 138. Hence it is not inconsistent with 822, which declares that Brutus cares nothing for fame.

824, 825. *quīn . . . aspice*: cf. *quīn morere*, iv. 547, with note. *Drūsōs*: V. has in mind esp. Drusus, brother of Tiberius, and son of Livia Drusilla, wife of Augustus. There is thus a compliment to the imperial household. *saevum . . . secūrī . . . Torquātum*: contrast *saevūs secūrēs* (sc. *Brūtī*), 819. *signa*: those captured by the Gauls during their advance on Rome, at the battle of the river Allia, in 390.

826. *paribus . . . armīs*: the ref. is to Pompey and Caesar, who for so long a time seemed equal in power.

827. *nocte*: i.e. the lower world; contrast *lūcis*, 761, with note.

828, 829. *bellum . . . ciēbunt*: cf. l. 541, v. 585. *sī*: used as in 770.

830. *aggeribus*, 'ramparts.' The Alps are thought of as a wall barring

out invaders from Italy. *socer*: Caesar; Pompey had married his daughter Julia.

831. *dēscendēns*: it was with his Gallic legions that Caesar conquered Pompey. *Eōīs* (sc. *agminibus*): Pompey's forces were raised largely in Greece and Asia Minor.

832. *puerī*: Anchises thinks of them as warriors in their prime and so as younger than himself. They are his 'children,' too, as being his descendants.

833. *patriae*: join with both accs. Note the allit. in this verse.

834. *parce* = *tē retinē*. *genus . . . Olympō*: Caesar, descendant, through Iulus, Aeneas, Anchises, and Venus, of Jupiter himself; see on *genus invisum*, l. 28. The appeal to Caesar is a compliment; the greater can afford to take the initiative towards measures of peace.

836-853. Anchises now points out other heroes of the republic and declares in what the real greatness of Rome is to consist.

836, 837. *ille . . . currum*: the ref. is to Lucius Mummius Achaicus, who captured Corinth in 146. *Capitōlia . . . currum*: i.e. will celebrate a triumph

ēruet ille Argōs Agamemnoniāsque Mycēnās
 ipsumque Aeacidēn, genus ārmipotētis Achillī,
 vultus āvōs Trōiae templā et tēmerātā Minervae. 840
 Quis tē, māgne Catō, tacitū aut tē, Cosse, relinquat? —
 Quis Gracchī genus aut gēminōs, duo fulmina bellī,
 Scīpiadās, clādem Libyae, parvōque potentem
 Fabricium vel tē sulcō, Serrāne, serentem?
 Quō fessum rapitis, Fabiī? tū Māximus ille es, 845
 ūnus quī nōbīs cūctandō restituis rem!
 Excūdent aliī spīrantia mollius aera
 (crēdō equidem), vīvōs dūcent dē marmore vultūs,

Triumphal processions came into the city from the Campus Martius, passed around to the Forum, and moved up to the temple of Jupiter Capitolinus.

838. **ēruet** . . . **Mycēnās**: cf. i. 284, 285, with notes.

839. **Aeacidēn**: the ref. is not certain, but is probably to Perseus, king of Macedonia, defeated by Lucius Aemilius Paulus in 168. In this view *ille*, 838, will refer to Paulus. This defeat did not, to be sure, involve the conquest of all Greece, for Corinth and the Peloponnesus were yet to be taken, but Aemilius's victory was a very famous one, and V. is writing as a poet rather than with strict historical accuracy. **genus** . . . **Achillī**: other Latin writers agree with V. in calling Perseus a descendant of Achilles.

840. **tēmerātā**: by the act of Ajax (i. 41), and by the theft of the Palladium, ii. 165-175.

841. **tacitum**, 'unheralded.' In poetry *taceō* is often trans., 'to keep silence about.'

842. **Gracchī genus**, 'the Gracchan line,' including not merely the two famous tribunes, but Tiberius Sempronius Gracchus, who distinguished himself in the Second Punic War. **fulmina**, 'thunderbolts.'

843. **Scīpiadās**: Africanus Maior and Africanus Minor. **clādem Libyae**:

due to the victories of the Scipios, at Zama in 202, at Carthage in 149. **parvō** . . . **potentem** may = (1) 'rich on little,' or (2) 'powerful by means of little,' i.e. powerful though he had but slight resources, nothing in fact save his own *virtūs*. If (1) is the right view, then V. is praising, as other writers often do, the contented spirit of Fabricius and his incorruptibility.

844. **sulcō** . . . **serentem**: Regulus was at work on his farm when the news came to him of his election as consul.

845. **quō** . . . **rapitis (mē)** i.e. why do you crowd on me so and press me to sing your exploits? **tū**: Anchises points to the proper shade or spirit, as he had done when he said *ille*, 808, *illae*, 826, *ille*, 836, 838. **Māximus**: Quintus Fabius Maximus Cunctator, Hannibal's famous opponent.

846. **ūnus** . . . **rem**: a line modelled on a vs. of Ennius (§ 72), which was very popular with the Romans. **restituis**: for the pres. after the fut. in 829, 837, 838, see n. on *manēre*, ii. 194.

847. **excūdent**: strictly a prophecy, but used here to concede for the sake of argument something which, being still in the future, is really debatable; in other words the fut. indic. here = *quomōdo* or *licet* with a subj.; cf. 802. There are four examples of this use in 848-850. **aliī** refers, of course, to the Greeks.

850 ōrābunt causās melius caelīque meātūs
 describent radiō et surgentia sidera dicent;
 tū regere imperiō populōs, Rōmāne, mementō
 (hae tibi erunt artēs) pācisque inpōnere mōrem,
 parcere subiectis et debellāre superbōs.

Sic pater Anchīsēs atque haec mirantibus addit:
 855 'Aspice, ut insignis spoliis Marcellus opīmīs
 ingreditur victorque virōs superēminet omnīs.
 Hic rem Rōmānam māgnō turbante tumultū
 sistet, equēs sternet Poenōs Gallumque rebellem
 tertiaque arma patrī suspendet capta Quirīnō.'
 860 Atque hic Aenēās (ūnā namque ire vidēbat
 ēgregium fōrmā iuvenem et fulgentibus armīs,

spirantia . . . aera: i.e. statues that seem to be alive. **mollius:** sc. *quam tū, Rōmāne*, comparing 851.

849. ōrābunt . . . melius: Cic. would not have granted this, but V. admits the superiority of the Greeks, even in the one department of literature in which the Romans specially distinguished themselves, in order to enforce his point in 851-853. **caelī:** here by metonymy for 'the heavenly bodies.'

850. radiō, 'rods,' 'pointers.'

851. regere . . . mementō: a forceful substitute for the fut. of positive statement which would naturally follow 847-850.

852. hae gets its meaning from 851, its gender from *artēs*; see on *hōc*, i. 17. **artēs**, 'accomplishments,' 'graces,' is neatly used; skill in government is to be to the Romans what sculpture, oratory, and science are to the Greeks. With 851-853 cf. i. 263, 264 (said of Aeneas), with notes. 847-853 is a splendid summing up of 756-846, embodying in brief the characteristics of Rome as seen in the deeds of its heroes.

854-901. Anchises now points out the Marcelli, especially the younger. He then tells Aeneas what awaits him in Italy and finally sends him back to the upper world through one of the gates of dreams.

854. mirantibus: sc. *eīs = Aenēas & Sibyllae*.

855, 856. aspice ut . . . superēminet: cf. *viden ut . . . stant*, 779, with n. **spoliis . . . opīmīs:** see *opīmus* in Vocab. These spoils were taken but thrice in all Roman history. This Marcellus gained them from the Insubrian Gauls in 222.

857. rem Rōmānam: join with both *turbante* and *sistet*. **tumultū:** this word was used esp. of Gallic uprisings; the vs. thus repeats the thought of 855, 856.

858. equēs sternet: freely, 'his horses' hoofs will trample under foot.' Marcellus's battle with the Gauls was largely a cavalry fight; he may have won fame in like manner against the Carthaginians (he fought with distinction against Hannibal), but we have no certain evidence to that effect.

859. tertia . . . arma . . . capta: i.e. the third set of *spolia opīma*. The first two were dedicated to Jupiter Feretrius.

860. Aenēās: sc. *ait* or *exclāmat*. **ūnā:** sc. *cum Marcellō* (855).

861. iuvenem: the younger Marcellus, son of Octavia, sister of Augustus; cf. § 42. In 25 he married Julia, daughter of Augustus, and was marked out as the latter's successor, but he died in 23, at the early age of 20.

sed frōns laeta parum et dēiectō lūmina vultū):

‘Quis, pater, ille, virum quī sic comitātur euntem?

fīlius ^{anne} aliquis māgnā dē stirpe nepōtum?

Quis ^{strepitus} strepitus circā comitum! quantum instar in ipsō! 865

sed nox ātra caput trīstī ^{circum} circumvolat umbrā.’

Tum pater Anchīsēs lacrimīs ingressus obortīs:

‘Ō gṛāte, ingentem lūctum nē quaere tuōrum.

Ostendent terrīs hunc tantum Fātā neque ultrā

esse sinent. Nimum vōbīs Rōmāna propāgō 870

visa potēns, ^{superi} ~~superi~~ ^{propria} ~~propria~~ haec sī dōna fuissent.

Quantōs ille virum, māgnam Māvortis ad urbem

campus agēt ^{gemitus} gemitus! vel quae, Tiberīne, vidēbis 873

fūnera, cum tūmulum praeterlābēre recentem!

Nec puer Īliacā quisquam dē gente Latīnōs

862. *laeta parum*: an example of litotes; see on *nōn similī*, l. 136. The phrase belongs also with *lūmina*. His sorrow was due to a premonition of his early death. Thus, like Ancus Martius (815, 816), he displays already the characteristics which belong rather to his destined life in the world above.

863. *virum*: i.e. the Marcellus of 855-859.

864. *anne* for the simple *an* is not very common in the best prose but occurs in both independent and dependent questions. *nepōtum*: sc. *nostrōrum*.

865. *quis*: we should have expected the adj. *quī*, but see on *quī*, 141. *comitum*: Marcellus has his admiring attendants now, even as the great on earth have them. In V.'s day *comes* was practically a technical term for the members of the suite of a prince of the ruling house. *strepitus* points to the number of the *comitēs*; cf. *strepit* . . . *campus*, 709. *instar* has occurred in ii. 15, iii. 637, but with different meaning and construction. Here it = ‘true greatness,’ ‘ideal worth.’ *ipsō*: i.e. in him independently of his great ancestor (855, 863), in whose company he is, or of the *comitēs*.

866. Cf. ii. 360. The vs. has ref. to Marcellus's early death.

868. *quaere* here = *inquire*, ‘search into,’ ‘probe.’

869. *ostendent* . . . *tantum*, ‘will merely give a glimpse of.’

871. *propria*, ‘its own,’ refers back to *Rōmāna*, 870; see on *propria*, l. 73. *sī* . . . *fuissent*: not a contrary to fact cond. but a fut. less vivid cond., so called, in O. O., dependent on *vōbis* . . . *visa (est)*, which = *putāstis* or *existimāstis*. The prot. is contained in *nimum* . . . *potēns*. In O. R. we might have *nimum Rōmāna propāgō sī potēns, propria sī haec dōna fuerint*.

872. *māgnam* . . . *urbem*: cf. *Māvortia* . . . *moenia*, l. 276, 277, also said of Rome.

873. *campus*: the Campus Martius, in which stood the mausoleum built by Augustus; in this Marcellus was buried. *Tiberīne*: the address is to the god of the river.

874. *fūnera*: for the pl. see § 175. *tumulum* . . . *recentem*: the mausoleum of Augustus, built in 27, only four years before the death of Marcellus.

in tantum spē tollet avōs, nec Rōmula quondam
 ūllō sē tantum tellūs iactābit^{anue} alumnō.
 Heu pietās, heu prisca fidēs invictaque bellō
 dextera! nōn illī sē quisquam inpūne tulisset
 880 obvius armātō, sēu cum pedes iret in hostem
 seu spūmantis equī foderet calcāribus armōs.
 Hen miserande puer! sī quā fāta aspera rumpās!
 Tū Marcellus eris! manibus date lilia plēnis
 purpureōs spargam flōrēs animamque nepōtis
 885 his saltem ad cūmūlem dōnīs et fūngar inānī
 mūnere.' Sic tōtā passim regiōne vagantur
 āeris in campis lātis atque omnia lūstrant.
 Quae postquam Anchīsēs nātum per singula dūxit
 incenditque animum fāmae venientis amōre,
 890 exin bella virō memorat quae deinde gerenda
 Laurentisque docet populōs urbemque Latīnī
 et quō quemque modō fugiatque feratque labōrem.
 Sunt geminae somnī portae; quārum altera fertur

876. spē, 'by the hopes he inspires,' i.e. as to his future greatness. avōs, 'sires,' his dead ancestors who look forward with pride to his future greatness, even as Anchises himself has been dwelling on that greatness. quondam, 'ever'; the word is rarely used of the future.

877. sē tantum . . . iactābit, 'take such pride in.'

878, 879. pietās . . . dextera is a rhetor. and forceful way of intimating that Marcellus possessed all these qualities. tulisset: V. effectively makes Anchises overleap the years that are to elapse before Marcellus comes to life, and speak of him as if he were already dead.

882. sī . . . rumpās, 'mayest thou in some way,' etc. For this form of wish or prayer cf. si . . . ostendat, 187, with note.

883-885. Marcellus: we should say, 'a true Marcellus.' date . . . fungar:

for the constr. cf. date . . . legam, iv. 683-685, with n. animam, 'shade,' 'spirit'; Anchises fancies himself at the grave of Marcellus, rendering the proper offerings.

886. mūnere is explained by manibus . . . dōnīs, 883-885. sic: i.e. marking the various shades and holding converse as to their futures.

887. āeris = an adj., 'misty.'

888. per singula dūxit: cf. perque omnia dūxit, 565.

890. virō, 'his hero son.'

891. Laurentis . . . populōs: cf. Laurentem . . . Thybrim, v. 797. 890-892 are inconsistent with iii. 458-460; there the Sibyl is to reveal these things to Aeneas, here Anchises reveals them. The speech of the Sibyl, 83-97, contained little, if anything, not already known to Aeneas.

893. somnī stands for somniōrum, which would here be unmetrical. fertur = dicitur, 'is represented as.' For

cornea, quā vērīs facilis datur exitus umbrīs,
altera candentī perfecta nitēns elephantō,
sed falsa ad caelum mittunt insomnia Mānēs.
Hīs ubi tum nātum Anchīsēs ūnāque Sibyllam
prōsequitur dictīs portāque ēmittit eburnā,
ille viam secāt ad nāvīs sociōsque revisit;
tum sē ad Cāiētae rēctō fert lītore portum.
Ancora dē prōrā iacitur; stant lītore puppēs.

898

900

the mention of tradition here cf. *audita*, 266.
896. **sed:** sc. *per hanc*. **falsa . . .**
Insomnia: we may compare with 894-896 the delusiveness of the gold and the silver caskets in the Merchant of Venice.
898. **portā . . . eburnā:** for case see § 146. A recent writer has reminded us that dreams after midnight were accounted true both by the Greeks and the Romans Hence he concludes that V.,

in making Aeneas issue by the gate of false dreams, is indicating that Aeneas comes forth from the underworld before midnight. For hints as to the time of Aeneas's stay in the lower world see 255, 535-539, with notes. He is in the land of the shades from dawn till nearly midnight.
900. **rēctō . . . lītore,** 'straight along the shore'; cf. *adversō flūmine*, etc., and see § 146.
901. Cf. iii. 277.

1-1 § Be. I. l. v
87 1. 1
P. 1. 1

LIBER VII

- Māior rērum mihi nāscitur ōrdō,
 45 māius opus moveō. Rēx arva Latīnus et urbēs
 iam senior longā placidās in pāce regēbat.
- 50 Fīlius huic fātō dīvum prōlēsque virīlis
 nūlla fuit primāque oriēns ērepta iuventā est;
 sōla domum et tantās servābat fīlia sēdēs,
 iam mātūra virō, iam plēnīs nūbilis annīs.
 Multī illam māgnō ē Latiō tōtāque petēbant
 55 Ausoniā; petit ante aliōs pulcherrimus omnīs
 Turnus, avīs atavisque potēns, quem rēgia coniūnx
 adiungī generum mīrō properābat amōre.
 Sed variīs portenta denm terrōribus obstant.
 Laurus erat tēctī mediō in penetrālibus altīs
 60 sacra comam multōsque metū servāta per annōs,
 quam pater inventam, primās cum conderet arcēs,
 ipse ferēbātur Phoebō sacrāsse Latīnus
 Laurentisque ab eā nōmen posuisse colōnīs.

44-106. In 1-36 Vergil has told how Aeneas came to the promised land; he now describes the condition of Latium at this time. Certain portents had prepared the Latins for the coming of a foreign host.

44, 45. *māior . . . māius*: V. regarded the second part of the Aeneid (see on *arma . . . canō*, i. 1) as the more important, probably because it had more intimate connection with the founding of Rome (cf. i. 5-7). Modern criticism views the earlier half as the greater. *opus*: that of describing Aeneas's wars.

51. *-que*: we should say 'for,' i.e. we should regard this cl. as subordinate to *fīlius . . . fuit*. *oriēns*: sc. to manhood; freely, 'that gave such promise.'

52. *sōla . . . servābat*, 'the sole stay . . . was'; she alone prevented the extinction of the royal line.

55. *ante . . . omnīs*: as in iv. 141; see n. there.

56. *rēgia* = *rēgis*; § 191. Her name was Amata.

57. *adiungī*: sc. *sibi*. Join with *properābat*, which here = *cupiēbat*; § 162.

55, 60 *laurus . . . altīs*: cf. *aedibus . . . laurus*, ii. 512, 513. *tēctī mediō*: cf. *aulāi mediō*, iii. 354, with n. *sacra*: i.e. undesecrated, untouched. *comam*: for case see § 135. *metū* = *rēligiōne*, ii. 715. Cf. that whole verse.

63. *Laurentis . . . nōmen posuisse*: cf. *Aeneadēs . . . nōmen . . . Angō*, iii. 18. *ab eā*: we might have had

Hūius apēs summum dēnsae (mīrābile dictū)
 strīdōre ingentī liquidum trāns aethera vectae 65
 obsēdere apicem, et pedibus per mūtua nexīs
 exāmen subitum rāmō frondente pependit.
 Continuō vātēs 'Externum cernimus,' inquit,
 'adventāre virum et partīs petere agmen eāsdem
 partibus ex isdem et summā dominārier arce.' 70
 Praetereā, castīs adolet dum altāria taedīs
 et iūxtā genitōrem adstat Lāvīnia virgō,
 vīsa (nefās) longīs comprēdere crīnibus ignem
 atque omnem ōrnātum flammā crepitante cremārī
 rēgālisque accēnsa comās, accēnsa corōnam 75
 īnsignem gemmīs tum fūmīda lūmine fulvō
 involvī ac tōtīs Vulcānum spargere tēctīs.
 Id vērō horrendum ac visū mīrābile ferrī,
 namque fore inlūstrem fāmā fātisque canēbant
 ipsam, sed populō māgnū portendere bellum. 80
 At rēx sollicitus mōnstrīs ōrācula Faunī,
 fātīdicī genitōris, adit lūcōsque sub altā
 cōnsulit Albuneā, nemorum quae māxima sacrō

et *ā quā*, but see on *cui* . . . *locus*, ii. 71.

64. *summum*: with *apicem*, 66.

66. *obsēdere*: a military word, purposely chosen. *per mūtua* = an adv.; in sense it = *inter se*.

68. *vātēs*: specially summoned to explain the omen; see § 225.

69, 70. *eāsdem*: sc. *quās apēs petierunt*; so with *isdem* sc. *ex quibus apēs vērunt*. *summā* . . . *arce* balances *summum* . . . *apicem*, 64-66. Latinus's palace, like Priam's, was in the *arx* (cf. 61). The Romans always saw an omen of strife in the swarming of bees in an unusual place. *dominārier*: for form see § 102.

71. *adolet*, 'is kindling'; cf. *incendimus arūs*, iii. 279, with note.

72. *Lāvīnia virgō*: for position see on *Didō*, iv. 171.

74. *ōrnātum*: for case see on *comam*, 60.

75. *-que* joins the infns. of 77 to those of 73, 74.

76. *tum* repeats the thought of the prtcls. in 75. *fūmīda*: transferred epithet; it really belongs with *lūmine*. V. is thinking of thick smoke illuminated by flashes of flame.

78. *ferrī*, 'was noised abroad.

79, 80. *canēbant*: sc. *vātēs*; cf. 68. *inlūstrem* . . . *ipsam*: for the omen in 73-77 cf. ii. 681-686, with notes, esp. on *apex*, 683. *populō* . . . *bellum*: this was foreshadowed by the circumstance noted in *tōtis* . . . *tēctīs*, 77. The omen in ii. 681 ff. was not thus marred.

82, 83. *lūcōs* . . . *Albuneā*: we are to think of a wooded hill, with a grove also at its foot. *lūcōs* stands for the powers of the grove; for the pl. see §§ 175.

- fonte sonat saevamque exhālat opāca mephītim.
 85 Hinc Italae gentēs omnisque Oenōtria tellūs
 in dubiīs respōnsa petunt; hūc dōna sacerdōs
 cum tulit et caesārum ovium sub nocte silentī
 pellibus incubuit strātīs somnōsque petīvit,
 multa modīs simulācra videt volitantia mīrīs
 90 et variās audit vōcēs fruiturque deōrum
 conloquiō atque imīs Acheronta adfātur Avernīs.
 Hīc et tum pater ipse petēns respōnsa Latinus
 centum lānigerās mactābat rīte bidentīs
 atque hārum effultus tergō strātisque iacēbat
 95 velleribus; subita ex altō vōx reddita lūcō est:
 'Nē pete cōnubiīs nātam sociāre Latīnīs,
 ō mea prōgeniēs, thalamīs neu crēde parātīs;
 externī venient generī, quī sanguine nostrum
 nōmen in astra ferant quōrumque ab stirpe nepōtēs
 100 omnia sub pedibus, quā Sōl utrumque recurrēns
 aspicit Ōceanum, vertīque regīque vidēbunt.'
 Haec respōnsa patris Faunī monitūsque silentī
 nocte datōs nōn ipse suō premit ōre Latīnus,
 sed circum lātē volitāns iam Fāma per urbēs
 105 Ausoniās tulerat, cum Lāomedontia pūbēs
 grāmineō rīpae religāvit ab aggere classem.

177. **nemorum** . . . **māxima** really belongs with *Albunēā*; for its position see on *ignōtum*, ii. 59.

84. **opāca**: see on *fūmida*, 76.

91. **Acheronta**: i.e. the powers of the underworld, regarded as having the gift of prophecy. The *sacerdōs*, 86, fancies himself transported to the lower world, and talking to its powers face to face.

92. **pater ipse**: Latinus was priest as well as king; cf. *rēx* . . . *sacerdōs*, iii. 80, with note.

96. **cōnubiīs** = *coniugī*; see on *coniugium*, ii. 579. For case see § 124; the *u* is common; for the ref. cf. 56, 57.

98. 99. **externī** repeats *externum*, 68.

quī . . . **ferant**: cf. note on *quae* . . . *verteret*, i. 20.

100, 101. **quā** = *quācumque*. *quā* . . . *Ōceanum* = *ab Ōceanō ūsque ad Ōceanum*. **vertī**: i.e. turned about at will, controlled. *quōrum* . . . *vidēbunt*, 99-101, refers to the Romans.

103. **ipse**: one might have expected the king to keep these prophecies to himself; the Latins were none too ready to welcome foreigners. **suō** . . . **ōre**: instr. abl.; freely, 'within,' etc.

104, 105. **circum** . . . **tulerat** is condensed; it = Latinus spoke of them and so Rumor had a chance to blaze them abroad. **Fāma**: cf. iv. 173-188.

106. **religāvit ab**: for constr. see

Tandem laetus ait: 'Dī nostra incepta secudent
 auguriumque suum! dabitur, Trōiāne, quod optās, 260
 mūnera nec spernō; nōn vōbīs rēge Latīnō
 dīvitis ūber agrī Trōīaeve opulentia dērit.
 Ipse modō Aenēās, nostrī sī tanta cupīdō est,
 sī iungī hospitīō properat sociusque vocārī.
 adveniat vultūs nēve exhorrēscat amīcōs; 265
 pars mihi pācis erit dextram tetigisse tyrannī.
 Vōs contrā rēgī mea nunc mandāta referte.
 Est mihi nāta, virō gentis quam iungere nostrae
 nōn patriō ex adytō sortēs, nōn plūrima caelō
 mōnstra sinunt; generōs externīs adfore ab ōrīs, 270
 (hōc Latīō restāre canunt), quī sanguine nostrum
 nōmen in astra ferant. Hunc illum poscere Fāta
 et reor et, sī quid vērī mēns augurat, optō.'

Ecce autem Īnachiīs sēsē referēbat ab Argīs

§ 140, n.—The Trojans now land at the Tiber's mouth, and partake of a meal during which Celaeno's prophecy (iii. 253-257) is harmlessly fulfilled (107-147). Next day Aeneas, having learned to whose realm he is come, sends an embassy with rich presents to Latinus (148-258).

259 - 273. Latinus welcomes the Trojans and proffers his daughter in marriage to Aeneas.

259, 260. *ait*: sc. *Latīnus*. *incepta* . . . *augurium* is explained in 268-273. *Trōiāne*: Ilioneus, who here, as in i. 522 ff., had been spokesman for the Trojans.

261. *vōbīs*: see on *vestrās*, i. 140.

262. *ūber*: as in i. 531. *opulentia*: Ilioneus had emphasized the past glory and wealth of the Trojans. *dērit*: fut. from *dēsum*; the form is due to synzesis, § 247.

264. *iungī* . . . *properat*: cf. *adiungi* . . . *properābat*, 57.

266. *pars*: i.e. an essential condition.

tyrannī: here an honorable title suggestive of great power.

269, 270. *patriō* . . . *sortēs*: cf. 81-101. *plūrima* . . . *mōnstra*: cf. 58-67, 71-77. *externīs* repeats *externī*, 98, *externum*, 68. *adfore*: in O. O., dependent on a verb of speech implied in *sinunt*.

271, 272. *quī* . . . *ferant*: cf. 98, 99. *hunc* . . . *Fāta*: freely, 'that this (stranger) is the one the Fates demand'; cf. *haec illa Charybdis*, iii. 558. *hunc* = Aeneas.

273. *sī* . . . *optō*: Latinus had been favorably impressed by the appearance of Aeneas's messengers, by Ilioneus's speech, and by Aeneas's gifts. *optō* contains also a suggestion like that in *nec* . . . *abnuit*, v. 530, 531; see n. there. In making Latinus thus offer his daughter to Aeneas V. has his eye on a Homeric passage.

286-340. Juno appeals to Allecto, one of the Furies, for help against the Trojans.

saeva Iovis coniūnx aurāsque invecta tenēbat
 et laetum Aenēān classemque ex aethere longē
 Dardaniā Siculō prōspexit ab ūsque Pachynō;
 290 mōlirī iam tēcta videt, iam fidere terrae,
 dēseruisse ratēs. Stetit acrī fixa dolōre;
 tum quassāns caput haec effundit pectore dicta:
 'Heu stirpem invīsam et fātīs contrāria nostrīs
 fāta Phrygum! num Sigēis occumbere campīs,
 295 num captī potuēre capī? num incēnsa cremāvit
 Trōia virōs? mediās aciēs mediōsque per ignīs
 invēnere viam. At, crēdō, mea nūmina tandem
 fessa iacent, odiīs aut exsaturāta quiēvī.
 Quin etiam patriā excussōs infēsta per undās
 300 ausa sequī et profugīs tōtō mē oppōnere pontō!
 Absūmptae in Teucrōs vīrēs caelīque marisque.
 Quid Syrtēs aut Scylla mihi, quid vāsta Charybdis
 prōfuit? optātō conduntur Thybridis alveō
 sēcūrī pelagī atque mei. Mars perdere gentem
 305 immānem Lapithum valuit, concessit in irās
 ipse deum antīquam genitor Calydōna Diānae,
 quod scelus aut Lapithās tantum aut Calydōna merentem?

287. *aurās . . . tenēbat*, 'was moving steadily through,' etc. *invecta*, 'upborne'; *sc. eis* = *auris*, or *currū* (l. 17).

288, 289. *et*: see §§ 200, 221. *Siculō . . . Pachynō*: Juno was on her way from Argos (l. 24) to Carthage (l. 12 ff.). Cf. the picture in iv. 143-146. *ab ūsque* = the prose *ūsque ab*.

292. *quassāns caput*: a sign of gloom and wrath.

293. *stirpem invīsam*: cf. *genus invīsum*, l. 28, with n. For case see A. 240, d; B. 183; G. 343, 1; H. 421. *nostrīs*: i.e. those of Carthage.

294, 295. *Phrygum*: contemptuous, as in iv. 103. For *fātis* . . . *Phrygum* see l. 19-22. *num Sigēis . . . capī*: cf. *Palasne* . . . *Oilei*, l. 39-41, with notes. *potuēre*: *sc. Trōiāni*.

297, 298. *at . . . quiēvī*: ironical:

it means, therefore, just the opposite of what it seems to say. *nūmina*: for the pl. see § 175. *exsaturāta*: cf. *Iūnōnis . . . nec exsaturābile pectus*, v. 781.

300. *ausa*: *sc. sum*.

302, 303. *Syrtēs*: cf. l. 111, 112, l. 146. *Scylla . . . Charybdis*: cf. l. 200, iii. 420-432, iii. 684 ff. *alveō*: see § 248.

304, 305. *sēcūrī*: with gen., as in l. 350. *Mars . . . valuit*: cf. *ipsa . . . acūtō*, l. 42-45. The usual story is that Bacchus caused the fight between the Centaurs and the Lapithae. *immānem*, 'mighty though it was.' *Lapithum*: for form see § 88.

306. *antīquam* balances *immānem*, 305. Diana caused a great boar to ravage Calydon because its king Oeneus forgot to sacrifice to her.

307. *quod . . . merentem* = *cūius*



MARS

Ast ego, m̄agna Iovis coniūnx, n̄l linquere inausum
 quae potuī infēlīx, quae mēmet in omnia vertī, 309
 vincor ab Aenēā. Quod sī mea nūmina nōn sunt [est:
 m̄agna satis, dubitem haud equidem implōrāre, quod ūsquam
 flectere sī nequeō superōs, Acheronta movēbō.
 Nōn dabitur rēgnīs, estō, prohibēre Latīnīs,
 atque immōta manet Fātīs Lāvīnia coniūnx;
 at trahere atque morās tantīs licet addere rēbus, 315
 at licet ambōrum populōs excindere rēgum.
 Hāc gener atque socer coeant mercēde suōrum;
 sanguine Trōiānō et Rutulō dōtābere, virgō,
 et Bellōna manet tē prōnuba. Nec face tantum
 Cissēis praegnās ignīs ēnīxa iugālīs; 320
 quīn idem Venerī partus suus et Paris alter,
 fūnestaeque iterum recidīva in Pergama taedae.
 Haec ubi dicta dedit, terrās horrenda petīvit;
 lūctificam Allēctō dīrārū ab sēde deārū

tantī sceleris poenūs merentem; cf. *scelus expendisse*, II. 229, with n. Render, 'and yet what crime comparable (to that of the Trojans) did . . . commit?' The interrogative is seldom used with a participle.

308. *ast* . . . *coniūnx*: cf. *ast* . . . *rēgina*, I. 46.

309. *in omnia vertī*, 'have shifted into every shape,' i.e. have tried every way of opposing the Trojans.

310, 311. *Aenēā* corresponds to *ūnā* . . . *gente*, I. 47. With 304-310 cf. I. 39-48. *sunt* . . . *dubitem*: note the mixed cond. forms; *dubitem* is less brusque than *dubitābō* would be.

312. *Acheronta movēbō*: see § 301.

313. *estō*: as in IV. 35; see n. there.

314. *coniūnx*: in the pred. after *immōta manet*, which together = 'is immovably fixed.'

315. *at* is used as in I. 543, since 313, 314 really = 'if,' etc. See also § 305.

317. *hāc* . . . *mercēde suōrum*, 'at

this cost of their peoples' lives'; for case of *suōrum* see § 111.

319, 320. *prōnuba*: freely, 'as your bridesmaid'; see, however, on *prōnuba*, IV. 166. *nec* . . . *iugālīs*, 'Hecuba is not the only mother whose child was a firebrand and who bore,' etc. Before Paris was born Hecuba dreamed that she was to bear a firebrand which would cause the ruin of Troy. By his marriage with Helen Paris caused the fulfillment of this dream. Hence V., by a strained metaphor, calls Paris *ignīs* . . . *iugālīs*.

321. *Venerī*: poss. dat. with *est* to be supplied. *Paris alter* = *ille Paris*, IV. 215, said of Aeneas.

322. *recidīva* . . . *Pergama*: as in IV. 344. Cf. the Sibyl's words, VI. 92-94. *fūnestae* . . . *taedae* describes Aeneas as *ignīs* . . . *iugālīs*, 320, described Paris. The torches are to be both wedding torches (IV. 18) and funeral torches (VI. 214, VI. 224).

- 325 *infernisque ciet tenebris, cui tristia bella*
iraeque insidiaeque et crimina noxia cordi;
odit et ipse pater Plūtōn, odere sorores
Tartareae monstrum; tot sese vertit in ora,
tam saevae facies, tot pullulat atra colubris.
- 330 *Quam Iūnō his acuit verbis ac talia fatur:*
'Hunc mihi dā proprium, virgō sata Nocte, laborem,
hanc operam, nē noster honōs infractave cēdat
fāma locō neu cōnubiis ambire Latīnum
Aeneadae possint Italosve obsidere finis.
- 335 *Tū potes ūanimos armare in proelia fratres*
atque odiis versare domos, tū verbera tectis
fūnereāsque inferre facēs, tibi nōmina mille,
mille nocendi artes; fecundum concute pectus,
disice compositam pacem, sere crimina belli;
- 340 *arma velit poscatque simul rapiatque iuventūs.'*

Postquam visa satis primos acuisse furōres
 cōsiliūque omnemque domum vertisse Latīnī,
 prōtinus hinc fuscis tristis dea tollitur ālis
 audācis Rutulī ad mūrōs, quam dicitur urbem

410 *Ācrisiōnēis Danaē fundāsse colōnis*

325, 326. *infernīs . . . tenebris* explains *dīrūrum . . . deūrum*; cf. vi. 548-558. *cui . . . cordi (sunt)* may (1) involve the constr. seen in *excidiō Libyae*, l. 22, or (2) *cordi* may be a loc. In either case *cordi* has become practically an indeclinable adj. = *dulce*.

327. *pater . . . sorores*: sc. *Āus* = *Allēctōnis*. *sorores*: the other Furies.

329. *tōt . . . colubris*: freely, 'so many and so black are the snakes with which,' etc. *ātra* is proleptic. The snakes form Allecto's hair and are in her wings.

331. *proprium*: i.e. to be wholly mine.

332. *infracta*: for position see § 208.

333. *ambire*: as in iv. 283.

336-338. *verbera . . . facēs* stand,

by metonymy, for conduct which merits punishment by the Furies; cf. vi. 570-572, vi. 605-607. *nōmina . . . artes*: parallelism; each name is a tribute to some special power of working harm. *artes*, 'cunning ways'; cf. n. on *artes*, vi. 852. *fecundum*: sc. *nocendi artibus*. *concute*, 'search thoroughly,' contains a figure from shaking out a robe to see what is contained or concealed therein.

339. *pacem*: cf. 263-266, 285.—Allecto now sets out on her mission; she inspires in Amata, and, through her, in other Latin women, a Bacchic frenzy (341-405).

406-474. Allecto sets Turnus aflame against the Trojans.

406. *visa*: sc. *est sibi Allēctō*.

410. *colōnis*: instr. abl. The story

praecipiti dēlāta Notō. Locus Ardea quondam
dictus avis; et nunc māgnū manet Ardea nōmen,
sed fortūna fuit. Tēctis hīc Turnus in altis
iam mediam nigrā carpēbat nocte quiētem.

Allēctō torvam faciem et furiālia membra 415

exuit, in vultūs sēsē trānsfōrmat anīlis
et frontem obscēnam rūgīs arat, induit albōs
cum vittā crīnīs, tum rāmun innectit olīvae;
fit Calybē, Iūnōnis anus templīque sacerdōs.

et iuvenī ante oculōs hīs sē cum vōcibus offert: 421

‘Turne, tot incassum fūsōs patiēre labōrēs
et tua Dardaniīs trānscribī scēptra colōnīs?

Rēx tibi coniugium et quaesītās sanguine dōtēs
abnegat, externusque in rēgnū quaeritur hērēs.

I nunc, ingrātis offer tē, inrīse, perīclīs! 425

Tyrrhēnās, ī, sterne aciēs; tege pāce Latīnōs!

Haec adeō tibi mē, placidā cum nocte iacērēs,
ipsa palam fārī omnipotēns Sātūrnīa iussit.

Quārē age et armārī pūbem portisque movērī

laetus in arma iubē et Phrygiōs, quī flūmine pulchrō 430

here hinted at may have arisen from the similarity of the names Danae and Daunia; the latter was applied to a part of Apulia.

411. dēlāta: sc. hūc; cf. iii. 154.

413. fuit: as in ii. 325. et . . . fuit is a splendid summary of the history of many a town which, like Ardea, came into collision with (Trojan =) Roman power.

414. mediam . . . quiētem suggests (1) its natural meaning, akin to that seen in *prima quiēs*, ii. 268, (2) the thought of midnight. Render. ‘at deep of night was’ in the midst of his sleep.’ With *carpēbat* . . . *quiētem* cf. *carpēbant* . . . *sopōrem*, iv. 522.

418. cum vittā = an adj., *vittātōs*. innectit: sc. *crīnibus*. olīvae: this she wears as priestess; cf. 419.

419. Iūnōnis . . . sacerdōs: cf. *arcis*

Phoebique sacerdōs, ii. 319. anus = an adj.; so *rēgīna*, i. 273.

421. fūsōs = *effūsōs* (*esse*). labōrēs: the thought is that Turnus had helped to fight the battles of the Latins; see 423, 425, 426. This suggestion seems inconsistent with *longā* . . . *regēbat*, 46.

422, 423. tua . . . scēptra and quaesītās . . . dōtēs refer to the same thing. The Fury means that Turnus had earned the hand of Lavinia, which would in time give him also succession to Latinus’s throne. coniugium: as in ii. 579

425. I nunc often, as here, ironically paves the way for another imperative. The Fury of course does not desire Turnus to help the Latins further.

427, 428. adeō emphasizes the pred., as *ipsa* does the subject, of *iussit*. cum . . . iacērēs: join with *fārī*.

430. in arma is so placed that it may

cōnsēdēre, ducēs pictāsque exūre carinās.
Caelestum vis mājna iubet. Rēx ipse Latīnus,
nī dare coniugium et dictō pārēre fatētur,
sentiat et tandem Turnum experiātur in armīs.'

435 Hīc iuvenis vātem inrīdēns sic ōrsa vicissim
ōre refert: 'Classīs invectās Thybridis undam
nōn, ut rēre, meās effūgit nūntius aurīs;
nē tantōs mihi finge metūs; nec rēgia Iūnō
inmemor est nostrī.

440 Sed tē victa sitū vērīque effēta senectūs,
ō māter, cūrīs nēquīquam exercet et arma
rēgum inter falsā vātem formīdine lūdit.
Cūra tibi dīvum effigiēs et templa tuērī;
bella virī pācemque gerant, quīs bella gerenda.'

445 Tālibus Allēctō dictīs exārsit in irās;
at iuvenī ōrantī subitus tremor occupat artūs,
dēriguēre oculī; tot Erīnys sībilat hydrīs,
tantaque sē faciēs aperit; tum flammea torquēns
lūmina cunctantem et quaerentem dīcere plūra
450 reppulit et geminōs ērēxit crīnibus anguīs

influence *laetus* as well as *movērī*, 429.
flūmine pulchrō: the beauty of the
thing appropriated adds to the affront.

431. *pictās . . . carinās*: cf. *pictās*
. . . *puppīs*, v. 663. Here, perhaps, the
epithet is sarcastic, as when Horace
says 'In times of danger the sailor puts
no faith in painted ships.'

433. *dare . . . fatētur*: for constr.
see § 161. *dictō*, 'his promise.'

434. *sentiat*, 'let him feel (it, i.e.
the result of his perfidy)'; *sentio* often
= 'to feel to one's sorrow.' *experiātur*
in armīs: i.e. as he tested Turnus, to
his profit, as an ally; see 426.

435. *vātem*: in 421-424 Allecto had
virtually prophesied that Turnus was to
lose Lavinia and Latinus's throne.
ōrsa: here 'beginnings of a speech,'
dicta, verba. Cf. the use of *ordior* in l.
625. ll. 2.

436. *invectās (esse)* depends on *nūn-*
tius, 437. *alveō*: as in 303 above.

438, 439. *nē . . . nostrī* = (1) there
is no ground for fear, (2) if there were,
Juno is my helper.

440. *vērī . . . effēta*, 'unequal to
the truth.' For the gen. see § 116; *effēto*
in effect = *inops*.

441. *māter*: here sarcastic.

442. *vātem . . . lūdit*, 'mocks your
prophetic powers.'

444. *gerant* fits *bella* better than it
does *pācem*; see on *legunt*, l. 426. *quīs* =
quibus.

446. *ōrantī*, 'while he yet spake';
ōrō has here its original meaning.

450. *geminōs . . . anguīs*: these
serpents stand out like horns, to add to
the horror of her appearance. *crīnibus*:
i.e. from her snaky tresses; see on *tot*
. . . *colubris*, 329.

verberaque insonuit rabidōque haec addidit ore:

‘Ēn ego victa sitū, quam vērī effēta senectūs
arma inter rēgum falsā formīdine lūdit.

Respice ad haec; adsum dirārum ab sēde sorōrum,
bella manū lētumque gerō.’

455

Sic effāta facem iuvenī coniēcit et ātrō
lūmine fūmantis fixit sub pectore taedās.

Ollī somnum ingēns rumpit pavor, ossaque et artūs
perfūdit tōtō prōruptus corpore sūdor.

Arma amēns fremit, arma torō tēctisque requirit;
saevit amor ferri et scelerāta insānia bellī,

460

īra super, māgnō velutī cum flamma sonōre
virgea suggeritur costis undantis aēnī

exsultantque aestū laticēs; furit intus aquāi
fumidus atque altē spūmis exūberat amnis;

465

nec iam sē capit unda; volat vapor āter ad aurās.

Ergō iter ad rēgem pollūtā pāce Latīnum

indicit primis iuvenum et iubet arma parārī,
tūtārī Italiam, dētrūdere finibus hostem;

sē satis ambōbus Teucrisque venire Latīnisque.

470

Haec ubi dicta dedit divōsque in vōta vocāvit,

451. *verbera* . . . *insonuit*, ‘made her lashes snap.’ For the lash of the Furies cf. 336, with n. For the constr. cf. *personat aequora*, vi. 171, with n. Contrast *insonuitque flagellō*, v. 579.

452, 453. Cf. 440-442.

454. *haec*: i.e. the proofs of my identity; see 447-451.

455. *bella* . . . *gerō* answers the taunt of 441-444.

457. *taedās* repeats *facem*, 456; it is a picturesque substitute for *eam*.

459. *perfūdit* . . . *sūdor*: cf. iii. 175. *prōruptus*: as in i. 246.

460. *arma* . . . *fremit*: *arma* is the cry Turnus raises; for case see § 130. *torō*: the warrior kept his sword by his couch or under his pillow; cf. *arma* . . . *ensem*, vi. 523, 524.

461. *insānia bellī*, ‘craze for war.’

bellī is obj. gen.; *insānīre in* with acc. = ‘to be mad with love of.’ *insānia* thus = *insāna cupīdō*.

462, 463. *flamma* . . . *suggestitur* is a somewhat inaccurate phrase for ‘fagots are heaped high beneath . . . and are blazing vigorously.’ *undantis*, ‘seething’; a transferred epithet, belonging properly to the water.

464. *aquāi*: for form see § 88.

466. *sē capit*: i.e. keep its identity as water. *volat* . . . *āter*, ‘but flies off as dark vapor.’

467. *pollūtā pāce*: a strong phrase, which shows V.’s estimate of Turnus’s conduct; see § 63.

468, 469. *parārī* . . . *dētrūdere*: for the change of voice cf. iii. 60, 61, v. 773, with notes.

470, 471. For hypermetric -que see

certatim sēsē Rutulī exhortantur in arma;
hunc decus ēgregium fōrmæ movet atque iuventæ,
hunc atavī rēgēs, hunc clārīs dextera factīs.

Prīmus init bellum Tyrrhēnis asper ab ōrīs
contemptor dīvum Mezentius agminaque armat.
Filius huic iūxtā Lausus, quō pulchrior alter
650 nōn fuit, exceptō Laurentis corpore Turnī,
Lausus, ecum domitor dēbellātorque ferārū,
dūcit Agyllinā nēquiquam ex urbe secūtōs
mille virōs, dignus, patriīs quī laetior esset
imperīis et cui pater haud Mezentius esset.

691 At Messāpus, ecum domitor, Neptūnia prōlēs,
quem neque fās ignī cuiquam nec sternere ferrō,
iam prīdem residēs populōs dēsuetāque bellō
agmina in arma vocat subitō ferrumque retrāctat.

§ 256. dīvōs . . . vocāvit: cf. *dīvōs* . . .
vocūisset, v. 234, with note.

472. certatim . . . exhortantur =
the prose *inter sē* . . . *exhortantur*.

473. fōrmæ . . . iuventæ: sc.
Turnī, as the next vs. shows; cf. *fōrmā*
. . . *iuventū*, v. 295.

474. clārīs . . . factīs: abl. of char.
—Allecto now causes Ascanius, while
hunting, to wound a pet stag belonging
to a certain Latin household. The Lat-
ins resent this, and a fight follows in
which some of the Latins fall (475-540).
Spurred on by Juno the Latins prepare
eagerly for war (572-640). Vergil now
recounts their forces (641-817). The
three following passages introduce to
us those who are to play the chief rôles
on the Latin side.

647-654. Mezentius and Lausus.

649-650. huic: sc. *erat*; for case see
§ 120. corpore, 'person.' For Turnus's
beauty cf. 473.

651. ecum = *equōrum*; see § 89. For

spelling see on *secuntur*, i. 185. *ecum* . . .
ferārū suggests the thought that Lau-
sus had been well trained for war.

652. nēquiquam anticipates the out-
come of the struggle; Lausus was slain.

653, 654. patriīs . . . esset, 'worthy
to be happier in . . . and indeed to have
had some one other than Mezentius for
his sire.' *imperīis* may = (1) 'sover-
eignty'; there is then a ref. to the fact
that through his father's exile Lausus,
too, lost a throne. (2) *imperīis* may =
'commands'; there is then a hint that
Lausus entered the war, not of choice,
but because his father constrained him.
quī . . . esset . . . cui . . . esset: see
A. 320, f; B. 282, 3; G. 631, 1; H. 591, 7.

691-694. Messapus.

692. fās . . . ferrō: he can not be
injured by the ordinary weapons of war-
fare.

693, 694. residēs . . . agmina: cf.
residēs . . . *agmina*, vl. 813-815, with
note.

Ipse inter primos praestanti corpore Turnus
 vertitur arma tenens et toto vertice supra est;
 cui triplici crinita iuba galea alta Chimaeram 785
 sustinet Aetnaeos efflantem faucibus ignis
 (tam magis illa fremens et tristibus effera flammis,
 quam magis effuso crudescunt sanguine pugnae);
 at levem clipeum sublatis cornibus Io
 auro insignibat iam saetis obsita, iam bos, 790
 argumentum ingens, et custos virginis Argus
 caelataque amnem fundens pater Inachus urra.
 Insequitur nimbus peditum, clipeataque toti
 agmina densentur campis, Argivaque pubes
 Auruncaeque manus, Rutuli veteresque Sicani 795
 et Sacrae acies et picti scuta Labici,
 qui saltus, Tiberine, tuos sacrumque Numici
 litus arant Rutulosque exercent vomere collis
 Circaeumque iugum, quis Iuppiter Anxurus arvis
 praesidet et viridi gaudens Feronia luo, 800
 qua Saturae iacet atra palus gelidusque per imas
 quaerit iter vallis atque in mare conditur Ufens.

783-802. Turnus.

784. *vertitur*: a middle, 'moves,' 'ranges.' *toto vertice*: cf. *umeris* . . . *altis*, vi. 668. Turnus is *ingens* (l. 99, vi. 413). *supra est* = *supereminet*, l. 501.

786-788. *Aetnaeos* . . . *ignis*: cf. iii. 571-582. *tam* . . . *quam* = the prose *quo* . . . *eo*. *illa* is used as in l. 3, v. 334, v. 457. The syntax is faulty here; since *illa* refers to *Chimaeram*, it should be in the accusative.

789, 790. *sublatis* . . . *bos*: Io is represented as completely transformed. *auro*: the whole picture of Io and Inachus was wrought in gold. *insignibat*: for the form see § 103.

791. *argumentum*, 'theme,' 'device.'

792. *amnem fundens* . . . *urnae*: ancient art thus often pictured river deities. By this whole device V. is indica-

ting Turnus's connection, through Ardea (408-411), with Argos, the old-time foe of Troy (l. 24, etc.). *Inachus*: here a river-god; he is naturally associated with his daughter Io.

794. *Argiva* . . . *pubes*: the soldiery of Ardea (408-410).

796. *picti scuta*, 'with blazoned shields'; see § 136.

797. *qui* = *et ei qui*. *sacrum*: on the banks of this stream Aeneas was last seen (see on *ante diem*, iv. 620); here he had a shrine where yearly the Roman pontifices made sacrifice to him.

799. *Circaeum* . . . *iugum*: the promontory of Circei. *quis* . . . *arvis* = *arva quis*, etc. Cf. n. on *qui*, 797. (*arva*) thus becomes one of the subjects of *insequitur*, 793; it stands, of course, for *qui arva exercent*.

801, 802. *qua* . . . *Ufens*: loosely

Hōs super advēnit Volscā de gente Camilla
 agmen agēns equitum et flōrentis aere catervās,
 805 bellātrīx, nōn illa colō calathīsve Minervae
 fēmineās adsuēta manūs, sed proelia virgō
 dūra patī cursūque pedum praevertere ventōs;
 illa vel intāctae segetis per summa volāret
 grāmina nec tenerās cursū laeisset aristās
 810 vel mare per medium fluctū suspēnsa tumentī
 ferret iter celeris nec tingeret aequore plantās.
 Illam omnis tēctis agrisque effūsa iuventūs
 turbaque mirātur mātrem et prōspectat euntem
 attonitis inhiāns animis, ut rēgius ostrō
 815 vēlet honōs lēvis umerōs, ut fibula crīnem
 aurō internectat, Lyciam ut gerat ipsa pharetram
 et pāstōrālem praefixā cuspidē myrtum

used for *quī ibi habitant quā*, etc. V. writes as if, in 793 ff., he had been enumerating districts instead of peoples. **conditur**, 'buries itself.'

803-817. Camilla.

805. **bellātrīx**: as in l. 493; see n. there. **illa**: as in 787. **colō** . . . **Minervae**: cf. *operum* . . . *Minervae*, v. 284, with note.

806. **manūs**: for case see § 136. **proelia virgō**: cf. *audetque* . . . *virgō*, l. 493. Cf. 804-807 carefully with l. 490-493.

807. For the infins. see § 169.

808-811. **intāctae**: i.e. unreaped. **volāret** . . . **tingueret**: potential subj. used of past time; see A. 311. a, and N. 2; G. 258, and N. 2; H. 552, 554. 3. **laeisset**: the change to the plpf. may be due to the love of variety (§ 181), or to metrical convenience, or may be meant to emphasize the completion of the act re-

ferred to, 'nor would she have left . . . injured.' **suspēnsa**, 'upborne.' She would not have sunk into the water. For a similar picture cf. *rotis* . . . *undās*, l. 147.

813. **prōspectat** pictures the *juvenēs*, etc., as following Camilla with their eyes.

814-816. **ut** . . . **gerat** depends on *attonitis* . . . *animis*, which = 'noting in bewildered amazement.' **rēgius** . . . **honōs**: the ref. is to a light cloak of crimson hue, the royal color. **fibula** . . . **internectat**: cf. *crinēs nōdantur in aurum*, iv. 138. **Lyciam**: § 190. Like the Cretans (v. 306) and the Thracians (v. 311, 312), the Lycians were famous archers.

817. **praefixā cuspidē**: i.e. tipped with iron; abl. of char. For the use of myrtle in spear shafts cf. iii. 23, with note.

LIBER VIII

Nox ruit et fuscis tellurem amplectitur alis.

At Venus haud animo nequiquam exterrita mater 370
 Laurentumque minis et duro mota tumultu
 Vulcanum adloquitur thalamoque haec coniugis aureo
 incipit et dictis divinum adspirat amorem:
 'Dum bello Argolici vastabant Pergama reges
 debita casurasque inimicis ignibus arcēs, 375
 non ullum auxilium miseris, non arma rogavi
 artis opisque tuae nec te, carissime coniunx,
 incassumve tuos volui exercere labores,
 quamvis et Priami debere plurima natīs
 et durum Aeneae flevissem saepe laborem. 380
 Nunc Iovis imperiis Rutulorum constitit oris:
 ergo eadem supplex venio et sanctum mihi numen
 arma rogo genetrix nato. Te filia Nerei,
 te potuit lacrimis Tithonia flectere coniunx.

369-453. Venus prevails on Vulcan to make for Aeneas a suit of armor.

370. *haud . . . mater*, 'terrified . . . in her mother heart.' Note juxtaposition of effect and cause in *exterrita mater*. The Rutulians had taken the offensive and had sent to Arpi to ask aid of Diomedes (1-17). Aeneas, prompted by the river god Tiber (36-65), had gone to Evander for help (81-151). This Evander gladly promises (152-368).

375. *debita*, in itself indefinite, is explained by *bello* and *vastabant*, 374; it was to war and devastation that Pergamus was due, i.e. doomed. Render by 'doomed,' 'devoted.' *casuras*: see on *futurae*, i. 712.

376. *miseris*: an important word; Venus had every reason to make an appeal, yet made none.

377. *artis . . . tuae*: subjective gen., 'fashioned by,' etc.

378. *incassum* is explained by 375. *-ve* belongs in thought with *tuos*; the order in the text, however, gives the desired emphasis to *incassum*.

379. *Priami . . . natīs*: i.e. through the *iudicium Paridis*, i. 27; § 53.

382. *eadem*: i.e. the very same goddess who before held her peace. The word repeats the thought of 374-380, and so really = 'though before I made no appeal.' *numen* is a complimentary substitute for *te*.

383. *rogo . . . nato*. 'I make a mother's prayer for her son.' Note the juxtaposition again. *filia Nerei*: Thetis; she induced Vulcan to fashion arms for her son Achilles.

384. *Tithonia . . . coniunx*: Aurora. See i. 751, with note there on *armis*.

385 Aspice, quī coeant populī, quae moenia clausis
ferrum acuant portis in mē excidiumque meōrum.'

Tum pater aeternō fātur dēvinctus amōre:
395 'Quid causās petis ex altō? fīdūcia cessit
quō tibi, dīva, meī? similis sī cūra fuisset,
tum quoque fās nōbīs Teucrōs armāre fuisset;
nec pater omnipotēns Trōiam nec Fāta vetābant
stāre decemque aliōs Priamum superesse per annōs.
400 Et nunc, sī bellāre parās atque haec tibi mēns est,
quidquid in arte meā possum prōmittere cūrae,
quod fierī ferrō liquidōve potest ēlectrō,
quantum ignēs animaeque valent, absiste precandō
vīribus indubitāre tuīs.'

Insula Sīcanium iūxtā latus Aeoliamque
ērigitur Liparēn fūmantibus ardua saxīs,
quam subter specus et Cyclōpum exēsa camīnīs
antra Aetnaea tonant validīque incūdibus ictūs
420 auditī referunt gemitūs strīduntque cavernīs
strictūrae Chalybum et fornācibus ignis anhēlat,

385, 386. *clausis . . . portis*: a sign of war. Contrast *panduntur portae*, ii. 27, with note. *in* with *mē* = 'against'; with *excidium* it makes an expression of purpose, 'to work the ruin of.'

395, 396. *quid . . . altō?* i.e. why go back so far to justify your plea? Venus had gone back 17 years. *fīdūcia . . . meī*: cf. *generis . . . fīdūcia vestri*, i. 132, with note.

397. *tum quoque*: i.e. in those old days (374-380) as well as now. *Teucrōs*: i.e. not simply Aeneas (represented by *nātō*, 383). *fuisset*: the repetition gives an effect like 'had just as surely been.' For the thought in 397-399 see § 305.

403, 404. *animae*: i.e. the bellow-blasts. *absiste . . . tuīs* is an ungrammatical but very effective apodosis to

sī . . . mēns est, 400. Besides, *prōmittere*, 401, implies a following *prōmittō*, a fact which relieves the construction here. The whole = 'I promise freely; cease these appeals, for they prove that you doubt your power over me.'

416. *Insula*: Hiera, now called Volcano. *Aeoliam* is explained by i. 52 ff.

417. *fūmantibus*: i.e. volcanic.

418. *exēsa*: a fig. substitute for *cavāta* or *exūsta*.

419, 420. *Aetnaea*: i.e. like those of Aetna; cf. iii. 571-582. *tonant* is explained by *validī . . . anhēlat*. *referunt gemitūs* = *gemunt*; cf. § 202. *validī . . . gemitūs* = 'the sound of mighty blows echoes on anvils.' *strīdunt*: for form see § 101.

Vulcānī domus et Vulcānia nōmine tellūs.
Hōc tunc ignipotēns caelō dēscendit ab altō.
Ferrum exercēbant vāstō Cyclōpes in antrō,
Brontēsque Steropēsque et nūdus membra Pyracmōn. 425
Hīs infōrmātum manibus iam parte politā
fulmen erat, tōtō genitor quae plūrima caelō
dēicit in terrās; pars imperfecta manēbat.
Trīs imbris tortī radiōs, trīs nūbis aquōsae
addiderant, rutilī trīs ignis et ālitis Austrī; 430
fulgōrēs nunc terrificōs sonitumque metumque
miscēbant operī flammisque sequācibus irās.
Parte aliā Martī currumque rotāsque volucrīs
īnstābant, quibus ille virōs, quibus excitat urbēs,
aegidaque horriferam, turbātae Palladis arma, 435
certātīm squāmīs serpentum aurōque polībant
cōnexōsque anguīs ipsamque in pectore dīvae
Gorgona dēsectō vertentem lūmina collō.
‘Tollite cūncta,’ inquit, ‘coeptōsque auferte labōrēs,
Aetnaei Cyclōpes, et hūc advertite mentem: 440
arma ācrī facienda virō. Nunc vīribus ūsus,
nunc manibus rapidīs, omnī nunc arte magistrā.

422. **domus . . . tellūs:** in appos. with *insula*, 416. Hiera was one of the *Insulae Liparaeae* or *Vulcaniae*.

423. **hōc** = *hūc*, an archaic use.

425. **Brontēsque:** for scansion of *-que* see §241. **nūdus membra** applies to all three Cyclopes. For case of *membra* see §135. **Pyracmōn:** the third Cyclops is often called *Arges*; see §284.

426. **hīs . . . manibus** here = *hōrum manibus*. **infōrmātum** = *incohātum*; see *incohō* in Vocabulary.

427. **fulmen . . . quae plūrima:** briefly put for *fulmen eīs simile quae, etc.*

429. **tortī**, ‘pelting,’ ‘hurtling’; properly, ‘hurled.’ **radiōs**, ‘spokes.’ **nūbis:** the source of the *imber tortus*.

430. **Austrī:** sc. *trīs radiōs*.

432. **operī:** freely, ‘what they had

done.’ For case of this word and of *flammis* see §124. 429–432 describe the thunderbolt as composed in part of the elements that constitute a storm, in part of the effects of a storm.

434. **īnstābant:** here trans., a rare use. **quibus . . . urbēs:** see §283.

435. **aegida . . . arma:** see on *nimbō* . . . *saeva*, II. 616. **turbātae:** here ‘angry.’

436. **squāmīs . . . aurō:** instr. abl. with *polībant*. They were polishing the aegis by polishing the golden scales of the serpents. The serpents were round the head of Medusa. See cut opposite p. 208. **polībant:** for form see §103.

438. **dēsectō . . . collō:** freely, ‘with severed head and rolling eyes’; she is represented as still suffering.

442. The emphasis is on **magistrā**

Praecipitāte morās.' Nec plūra effātus; at illi
 ōcius incubuēre omnēs pariterque labōrem
 445 sortitī. Fluit aes rīvīs aurīque metallum,
 vulnificusque chalybs vāstā fornāce liquēscit.
 Ingentem clipeum infōrmant, ūnum omnia contrā
 tēla Latīnōrum, septēnōsque orbibus orbīs
 impediunt. Alii ventōsis follibus aurās
 450 accipiunt redduntque, alii strīdentia tinguunt
 aera lacū; gemit inpositis incūdibus antrum.
 Illi inter sēsē multā vī bracchia tollunt
 in numerum versantque tenācī forcipe massam.

At Venus aetheriōs inter dea candida nimbōs
 dōna ferēns aderat nātumque, in valle reductā
 610 ut procul et gelidō sēcrētum flūmine vīdit,
 tālibus adfāta est dictis sēque obtulit ultrō:
 'Ēn perfecta meī prōmissā coniugis arte
 mūnera, nē mox aut Laurentis, nātō superbōs
 aut ācrem dubitēs in proelia poscere Turnum.'

(see on *mōtōs* . . . *fluctūs*, l. 135), 'all the teachings of your skill.'

444. *incubuēre*: sc. *labōrī* out of *labōrem*. Cf. note on *incumbunt*, iv. 397.

447. *ūnum* . . . *contrā*: i.e. a match in itself for. The phrase brings out the superb workmanship of the Cyclopes and the strength of the shield.

448, 449. *septēnōs* . . . *impediunt*, 'seven layers (disks) they interlace.' The language is purposely vague and indefinite, to give an impression of intricacy, solidity, and strength. Classical writers often describe shields of seven layers.

451. *lacū*: an exaggerated term for 'water-basin,' 'vat.' *inpositis incūdibus* = *postquam incūdēs inposuerunt*. The acts suggested in 447-451 are not given in their strict scientific or mechanical order.

452. *inter sēsē*, 'by turns.'

453. *in numerum*, 'rhythmically.'

608-731. Venus brings the arms to Aeneas. Description of the shield.

608. In 454-519 Evander agrees to aid Aeneas with a detachment of horse, commanded by his son Pallas, and to secure for him the alliance of the Etruscans. Guided by Pallas, Aeneas sets out for the Etruscan headquarters (541-607). *dea candida nimbōs*: juxtaposition of contrasts; see on *nigrā* . . . *sub nūbe columbam*, v. 516.

610. *sēcrētum* = an adv., and so can be joined to *procul* by *et*; see on *dulcī adspirāns* . . . *umbrā*, l. 694. According to ancient notions it was only when a mortal was alone that a deity could appear to him without disguise; cf. ii. 587 ff. with ii. 588 ff.

611. *adfāta est* . . . *obtulit*: for the order see on *referēs* . . . *ibis*, ii. 547.

612-614. *ēn* . . . *mūnera* (nom.): cf. *ēn Priamus*, l. 461, with note. *prōmissā*: freely, 'even as I promised you.'

Dixit et amplexūs nātī Cytherēa petivit;
 arma sub adversā posuit radiantia quercū.
 Ille, deae dōnīs et tantō laetus honōre,
 explērī nequit atque oculōs per singula volvit
 mirāturque interque manūs et brachia versat
 terribilem cristīs galeam flammāsque vomentem
 fātiferumque ēnsem, lōricam ex aere rigentem,
 sanguineam, ingentem, quālis cum caerula nūbēs
 sōlis inārdēscit radiīs longēque refulget,
 tum lēvis ocreās ēlectrō aurōque recoctō
 hastamque et clipeī nōn ēnārrābile textum.
 Illic rēs Italās Rōmanōrumque triumphōs
 haud vātum ignārus ventūrīque īnscius aevī
 fēcerat īgnipotēns, illic genus omne futūrae
 stirpis ab Ascaniō pugnātaque in ōrdine bella.
 Fēcerat et viridī fētam Māvortis in antrō
 prōcubuisse lupam; geminōs huic ūbera circum
 lūdere pendentis puerōs et lambere mātrem
 inpavidōs; illam teretī cervīce reflexam
 mulcēre alternōs et corpora fingere linguā.

in . . . **poscere**: i.e. challenge or defy to battle.

617. **honōre**: i.e. the honor Venus and Vulcan had done him in supplying the armor. The departure of Venus is not explicitly stated; see § 225.

620. **terribilēm . . . galeam**: cf. vii. 785-788. **flammās . . . vomentem** = *ardentis*, ii. 734. See n. there.

621. **rigentem**: i.e. firm, unyielding, as contrasted with the pliant chain armor (iii. 467).

622. **quālis cum**: as in iii. 679. The shield is like the cloud in color and in size.

624. **ēlectro . . . aurō**: i.e. of electrum inlaid with gold.

626-629. **illic . . . illic** = *in clipeō*. On this shield see §§ 60, 67. **vātum**: i.e. the utterances of the prophets, who in this case were no doubt themselves gods, e.g. Jupiter or Apollo. See § 810.

In i. 229-296 Venus applies to Jupiter for information as to the future of the Trojans. **in ōrdine**: join with *fēcerat*.

630-634. **et**: see § 198. **fētam . . . lupam**, 'the mother wolf'; see i. 273-275, with notes. **Māvortis . . . antrō**: the children are appropriately pictured as in a cave sacred to their father Mars. The reference is to the Lupercal, a grotto on the Palatine, usually connected, however, with the rites of the Luperci. **prōcubuisse . . . fingere**: with *fēcerat*, which here = *ostenderat*. Note the tense of *prōcubuisse*; the wolf has lain down before she is pictured at all. **alternōs** gives a touch which the figures on the shield could not have represented. V. mixes historical narrative with description; cf. notes on *avertit* and *priusquam . . . bibissent*, i. 472, 473, and on *raptāverat*, i. 483. **fingere linguā**: i.e. licking them into shape, a

- 385 Nec procul hinc Rōmam et raptās sine mōre Sabinās
 cōnsessū caveae māgnīs circēnsibus āctīs
 addiderat subitōque novum cōnsurgere bellum
 Rōmulidīs Tatiōque senī Curibusque sevērīs.
 Post idem inter sē positō certāmine rēgēs
 640 armātī Iovis ante āram paterāsque tenentēs
 stābant et caesā iungēbant foedera porcā.
 Haud procul inde citae Mettum in dīversa quadrīgae
 distulerant (at tū dictīs, Albāne, manērēs!),
 raptābatque virī mendācis viscera Tullus
 645 per silvam, et sparsī rōrābant sanguine veprēs.
 Nec nōn Tarquinius ēiectum Porsenna iubēbat
 accipere ingentīque urbem obsidiōne premēbat;
 Aeneadae in ferrum prō libertāte ruēbant.
 Illum indignantī similem similemque minantī
 650 aspicerēs, pontem audēret quia vellere Cocles
 et fluvium vinclīs innāret Cloelia ruptīs.

feat mentioned in Latin writers more often of bears.

635, 636. *Sabinās . . . āctīs*: the Sabines had thronged to games, called *Cōnsuālia*, which Romulus was celebrating in honor of Neptune. At a given signal the Roman youth carried off the Sabine women. *cōnsessū caveae*: as in v. 340. *cōnsessū* is abl. of separation with *raptās*. *circēnsibus*: V. naturally identifies the *Cōnsuālia* with the later *lūdī circēnsēs*; both involved horse races. *āctīs* seems to have present force, 'while the games were being held'; cf. § 171.

637. *novum . . . bellum*: see *Tatius* in Vocab. *cōnsurgere*: with *addiderat*, which = *fēcerat et* (630); see on *prōcubuisse . . . fingere*, 631-634. *sevērīs*: the Sabines were proverbial for their simple life and austere manners; cf. *Curibus . . . terrā*, vi. 810, 811.

639-641. *Idem*=*idem quī nuper inter sē pūgnābant*. *positō*=*compositō*; see on *compōnere*, i. 135. *armātī*: they were

still on the field of battle or else had just come therefrom. *caesā . . . porcā*: an ancient ceremony in connection with the making of a treaty.

643. *distulerant*: see on *alternōs*, 634. *at . . . manērēs*: there is ellipsis here. The thought is: 'It was a fearful punishment, but thy crime, too, was great; thou should'st have kept,' etc. The apostrophe indicates emotion, as in i. 555, ii. 56, etc. *dictīs*: for case see on *promissīs*, ii. 160. *manērēs*: subj. of unfulfilled past obligation; see latter part of n. on *vocāssēs*, iv. 678.

649. *illum*: Porsenna.

650, 651. *aspicerēs*: for mood and tense see on *volūret . . . tingeret*, vii. 808-811. *audēret . . . innāret*: in O. O., giving the thoughts of Porsenna. *vellere*: Cocles is said to do what by his bravery he gave others a chance to do. For the story see Macaulay's "Lays," *Horatius*. *vinclīs . . . ruptīs* is not to be pressed: hostages were not fettered. Render, 'escaping the guards'

In summō cūstōs Tarpēiae Mānlius arcis
stābat prō templō et Capitōlia celsa tenēbat,
Rōmuleōque recēns horrēbat rēgia culmō.

Atque hīc aurātis volitāns argenteus ānser
porticibus Gallōs in limine adesse canēbat;
Gallī per dūmōs aderant arcemque tenēbant
dēfēnsī tenebrīs et dōnō noctis opācae:

aurea caesariēs ollīs atque aurea vestis;
virgātis lūcent sagulīs; tum lactea colla
aurō innectuntur; duo quisque Alpīna coruscant
gaesa manū scūtīs prōtēctī corpora longīs.

Ilīc exsultantīs Saliōs nūdōsque Lupercōs
lānigerōsque apicēs et lāpsa ancīlia caelō
extuderat; castae dūcēbant sacra per urbem

655

660

666

Cloelia: one of twenty hostages given by the Romans to Porsenna as a pledge that they would keep a treaty made with him. One day Cloelia with others escaped and swam the Tiber. As a proof of good faith the Romans sent them all back to Porsenna. V. varies the ordinary story which declares that Cloelia's exploit excited the admiration (not the wrath) of Porsenna.

652-654. in summō: sc. *clipeō*. The scenes described in 630-670 seem to be ranged round the edge of the shield. **templō:** that of Jupiter Capitolinus. **Rōmuleō:** i.e. such as Romulus himself had used. **recēns horrēbat:** freely, 'was fresh and rough.' With superhuman skill Vulcan has wrought out of metal a hut so natural that it seems to have been but just rethatched with rough straw. On the Capitol stood the *casa* (hut) *Rōmulī*, which was kept in repair and from time to time rethatched. For pictorial effect V. has chosen to describe the Capitol as it was in his own days, not as it was in those of Romulus. **rēgia culmō:** note the juxtaposition; a royal palace with a roof of straw! The tone is like that in *Curibus* . . .

sevērīs, 638. This vs. belongs closely in thought, if not in syntax, with the preceding; Manlius was guarding *all* the treasures of Rome.

655. aurātis: V. has in mind the gilded roof of the Capitol of his own days; see on *recēns horrebat*, 654. **volitāns . . . canēbat:** the bird was pictured with fluttering wings and open mouth. In v. 257, in a piece of embroidery, dogs are pictured as barking. **argenteus:** i.e. white. In after days a silver goose hung in the Capitol to commemorate this deliverance.

659-662. aurea: i.e. yellow, flaxen. **aurea vestis:** the exact point is not clear, since yellow garments are not known to have been characteristic of the Gauls. **virgātis:** this effect could have been produced by inlaying. **aurō:** the ref. is to the *torquis*, whose use the Romans are said to have borrowed from the Gauls; see on *it . . . aurī*, v. 558, 559. **prōtēctī corpora:** for constr. see §§ 136, 171.

663. Saliōs . . . Lupercōs: the description turns to institutions and customs, i.e. to Roman life. For the stress laid here on religion see §§ 66-68.

pilentis matrēs in mollibus. Hinc procul addit
 Tartareās etiam sēdēs, alta ōstia Dītis,
 et scelerum poenās et tē, Catilīna, minācī
 pendentem scopulō Furiārumque ōra trementem
 670 sēcrētōsque piōs, hīs dantem iūra Catōnem.
 Haec inter tumidī lātē maris ibat imāgō,
 aurea, sed fluctū spūmābant caerula cānō,
 et circum argentō clārī delphīnes in orbem
 aequora verrēbant caudīs aestumque secābant.
 675 In mediō classis aerātās, Actia bella,
 cernere erat, tōtumque instrūctō Marte vidērēs
 fervere Leucātēn aurōque effulgere fluctūs.
 Hinc Augustus agēns Italōs in proelia Caesar
 cum patribus populōque, Penātibus et māgnīs dīs,
 680 stāns celsā in puppī, geminās cui tempora flammās
 laeta vomunt patriumque aperitur vertice sīdus;

666. *mollibus*: i.e. cushioned.

668-670. *Catilīna . . . Catōnem*: types of the disloyal and the loyal sons of Rome; their fortunes in the underworld represent the judgment of posterity on such as they. *pendentem*: i.e. ever on the point of falling off. The punishment lies in the agony of waiting; see on *poenam expectant*, vi. 614. *Furiārum . . . trementem*: cf. the picture in vi. 605-607. The Furies are driving Catiline over the brink. *dantem iūra*: i.e. occupying a commanding position among; see on *iūra dabunt*, i. 293.

671. *haec inter*: i.e. within the pictures of 630-670. For their position see on *in summō*, 652.

672. *aurea, sed . . . cānō*: Vulcan had fashioned this sea of yellow gold, yet had been able to represent white-capped billows rising from darker levels.

673, 674. *delphīnes . . . secābant*: cf. *delphīnum . . . undās*, v. 594, 595.

675. *in mediō*, 'within'; sc. *maris imāginis* (or simply *maris*) out of 671. *aerātās* may = 'bronze-bound' (cf. *aere*,

i. 35), or may mean that Vulcan made these ships entirely of bronze. *Actia bella*: briefly put for *quae Actiaca bella fingunt*, or the like. See § 12.

676. *erat*: as in vi. 596. *vidērēs*: see on *aspicerēs*, 650.

677. *fervere . . . effulgere*: for form see § 101. *Leucātēn*: i.e. the sea about Leucata, the headquarters of the Roman forces; Antony was at Actium. *aurō* may be the gold of which the sea is made (672), which flashes as the ships move through it, or may denote the weapons and armor of the combatants. thought of as resplendent, like all else in this description.

678, 679. *hinc* is balanced by *hinc*, 685. *agēns . . . dīs*: see § 67. *Penātibus . . . dīs*: as in iii. 12; see n. there.

680, 681. *celsā in puppī*: the proper position for the commander: cf. iv. 554, v. 132, 133. *geminās . . . vomunt*: see on *apex*, ii. 683, and on *geminæ . . . cristae . . . honōre*, vi. 779, 780; Augustus was, of course, a descendant of Mars. *patrium . . . sīdus*: a comet which appeared while Octavianus (Augustus) was giving games in honor of Julius

parte aliā ventīs et dīs Agrippa secundīs,
arduus, agmen agēns; cui, bellī insigne superbum,
tempora nāvālī fulgent rōstrāta corōnā.
Hinc ope barbaricā variisque Antōnius armīs, 685
victor ab Aurōrae populīs et lītore rubrō,
Aegyptum vīrisque Orientis et ultima sēcum
Bactra vehit, sequiturque (nefās!) Aegyptia coniūnx.
Ūnā omnēs ruere, ac tōtū spūmāre reductīs
convulsum rēmīs rōstrisque tridentibus aequor; 690
alta petunt; pelagō crēdās innāre revulsās
Cycladas aut montīs concurrere montibus altōs,
tantā mōle virī turrītis puppibus instant;
stuppea flamma manū tēlisque volātile ferrum
spargitur; arva novā Neptūnia caede rubescunt. 695

Caesar was popularly believed to represent the deified Julius, translated to heaven as a god. To commemorate this Octavianus henceforth wore a star on his helmet.

682. *parte aliā* is subordinate to *hinc*, 678; sc. *bellī*, out of 675. *ventīs* . . . *secundīs*: for five days adverse winds had prevented Augustus and Agrippa from moving to the attack.

683, 684. *arduus* = *stūns* . . . *puppī*, 680. *cui* . . . *corōnā*: the ref. is to the *corōna nāvālis* or *rōstrāta*, a gold crown adorned with the beaks (*rōstra*) of ships, typical of the vessels sunk or captured in a successful naval fight. *bellī* . . . *superbum*: the *corōna rōstrāta* was very rarely bestowed on Roman commanders. Agrippa won the honor for his victory over Sextus Pompeius (§10). *rōstrāta*: a transferred epithet: it really belongs in thought with *corōnā*.

685-688. See §§12, 67. As in *gener* . . . *Eōis*, vi. 831, the foes of the Julian line are from the orient. Conservative Roman sentiment was opposed to foreigners, esp. to orientals. *victor ab* = *veniēns victor ab*; he had conquered others but Augustus he could not conquer. Antony had gained some suc-

cesses over the Parthians and the Armenians. *lītore rubrō*: the Indian Ocean. *nefās* . . . *coniūnx*: Roman feeling opposed the presence of women on a campaign.

689, 690. *reductīs* . . . *rēmīs*: cf. *reductā* . . . *dextrā*, v. 478, 479. From this point on V. writes more and more as an historian rather than as one describing a picture; see on *alternōs*, 634, and on *distulerant*, 643.

691. *crēdās*: potential subj. in pres. time; contrast *aspicerēs*, 650, *vidērēs*, 676. *revulsās*: i.e. from their foundations. V. is striving for effect; the historians of the battle describe the vessels of Augustus as less numerous and far lighter than those of Antony.

693. *tantā mōle*, 'with such furious force (momentum)'; modal abl. Cf. *ingentī mōle*, v. 118. *turrītis puppibus* is briefly put for 'the combat with,' etc. *turrītis* gives the effect of size required after *pelagō* . . . *altōs*, 691, 692. In point of fact only the ships of Augustus had towers; these enabled them to overtop and command the heavier and loftier vessels of Antony.

694, 695. *stuppea* . . . *spargitur*: the ref. is (1) to fire darts, directed against the ships, (2) to darts directed

Rēgīna in mediis patriō vocat agmina sīstrō
 necdum etiam geminōs ā tergō respicit anguīs,
 omnigenumque deum mōnstra et lātrātor Anūbis
 contrā Neptūnum et Venerem contrāque Minervam
 700 tēla tenent. Saevit mediō in certāmine Māvors
 caelātus ferrō trīstēsque ex aethere Dīrae,
 et scissā gaudēns vādit Discordia pallā,
 quam cum sanguineō sequitur Bellōna flagellō.
 Actius haec cernēns arcum intendēbat Apollō
 705 dēsUPER: omnis eō terrōre Aegyptus et Indī,
 omnis Arabs, omnēs vertēbant terga Sabaeī;
 ipsa vidēbātur ventīs rēgīna vocātīs
 vēla dare et laxōs iam iamque inmittere fūnīs.
 Illam inter caedēs pallentem morte futūrā
 710 fēcerat īgnipotēns undīs et lāpyge ferrī,

against their crews. **tēlis** . . . **spar-**
gitur: the expression is strained and
 vague (§ 203), due to a desire to secure
 a complete balance in form to *stuppea*
flamma manū . . . *spargitur*. **tēlis** is instr.
 abl.; lit., 'through darts,' in the sense, of
 course, of 'through the hurling of
 darts.' **volātile**=an adv.; freely, 'in
 showers.' **novā**, 'unprecedented,' whose
 like had never been seen before.

696. patriō . . . **sīstrō**: sarcastic;
 the *sistrum* belonged properly to festi-
 vals, not to war. **patriō** gives an effect
 like 'outlandish.'

697 is in thought subordinate to **696**,
 'seeing not,' etc. **geminōs** . . . **anguīs**
 may here, as in il. 203 ff., and vii. 450, be
 merely a symbol of ruin and destruc-
 tion. Most editors, however, suppose a
 ref. to the story that Cleopatra died by
 the bite of an asp, but this was doubted
 even in ancient times.

698, 699. omnigenum . . . **Miner-**
vam: see again § 67. Neptune, Venus,
 and Minerva represent the *dī māgnī* of
679.

701. ex aethere Dīrae: cf. *Antōni-*
us . . . *victor ab*, 685, 686, with n. The

Furies come from heaven, whenever,
 as V. puts it elsewhere, Jupiter seeks to
 appal guilty towns with war.

702. scissā . . . **pallā**: symbolic of
 the strife she causes. **gaudēns**: as in i.
 690.

704. Actius . . . **Apollō**: for Apollo's
 rôle here see §§ 18, 67. Apollo had a tem-
 ple at Actium; see on *Apollō*, iii. 275
haec: explained esp. by 698-700.

705, 706. eō terrōre=*ēius rei ter*
rōre; *eō*=a subjective gen. Cf. n. on *eo*
signa, ii. 171. **Aegyptus** . . . **Arabs**: for
 the sing. see § 172.

707, 708. ipsa . . . **rēgīna**: it was
 Cleopatra that began the flight at Ac-
 tium. **vidēbātur**: true pass. With the
 infins. it='was plainly spreading,' etc.
laxōs, 'freely'; proleptic. **inmittere**
fūnīs: a phrase modelled on *inmittere*
habenās or *inmittere iuga*. **laxōs** . . .
fūnīs=*excussōs* . . . *laxāre rudentīs*, iii.
 267. See the n. there.

709. pallentem . . . **futūrā**: cf. *pal-*
lida morte futūrā, iv. 644. Mark the con-
 trast with 696, 697.

710. fēcerat . . . **ferrī**: cf. *fēcerat* . . .
prōcubuisse, etc., 630 ff., with note.

contrā autem māgnō maerentem corpore Nīlum
pandentemque sinūs et tōtā veste vocantem
caeruleum in gremium latebrōsaque flūmina victōs.

At Caesar triplicī invectus Rōmāna triumphō

moenia dīs Italīs vōtum inmortāle sacrābat,

715

māxima ter centum tōtam dēlūbra per urbem.

Laetitiā lūdīsque viae plausūque fremēbant;

omnibus in templīs mātrum chorus, omnibus ārae,

ante ārās terram caesi strāvēre iuvenci.

Ipse sedēns niveō candentis limine Phoebī

720

dōna recognōscit populōrum aptatque superbīs

postibus; incēdunt victae longō ōrdine gentēs,

quam variae linguīs, habitū tam vestis et armīs.

Hīc Nomadum genus et discīnctōs Mulciber Āfrōs,

hīc Lelegas Cārasque sagittiferōsque Gelōnōs

725

fīnixerat; Euphrātēs ibat iam mollior undīs

extrēmīque hominum Morinī Rhēnusque bicornis

711. **māgnō . . . corpore** is a picturesque substitute for *penitus, graviter*, or the like.

713. **latebrōsa**: freely, 'sheltering.' The Nile throws open his loose, water-colored robes to afford shelter to Antony and Cleopatra; so the Romans used to wave a welcome with the loose folds of their togas.

714. The scene in 714-728, the culmination of Roman history (§59), was probably in the very center of the shield. See also §67. **triplicī . . . triumphō**: celebrated in August, 29, for victories in Dalmatia, at Actium, and at Alexandria.

715. **dīs Italīs**: they had helped him in the battle; see 679, 699.

718. **mātrum chorus**: cf. vi. 517-519, with notes. **omnibus ārae** (*sunt*): cf. the picture in iv. 199, 200.

719. **ārās . . . iuvenci**: cf. iv. 201, 202.

720. **ipse**: Augustus. **niveō candentis**: juxtaposition of cause and effect. See on *niveam . . . Paron*, iii.

126. The temple referred to (§18) was not dedicated till 28 or 27, but for poetic reasons V. ignores this fact, and brings the dedication into close connection with the triumph.

721, 722. **dōna**: tokens of submission to Augustus and the *dī Italī*, 715. **aptat . . . postibus**: for this act cf. i. 248, iii. 287, 288, v. 360.

723. **quam . . . armīs** is illustrated by 685-688.

724. **discīnctōs**: the Romans commonly wore belts; the loose robes of other nations therefore seemed strange to them. The adj. thus in effect = *patrii* 696.

726. **iam . . . undīs**: the river is subdued, like the people on its banks.

727. **bicornis**: the mouths are the Rhine proper and the Wahl. With the nouns in 727, 728 sc. *molliōrēs* or *mollior*, out of 726. V. is thinking here of the Roman practice of carrying in triumphs pictorial representations ('floats') of conquered nations, rivers, etc.

indomitique Dahae et pontem indignatus Araxēs.
 Tālia per clipeum Vulcānī, dōna parentis,
 730 mīrātur rērumque ignārus imāgine gaudet
 attollēns umerō fāmamque et fāta nepōtum.

728. *indignatus*: i.e. chafing at, yet submitting to, as the people on its banks have yielded; Augustus bridged the Araxes.

729. *parentis*=*mātris*=*Veneris*.

730, 731. *rērum . . . ignārus*: i.e. though he does not understand the significance of the various scenes. *imāgine*, 'portraiture.'

630-728 may easily be arranged to yield in all fourteen pictures: of these seven (630-670) run round the rim of the shield; the other seven (671-728) lie within these. The first two (630-634, 635-641) have to do with Romulus and the beginnings of Rome; two (642-645, 646-651) suggest the integrity of the Romans and the fair dealing they expected from others. The fifth (652-663) is typical of the miraculous care exer-

cised by the gods over Roman affairs; the sixth (663-666) pictures the devotion born of such evidences of divine care, and the seventh (*hinc . . . Catōnem*, 666-670) appropriately embodies reflections on the worth of truth and virtue. The second series is primarily concerned with Augustus. We have first the general descriptions of the scene of the famous battle (671-674, 675-677), then the picture of the wings commanded respectively by Augustus and Agrippa (678-681, 682-684), then of Antony's forces (685-688). Next come in quick succession the accounts of the battle proper (689-703), of the flight of the vanquished (704-713), and of the victor's triumph accompanied by his grateful recognition of the divine help accorded him (714-728).

LIBER IX

25

Iamque omnis campis exercitus ibat apertis,
dives ecum, dives pictāi vestis et auri
(Messāpus primās aciēs, postrēma coercent
Tyrrhīdae iuvenēs, mediō dux agmine Turnus),
28
ceu septem surgēns sēdātis amnibus altus
30
per tacitum Gangēs aut pingui flūmine Nilus,
cum refluit campis et iam sē condidit alveō.
Hic subitam nigrō glomerārī pulvere nūbem
prōspiciunt Teucrī ac tenebrās insurgere campis.
Primus ab adversā conclāmat mōle Caīcus:
35
‘Quis globus, ō cīvēs, cālīgine volvitur ātrā?
Ferte citī ferrum, date tēla, ascendite mūrōs;
hostis adest! ēia!’ Ingentī clāmōre per omnis
condunt sē Teucrī portās et moenia complent,
namque ita discēdēns praecēperat optimus armīs
40
Aenēās, sī qua intereā fortūna fuisset,

25-76. The Rutulians attack the Trojan camp and try to fire the ships.

25. **exercitus**: sc. *Rutulōrum*. Juno had sent Iris to tell Turnus of Aeneas's absence.

26. **pictāi**: for form see § 88. **auri** may refer to embroidery in gold thread, or to splendid armor.

30-32. **ceu . . . alveō** goes closely with *ibat*, 25. Two points are emphasized; (1) the army gathers from all sides as the waters gather when the Ganges overflows or the Nile subsides, (2) the army's movement is silent and resistless like that of the waters. **surgēns . . . altus**: for constr. see § 195 (end). **amnibus**, 'tributaries.' In writing *septem* V. seems to be drawing upon his imagination. **Gangēs . . . Nilus**:

sc. *it*, out of *ibat*, 25. **pingui flūmine**: abl. of char.; the ref. is to the fertilizing mud deposited by the Nile. The richness of the waters would be most apparent as they were withdrawing.

37. We must suppose a slight pause between this vs. and 36, during which Caīcus learns the nature of the phenomenon. With this vs. cf. iv. 594.

39. **condunt sē** implies motion; hence *per . . . portās* is correct.

40. **praecēperat . . . armīs**: juxtaposition of effect and cause; Aeneas's order was born of wise generalship, not of cowardice.

41-43. **intereā**: i.e. before his return. **fortūna**, 'emergency,' 'crisis.' **fuisse . . . servārent**: subj. in O. O. **tūtōs**: fully participial. **servārent**: as in ii. 568, vi. 402.

neu struere audērent aciem neu crēdere campō;
 castra modo et tūtōs servārent aggere mūrōs.
 Ergō, etsī cōferre manum pudor iraque mōnstrat,
 45 obiciunt portās tamen et praecepta facessunt
 armātique cavīs exspectant turribus hostem.
 Turnus, ut ante volāns tardum praecesserat agmen,
 vīgintī lēctīs equitum comitātus et urbī
 inprōvisus adest; maculīs quem Thrācius albīs
 50 portat ecus cristāque tegit galea aurea rubrā.
 'Ecquis erit, mēcum, iuvenēs, quī prīmus in hostem?
 Ēn' ait et iaculum attorquēns ēmittit in aurās,
 prīncipium pūgnae, et campō sēsē arduus infert.
 Clāmōrem excipiunt sociī fremitūque secuntur
 55 horrisonō; Teucrum mīrantur inertia corda,
 nōn aequō dare sē campō, nōn obvia ferre
 arma virōs, sed castra fovēre. Hūc turbidus atque hūc
 lūstrat equō mūrōs aditumque per avia quaerit.
 Ac velutī plēnō lūpus insidiātus ovīlī
 60 cum fremit ad caulās ventōs perpessus et imbrīs
 nocte super mediā (tūtī sub mātribus agnī

45. **obiciunt portās**: a strong phrase; they thrust their (barred) gates in the path of the foe.

46. **cavīs**: i.e. sheltering; cf. *cavā* in i. 516 and ii. 360. The towers are on the walls.

47. **ut** is used here much as in v. 329, v. 388; see notes there.

48-50. **lēctīs equitum** = the prose *lēctīs equitibus*; *equitibus* is impossible in hexameter verse. See also on *Achūtē*, i. 312. **et** joins *comitātus* and *inprōvisus*, which both = adv. phrases; see on *dulcī adspirāns* . . . *umbrā*, i. 694. **urbī**: a complimentary substitute for *castris* (*Trōiānis*). **maculīs** . . . **ecus**: cf. *quem* . . . *albam*, v. 565-567.

51. **quī** . . . **hostem**: *sē inferet, tēla iaciet*, or the like would naturally follow, but Turnus in his haste omits the verb, leaving it to be inferred from the act described in *iaculum* . . . *aurās*, 52.

52, 53. **iaculum** . . . **pūgnae**: V. is thinking of a Roman custom whereby one of the Fetiales (or college of war priests), in declaring war against a given people, flung a spear into its territory.

56, 57. The *infns.* **dare** . . . **fovēre** are partly in appos. with *inertia corda*, partly in O. O. after *mīrantur*, which = *cum admirātiōne animadvertunt*. **virōs**: sarcastic, 'warriors though they are.' **fovēre**, too, is sarcastic for *servāre* (cf. 43). **turbidus**, 'restlessly'

58. **per avia**, 'where no ways are,' points to the fruitlessness of Turnus's efforts.

60. **caulās**: the wolf can see the sheep within, a fact which intensifies his rage. **ventōs** . . . **imbrīs**: he has waited long and endured much. For another simile involving wolf see ii. 355-360.

bālātum exercent; ille asper et improbus irā
 saevit in absentīs; collēcta fatīgat edendī
 ex longō rabiēs et siccae sanguine faucēs),
 haud aliter Rutulō mūrōs et castra tuentī
 ignēscunt irae; dūrīs dolor ossibus ārdet,
 quā temptet ratiōne aditūs, et quae via clausōs
 excutiat Teucrōs vallō atque effundat in aecum.
 Classem, quae laterī castrōrum adiuncta latēbat,
 aggeribus saeptam circum et fluviālibus undīs
 invādit sociōsque incendia poscit ovariantis
 atque manum pīnū flagrantī fervidus implet.
 Tum vērō incumbunt (urget praesentia Turnī),
 atque omnis facibus pūbēs accingitur ātrīs;
 dīripuēre focōs; piceum fert fūmida lūmen
 taeda et commixtam Vulcānus ad astra favillam.

Quis deus, ō Mūsae, tam saeva incendia Teucrīs
 āvertit? tantōs ratibus quis dēpulit ignīs?
 Dīcite. Prisca fidēs factō, sed fāma perennis.
 Tempore quō primum Phrygiā fōrmābat in Idā
 Aenēās classem et pelagī petere alta parābat,

63, 64. **absentīs**: freely, 'the prey he cannot reach.' **edendī** . . . **rabiēs**=*edendī rabiōsa cupidō*; see on *insānia bellī*, vii. 461. **ex longō**: i.e. from a distance of time; join with *collēcta*. **siccae** . . . **faucēs**: cf. *faucibus* . . . *siccis*, ii. 358, with note.

66. **dūrīs** . . . **ossibus**: cf. *gelidus* . . . *tremor*, vi. 54, 55, with note.

67, 68. **quā** . . . **effundat**: deliberative questions, in O. O., depending on the idea of doubt involved in *dolor* . . . *ārdet*, 66, 'resentment flames . . . (as he wonders) how,' etc. See on *crēdant*, i. 218. **aecum**=*campum* (cf. 42).

69. **classem** . . . **latēbat**: the Tiber defended the camp on one side; here the ships were drawn up on land.

71. **ovantis**: i.e. at Turnus's change of plan which they understand at once.

74-76. **facibus**=*pīnū*, 72. **focōs**: V.

evidently thought of houses as near from which fire could be got. Cf. n. on *rapiuntque focis penetrālibus ignem*, v. 660. **piceum** . . . **favillam** repeats 74, with more detail; see § 222. The ships are not, as we shall see, set ablaze. *taeda* thus=*facibus* and *pīnū*. **commixtam**: sc. *lūminī piceō* from 75.

77-122. Cybele prevails on Jupiter to save the ships; he turns them into sea-nymphs.

79. **prisca** . . . **sed**, 'the belief in the tale belongs to the long ago, yet,' i.e. though it is long since the tale was first told and first won credence, its fame, etc. For the case of *factō* see on *pelagō*, iii. 69.

80, 81. **tempore** . . . **classem**: cf. Aeneas's words, *classem* . . . *Idae*, iii. 5, 6. **pelagī** . . . **parābat**: cf. Aeneas again, *feror exsul in altum*, iii. 11.

- ipsa deum fertur genetrīx Berecynthia māgnū
vōcibus hīs adfāta Iovem: 'Dā, nāte, petentī,
quod tua cāra parēns domitō tē poscit Olympō.
85 Pīnea silva mihi, multōs dīlēcta per annōs,
lūcus in arce fuit summā, quō sacra ferēbant,
nigrantī piceā trabibusque obscūrus acernīs:
hās ego Dardaniō iuvenī, cum classis egēret,
laeta dedī; nunc sollicitam timor anxius angit.
90 Solve metūs atque hōc precibus sine posse parentem:
neu cursū quassātae ūllō neu turbine ventī
vincantur; prōsit nostrīs in montibus ortās.'
Fīlius huic contrā torquet quī sīdera mundī:
'Ō genetrīx, quō fāta vocās aut quid petis istīs?
95 Mortālīne manū factae immortāle carīnae
fās habeant, certusque incerta perīcula lūstret
Aenēās? cui tanta deō permissa potestās?
Immō, ubi dēfūctae finem portūsque tenēbunt

81. deum . . . genetrīx Berecynthia: Cybele; § 275.

82. petentī (sc. eī), 'to her entreaties.'

84. domitō . . . Olympō virtually = *namque potes*. The allusion is to Jupiter's struggle with the giants; § 274. The words will be more effective if we suppose that Cybele is hinting that she had helped Jupiter to gain his mastery of heaven and that he therefore owes her due return. See § 225.

85, 86. If the text is sound, lūcus must be in pred. appos. with *silva*, 'as a holy grove (precinct).' arce: sc. *Īdae*, out of 80. quō = *ad* or *in quem*; cf. n. on quō, v. 29. ferēbant: sc. *Trōiānī*. Cybele is talking to Jupiter, who knows all things; hence she need not do more than hint her meaning.

88. Dardaniō iuvenī: Aeneas; cf. 81. classis: for case see § 118.

89. sollicitam . . . angit: the order of the words, the alliteration (§ 223), and the repetition combine to emphasize the thought.

90. hōc . . . posse, 'to prevail thus far,' is explained by 91, 92; for case of hōc see § 134.

91, 92. cursū, 'voyaging,' suggests the natural perils of the deep, e.g. from rocks (l. 109, 110), or from the *syrtēs*, l. 111. quassātae . . . ortās (*esse*): sc. *nāvis*, implied by *classis*, 88.

93. torquet . . . mundī: cf. *caelum* . . . torquet, iv. 289.

94. vocās: i.e. wrest from their proper development. istīs (sc. *nāvidus*), 'those ships you so love'; contrast the tone in ll. 521.

96. habeant . . . lūstret: deliberative subj., 'are they to have.' certus = an adv., 'unerringly,' knowing in each case the outcome. incerta, 'shifting.' perīcula lūstret: an extension (§ 203) of such a phrase as *lūstrandum* . . . *aequor*, iii. 385.

98. immō corrects the statement *cui* . . . *potestās*, which is essentially negative. dēfūctae: here without object; freely, 'having played their appointed rôle.' finem: sc. *cursūs*, out of 91.

Ansoniōs ōlim, quaecumque ēvāserit undīs
 Dardaniumque ducem Laurentia vexerit arva, 100
 mortālem ēripiam fōrmam māgnīque iubēbō
 aequoris esse deās, quālis Nērēia Dōtō
 et Galatēa secant spūmantem pectore pontum.
 Dīxerat idque ratum Stygiī per flūmina frātris,
 per pice torrentis ātrāque vorāgine rīpās, 105
 adnuit et tōtum nūtū tremefēcit Olympum.

Ergō aderat prōmissa diēs, et tempora Parcae
 dēbita complērant, cum Turnī iniūria mātrem
 admonuit ratibus sacrīs dēpellere taedās.
 Hīc primum nova lūx oculīs offulsit, et ingēns 110
 vīsus ab Aurōrā caelum trānscurrere nimbis
 Īdaeique chorī; tum vōx horrenda per aurās
 excidit et Trōum Rutulōrumque agmina complet:
 ‘Nē trepidāte meās, Teucrī, dēfendere nāvīs
 nēve armāte manūs; maria ante exūrere Turnō 115
 quam sacrās dabitur pīnūs. Vōs īte solūtae,

99, 100. *quaecumque . . . vexerit* contains a hint that some will be lost; this is fulfilled in i. 117, v. 699.

101. *ēripiam*: sc. *eī* (see on *silicī*, i. 174), referring back to *quaecumque*, 99.

102. *esse*: as subject sc. *eās*; the cl. *quaecumque . . . vexerit*, 99, 100, really = *omnēs quae*, etc. *quālis*: we might have had *quālēs*, but V. wrote the sing. as if he were going to write *secat* in 103; see on *insequitur . . . rudentum*, i. 87.

103. *spūmantem* is proleptic; § 193.

104-106. *ratum* is proleptic (§ 193), giving the result of *adnuit*, 106; freely, ‘solemnly promised and confirmed.’ *Stygiī . . . frātris*: Pluto; §§ 274 (end), 300. Cf. also *Stygiām . . . nūmen*, vi. 323, 324. *pice*: cf. vi. 550, said of Phlegethon. *ātrā . . . vorāgine*: cf. vi. 296, 297, said of Acheron.

107. *ergō* (see Vocab.) resumes the story interrupted at 77.

108. *Turnī iniūria* carries us back

to 69-76. *Turnī* is a subjective genitive. *mātrem* = *deum . . . genetrīx Berecynthia*, 82.

110. *nova*: as in viii. 695. *oculis*: by combining *Turnī iniūria*, 108, with 111-114, we see that we must supply here *omnium et* (§ 198) *Turnī*.

111. *nimbus*: the cloud conveys Cybele and her train to the Trojan camp.

112. *Īdaeī . . . chorī*: the Corybantes; cf. *hinc . . . nemūs*, iii. 111, 112. The Corybantes attend the goddess, as in vi. 257, 258, the dogs attend Hecate.

114. *trepidāte . . . dēfendere*: for the infin. see § 162 or § 164. *meās* is explained by 85-89.

116. *sacrās . . . pīnūs*: for *pīnūs* after *piceā* and *trabibus . . . acernīs*, 87, see on *acernīs*, ii. 112. *sacrās* is explained by *pīnea . . . ferēbant*, 85, 86. *vōs*: an address to the ships. *solūtae*: i.e. from the pending peril (69-76).

ite deae pelagī; genetrīx iubet.' Et sua quaeque
 continuō puppēs abrumpunt vincula rīpīs
 delphīnumque modō dēmersīs aequora rōstrīs
 120 īma petunt. Hinc virgineae (mīrābile mōnstrum)
 reddunt sē totidem faciēs pontōque feruntur.

Ēgressī superant fossās noctisque per umbram
 315 castra inimīca petunt multīs tamen ante futūrī
 exitiō. Passim somnō vīnōque per herbam
 corpora fūsa vident, arrēctōs lītore currūs,
 inter lōra rotāsque virōs, simul arma, iacēre,
 vīna simul. Prior Hyrtacidēs sīc ōre locūtus:
 320 'Euryale, audendum dextrā; nunc ipsa vocat rēs.
 Hāc iter est. Tū nē qua manus sē attollere nōbīs
 ā tergō possit, cūstōdī et cōnsule longē;
 haec ego vāsta dabō et lātō tē līmite dūcam.'
 Sīc memorat vōcemque premit; simul ēnse superbum

117. *deae*: pred. nom., 'as goddesses.' *et*: § 200.

120, 121. *virgineae* . . . *faciēs* in itself is very indefinite, but becomes perfectly clear when we recall *mortālem* . . . *pontum*, 101-103. *reddunt sē*: cf. *fundō* . . . *redditus imō est*, v. 178.—The Rutulians are dismayed, but presently, reassured by Turnus, they indulge in feasting (123-167). During the night that follows Nisus resolves to go to Evander's home (see on viii. 370) to summon Aeneas; Euryalus insists on going with him. They gain the consent of the leaders to their plan and start (168-313). For Nisus and Euryalus see v. 294-296, v. 327-338.

314-366. Nisus and Euryalus enter the Rutulian camp; they kill many as they lie asleep, and take much spoil.

314. *ēgressī*: sc. *ē castrīs*. *fossās*: the trenches (moats) round the camp.

315, 316. *multīs* . . . *exitiō*: for the constr. see on *excidiō Libyae*, i. 22. *tamen* requires a balancing 'although' clause; this is delicately suggested by

castra inimīca petunt. What chance have two against a whole camp? For this hint given at the outset of a story as to its sequel cf. *nēquiquam*, vii. 652, with note.

317. *fūsa* here suggests carelessness; cf. n. on *fūsī*, i. 214. *arrēctōs*: i.e. up-tilted, with the poles or yokes upward. *lītore*: the Trojan camp was close to the mouth of the Tiber.

318. *iacēre*: note the infin. after the prtcl. *fūsa*, 317. If two constructions are equally possible, both are often, for the sake of variety (§ 181), employed in a single passage.

319. *vīna*: the pl. (§ 175) gives an effect like 'wine without end,' 'wine, wine everywhere.'

322. *cūstōdī* . . . *longē*: i.e. keep careful watch at a distance behind me.

323. *haec*, 'all that I see about me,' is said with a gesture; cf. notes on *hanc*, i. 98, and on *hās* . . . *hanc*, iii. 396. *vāsta dabō* = *vāstābō*; cf. § 202. *lātō* . . . *dūcam*: i.e. I will make a broad trail of death by which you can follow me.

Rhamnētem adgreditur, quī forte tapētibus altīs 325
 exstrūctus tōtō prōflābat pectore somnum,
 rēx idem et rēgī Turnō grātissimus augur;
 sed nōn auguriō potuit dēpellere pestem.
 Trīs iūxtā famulōs temerē inter tēla iacentīs
 armigerumque Remī premit aurīgamque sub ipsīs 330
 nactus equīs ferrōque secāt pendentia colla;
 tum caput ipsī aufert dominō truncumque relinquit
 sanguine singultantem; ātrō tepefacta cruōre
 terra torīque madent. Nec nōn Lamyrumque Lamumque
 et iuvenem Serrānum, illā quī plūrima nocte 335
 lūserat, insignis faciē, multōque iacēbat
 membra deō victus, fēlix, sī prōtinus illum
 aequāset noctī lūdum in lūcemque tulisset:
 inpāstus ceu plēna leō per ovīlia turbāns
 (suādet enim vēsāra famēs) manditque trahitque 340
 molle pecus mūtumque metū, fremit ōre cruentō.
 Nec minor Euryalī caedēs; incēsus et ipse

325. **altīs**: i.e. soft, luxurious. The word suggests the comfort, as 326, somewhat mockingly, expresses the profoundness, of his sleep.

326. **exstrūctus**: a transferred epithet; it is strictly applicable only to the rugs. Render by 'pillowed high on.'

327. **rēx . . . augur**: cf. *rēx idem . . . sacerdos*, iii. 80, with note.

329. **famulōs**, 'men-at-arms'; sc. *Rhamnētis*, out of 325.

330, 331. **armigerum . . . aurīgam** may denote but one person; cf. *equorum agitator Achilles*, *armiger Automedon*, ii. 476, 477. **sub ipsīs . . . equīs**, like *inter tēla*, 329, suggests the thought that these Rutulians had help ready to hand, had they not given themselves over to revelry and the resultant heavy slumber (316, 317). **pendentia**, 'drooping'; cf. *cervicem inflexam*, iii. 631, with note.

332. **dominō**: i.e. Remus. His presence is to be inferred (§ 225) from that of his armor-bearer (330).

334, 335. **Lamyrum . . . Serrānum**: sc. *premit* from 330, or *secat* from 331. **plūrima**: acc.; see §§ 128, 134.

336-338. **lūserat . . . iacēbat**: note the tenses; *iacēbat*=*iam* or *illō tempore iacēbat*. **multō . . . deō**, 'by the overwhelming influence of the god (Bacchus).' The identity of the god is clear from *vīna simul*, 319. **membra**: for case see § 135. **fēlix** takes the place of an apodosis to *si . . . tulisset*, which = 'had he stayed awake to see his foe.' **tulisset** = *prōtulisset*.

339-341. **ceu . . . cruentō**: to balance this cl. we must supply *sic furit Nisus*, or the like. **turbāns**, 'rioting,' 'prowling wildly'; cf. *turbant*, vi. 800, with note. **mandit . . . metū**: note the allit.; § 223. **mandit . . . trahit**: i.e. drags about as he devours. **molle**: i.e. helpless. With this simile cf. 59-66.

342. **Euryalī**: subjective gen.; cf. *Pyrrhī . . . caede*, ii. 526. **et ipse**: i.e. even as Nisus had done, though he had been told simply to watch (321, 322).

perfurit ac multam in mediō sine nōmine plēbem:
 Fādumque Herbēsumque subit Rhoetumque Abarimque
 345 ignārōs, Rhoetum vigilantem et cūncta videntem,
 sed māgnūm metuēns sē post crātēra tegēbat;
 pectore in adversō tōtum cui comminus ēnsem
 condidit adsurgentī et multā morte recēpit;
 purpuream vomit ille animam et cum sanguine mixta
 350 vīna refert moriēns; hīc fūrtō fervidus īstat.
 Iamque ad Messāpī sociōs tendēbat; ibi ignem
 dēficere extrēmum et religātōs rīte vidēbat
 carpere grāmen equōs: breviter cum tālia Nīsus
 (sēnsit enim nīmīā caede atque cupīdine ferri)
 355 'Absistāmus' ait; 'nam lūx inimīca propinquat.
 Poenārum exhaustum satis est, via facta per hostīs.'
 Multa virum solidō argentō perfecta relincunt
 armaque crātērāsque simul pulchrōsque tapētas.
 Euryalus phalerās Rhamnētis et aurea bullīs
 360 cingula, Tiburtī Remulō dītissimus ōlim

343. *in mediō*: i.e. as it lay ready to his hand, that came in his way. Nīsus had picked out the leaders.

344. *subit*, which properly = 'approaches,' gets from the context the force of 'assails.'

345. *Rhoetum . . . videntem* corrects *Fādum . . . ignārōs*, 344.

346. *māgnūm . . . crātēra*: cf. *crātērās māgnōs statuunt*, i. 724, with note. *tegēbat*: conative; see on *arcēret*, i. 300. He was hiding instead of trying to defend himself or to help his sleeping comrades. We might have had a prtepl. here, to balance those in 345.

347. *pectore . . . adversō*: i.e. full in his breast. *cui*: for case see § 120.

348. *adsurgentī*: probably to flee when he found himself discovered. *multā . . . recēpit*, 'recovered it (the sword) amid streams of blood,' i.e. streams of blood followed the sword as Euryalus drew it out. For case of

multā morte, properly, 'with abundant death,' see § 147.

349. *purpuream*: freely, 'in a crimson flood.'

351-353. *iam . . . cum*: the thought seems to be that Euryalus, noting that the watchfires are dying (a proof that the watchers are asleep), plans to carry off the horses, but just then Nīsus, etc. *extrēmum*: freely, 'to its death.' Nīsus has of course rejoined Euryalus (§ 225); contrast *longē*, 322.

354. *cupīdine*: sc. *ēius* = *caedis*.

355. *lūx*: i.e. daylight. *inimīca*: sc. *nōbis et operī nostrō*.

356. *poenārum . . . est*: i.e. we have drunk deeply enough of the cup of vengeance.

359, 360. *phalerās . . . cingula* have no verb to govern them; the explanatory sentences *Tiburtī . . . potitī*, 360-363, have caused a change of constr. We may, however, in thought sc. *rapit*

quae mittit dōna, hospitio cum iungeret absēns,
 Caedicus (ille suō moriēns dat habēre nepōtī,
 post mortem bellō Rutulī pūgnāque potītī),
 haec rapit atque umeris nēquiquam fortibus aptat;
 tum galeam Messāpī habilem cristisque decōram 365
 induit. Excēdunt castris et tūta capessunt.

Intereā praemissī equitēs ex urbe Latīnā,
 cētera dum legiō campis instrūcta morātur,
 ibant et Turnō rēgi respōnsa ferēbant,
 ter centum, scūtātī omnēs, Volcente magistrō. 370
 Iamque propinquābant castris mūrōque subībant,
 cum procul hōs laevō flectentis līmite cernunt
 et galea Euryalum sublūstri noctis in umbrā
 prōdidiť inmemorem radiisque adversa refulsit.
 Haud temerē est vīsum. Conclāmat ab agmine Volcēns: 375

out of 364. *ditissimus* suggests the splendor of the gift.

361. *quae mittit*: V. is fond of the hist. pres. in rel. clauses; *mittit* corresponds to *dat*, 362. *hospitiō*: for case see § 145. *iungeret*: sc. *eum* (= *Remulum*) *sibi*. *absēns*: for light on this word here cf. Latinus's utterance, *ipse modo Aenēas . . . adveniat*, vii. 263-265.

362. *ille*: Remulus. *nepōtī*: his name is not given.

363. The meaning of this vs. is very uncertain; the text is perhaps unsound, or the passage is unfinished (§ 50). The least objectionable view is to supply *ēius*=*nepōtis* with *mortem*; the whole vs. will then = 'this grandson the Rutulians slew, thus getting possession of,' etc. We may infer (§ 225) that in the division of the booty (see on *exsortem*, v. 534), the belt fell to the lot of Rhamnes.

364. *nēquiquam*: as in vii. 652; Euryalus was not to enjoy his prize long. Cf. n. on *tamen*, 315.

365. *habilem* seems to = 'well-fitting.' It was a great warrior's helmet, yet fitted this youth! The word is thus a compliment to Euryalus.

367-449. A party of Latin horse-

men surprises them, and they flee into the woods. The enemy surround the woods and capture Euryalus. Nisus, who had escaped, now comes to the rescue, but in vain; both are slain.

367. *urbe Latīnā*: Laurentum, city of Latinus.

369. *respōnsa*: i.e. a reply to some message (we know not what) sent by Turnus to the main force, which had evidently not yet come up.

372. *hōs*: Nisus and Euryalus. *laevō . . . līmite*: i.e. by a path to the left (of the horsemen).

373. *galea*: the helmet on which he so prided himself (365) works his death and that of his dearest friend. *sublūstri*: it was nearly daylight; cf. 355. Below, however, in 403, V. speaks of the moon as high in the heavens.

374. *inmemorem*: freely, 'its heedless wearer'; he forgot that the helmet might attract attention. *radiis . . . refulsit*, 'gleamed full against the rays'; with *radiis* sc. *lūnae*.

375. *haud . . . vīsum*: i.e. right carefully was the sight marked. See on *nōn similī*, i. 135. We may also take *temerē* as an example of the common

- 'Stāte, virī. Quae causa viae? quīve estis in armīs
quōve tenētis iter?' nihil illī tendere contrā,
sed celerāre fugam in silvās et fidere noctī.
Obiciunt equitēs sēsē ad dīvortia nōta
380 hinc atque hinc omnemque abitum cūstōde corōnant.
Silva fuit lātē dūmīs atque ilice nigrā
horrida, quam dēnsī complēbant undique sentēs;
rāra per occultōs lūcēbat sēmita callēs.
Euryalum tenebrae rāmōrum onerōsaque praeda
385 impediunt fallitque timor regiōne viārum;
Nīsus abīt, iamque inprūdēns ēvāserat hostis
atque locōs, quī post Albae de nōmine dicti
Albānī (tum rēx stabula alta Latīnus habēbat).
ut stetit et frūstrā absentem respexit amicum.
390 'Euryale infēlix, quā tē regiōne reliquī
quāve sequar rūsus perplexum iter omne revolvēns
fallācis silvae?' simul et vestigia retrō
observāta legit dūmīsque silentibus errat.

use of an adv. with *videor* or *esse* where English usage would require an adj., 'not meaningless did it (i.e. this sight) seem.'

376, 377. *quīve* . . . *quōve*: see on *aut* . . . -*ve*, i. 369, 370. *tendere contrā*: i.e. try to make head against (Volcens and his troop). For the phrase cf. v. 27, for the meaning given to the infin. cf. *tegēbat*, 346, with note.

379. *dīvortia*: properly places where two or more roads branch apart, but here simply 'paths,' 'outlets' from the woods (378).

381, 382. *dūmīs* . . . *horrida*: the underbrush had not been cleared away; cf. n. on *horrentī* . . . *umbrā*, i. 165.

383. *rāra*: cf. *rārī*, i. 118, with n. *occultōs*: i.e. by the brushwood and trees (381, 382). *sēmita* is the path made by human feet (cf. i. 418), in this case the way of escape from the woods. The vs. = 'it was only here and there that the foot path shone (i.e. was visible) amid

the overgrown cattle trails.' There are plenty of paths in the wood, but they are the tracks made by cattle in their aimless wanderings. They not only offer no escape, but make the real path harder to find. In ancient Italy cattle were often pastured in wooded districts for the sake of shelter from the heat.

385. *regiōne viārum*: as in ii. 737; see n. there.

386. *inprūdēns* corresponds to *inmemorem*, 374; it = 'without thinking of Euryalus.'

387, 388. *locōs* . . . *Albānī*: the ref. is not clear; Nisus can hardly have reached the site of Alba Longa proper, for this was twelve or fifteen miles from the Tiber. V. is writing vaguely, using a name in order to give the impression of definiteness. *alta*, 'stately.'

392, 393. *vestigia* . . . *legit*: cf. *vestigia retrō observāta sequor*, ii. 752, 754.

Audit equōs, audit strepitūs et signa sequentum.
 Nec longum in mediō tempus, cum clāmor ad aurīs 395
 pervenit ac videt Euryalum, quem iam manus omnis
 fraude locī et noctis subitō turbante tumultū
 oppressum rapit et cōnantem plūrima frūstrā.
 Quid faciat? quā vī iuvenem, quibus audeat armīs
 ēripere? an sēsē mediōs moritūrus in hostīs 400
 inferat et pulchram properet per vulnera mortem?
 Ōcius adductō torquēns hastile lacertō
 suspiciēns altam lūnam sic vōce precātur:
 ‘Tū, dea, tū praesēns nostrō succurre labōrī,
 astrōrum decus et nemorum Lātōnia cūstōs. 405
 Sī qua tuīs umquam prō mē pater Hyrtacus ārīs
 dōna tulit, sī qua ipse meīs vēnātibus auxili
 suspendīve tholō aut sacra ad fastigia fixī,
 hunc sine me turbāre globum et rege tēla per aurās.’
 Dixerat et tōtō cōnīxus corpore ferrum 410

394. audit . . . audit: the repetition marks the contrast of the noise which suddenly breaks on his ears with the silence of the moment before (393). **signa:** perhaps signals or orders from one detachment of horse to another; the horsemen had broken up into many little squadrons (379, 380). 390-395 may perhaps show that, after all, *locōs* . . . *Albānī*, 387, 388, is to be taken literally.—Nisus had evidently hurried far from the place where he first saw the horsemen, even far beyond all sound of the conflict (397).

397. fraude, ‘deceptiveness,’ is explained by 381-385. **turbante** (sc. *eum*); freely, ‘bewildering.’

399-401. faciat . . . properet: delib. subj. in O. O.; see on *crēdant*, i. 218. **inferat . . . properet:** i.e. merely sell his life dearly, giving up all thought of rescuing Euryalus. He chooses the latter plan (402 ff.), and so keeps himself for the moment carefully hidden, at some distance from the foe.

402. adductō . . . lacertō: cf. *reductā* . . . *dextrā*, v. 478, 479, with note. **torquēns:** here ‘poising’; the cast is described in 410, 411

405. astrōrum . . . cūstōs: see § 282. **nemorum . . . cūstōs:** as a goddess of hunting Diana loves the woods and so guards them. **Lātōnia** is explained by i. 502, with note.

406-408. sī . . . fixī: there is, of course, no uncertainty in the mind of Nisus as to whether these things have been done; *sī* thus virtually=‘since.’ See the word in the Vocab. **prō mē . . . tulit:** i.e. praying you to make me a hunter like himself. **sī qua . . . auxili:** there is a confusion here between the kindred ideas of ‘adding to’ his father’s gifts and of ‘increasing’ them. The former idea would naturally be expressed by *sī qua (ad illa) addidī*, the latter by *sī quā* (cf. i. 18) or *quid (illa) auxili*. **suspendī . . . tholō:** an act mentioned elsewhere.

409. turbāre: in order that Euryalus may escape in the confusion.

cōnicit; hasta volāns noctis dīverberat umbrās
et venit āversī in tergum Sulmōnis ibīque
frangitur ac fissō trānsit praecordia līgnō;
volvitur ille vomēns calidum dē pectore flūmen
415 frigidus et longīs singultibus īlia pulsat.
Dīversī circumspiciunt. Hōc ācrior īdem
ecce aliud summā tēlum librābat ab aure.
Dum trepidant, it hasta Tagō per tempus utrumque
strīdēns trāiectōque haesit tepefacta cerebrō.
420 Saevit atrōx Volcēns nec tēlī cōspicit ūsquā
auctōrem nec quō sē ārdēns inmittere possit.
‘Tū tamen intereā calidō mihi sanguine poenās
persolvēs ambōrum,’ inquit; simul ēnse reclūsō
ībat in Euryalum. Tum vērō exterritus, āmēns
425 conclāmat Nīsus nec sē cēlāre tenebrīs
amplius aut tantum potuit perferre dolōrem:
‘Mē, mē, adsum, quī fēcī, in mē convertite ferrum,
ō Rutulī! mea fraus omnis; nihil iste nec ausus
nec potuit; caelum hōc et cōnscia sīdera testor;
430 tantum infēlicem nimium dīlēxit amīcum.’
Tālia dicta dabat; sed vīribus ēnsis adāctus
trānsabiit costās et candida pectora rumpit;
volvitur Euryalus lētō, pulchrōsque per artūs

413. *ac . . . līgnō*, ‘and yet, though its wooden shaft snaps, passes through.’

415. *frigidus*, ‘cold (stiffening) in death,’ belongs closely with *volvitur*, 414.

416. *dīversī* is adverbial in sense; it = *hūc illūc*. *īdem*: freely, ‘again’; see on *īdem*, iii. 158.

417. *summā . . . aure*, ‘his ear-tip’; the whole phrase is picturesque and accurate.

419. *cerebrō* is local abl. with *haesit*, or perhaps dat. (cf. *currū . . . haeret*, l. 476 with n.), instr. abl. with *tepefacta*. Render freely, ‘grew hot as it clung,’ etc.

421. *auctōrem*, ‘dispatcher.’ *quō* = *in quem*; see on *quō*, v. 29.

427. *mē, mē*: *petite ferrō*, or the like, would naturally have followed, but in his excitement Nisus gives a new turn to his thought by saying *in mē . . . ferrum*. Cf. Turnus’s speech *ecquis . . . quī primus in hostem*, 51, with note.

428, 429. *nihil . . . nec . . . nec*: when a general neg. (*nōn*, *nihil*, *numquam*, etc.) is followed by *neque* (*nec*) . . . *neque* (*nec*), the negatives do not destroy one another; the negative force is merely distributed between (or over) the several parts of the whole expression.

433. *lētō*: modal abl., ‘in death,’ or instr. abl.

it cruor, inque umerōs cervix conlāpsa recumbit,

purpureus velutī cum flōs succisus arātrō

435

languēscit moriēns lassōve papāvera collō

dēmīsere caput, pluvīā cum forte gravantur.

At Nīsus ruit in mediōs solumque per omnīs

Volcentem petit, in sōlō Volcente morātur.

Quem circum glomerātī hostēs hinc comminus atque hinc 440

prōturbant; instat non sētius ac rotat ēnsem

fulmineum, dōnec Rutulī clāmantis in ōre

condidit adversō et moriēns animam abstulit hostī.

Tum super exanimum sēsē prōiēcit amicum

cōnfossus placidāque ibi dēmum morte quiēvit.

445

Fōrtūnātī ambō! sī quid mea carmina possunt,

nūlla diēs umquam memori vōs eximet aevō,

dum domus Aenēae Capitōlī inmōbile saxum

accolet imperiumque pater Rōmānus habēbit.

Tum primum bellō celerem intendisse sagittam

590

dīcitur ante ferās solitus terrēre fugācis

Ascanius fortemque manū fūdisse Numānum,

cui Remulō cognōmen erat, Turnīque minōrem

germānam nuper thalamō sociātus habēbat.

439. in . . . morātur, 'tarries over,' 'gives a second thought to,' 'gives heed to,' is the opposite of *nec morārī*, seen in II. 287, v. 400.

440. circum: for position see § 210. glomerātī has middle force.

441. prōturbant: conative pres.; cf. *tegēbat*, 346, with note.

442, 443. in ōre . . . adversō: cf. *pectore in adversō*, 347, with note.

445. cōnfossus gives by implication (§ 225) the result of *quem . . . prōturbant*, 440, 441.

446. quid: with *possunt*; see § 134.

447. memori . . . aevō: the adj. carries the emphasis, 'the memory of,' etc.

448, 449. domus Aenēae = *Aeneadae* = *Rōmānī*. Capitōlī . . . saxum: in classical times the Capitol was the symbol

of the perpetuity of Rome, just as later the Coliseum was (cf. Byron's lines. 'While stands the Coliseum, Rome shall stand,' etc.). *dum . . . accolet* thus = *per omne futurum tempus*.

449. pater Rōmānus: coll. sing.; cf. *Albānī . . . patrēs*, I. 7.—There is sorrow in both camps when the night's work is known. In the morning the Italians try in various ways to storm the Trojan camp; they set on fire a tower which falls and destroys many Trojans.

590-671. Ascanius distinguishes himself and wins Apollo's approval.

591. ferās . . . fugācis: cf. the picture of Ascanius in IV. 156-159.

593, 594. cui . . . erat: for the constr. cf. *cui nunc cognōmen Iulō additur*, I. 267, 268, with note there on *Iulō*.

- 595 Is primam ante aciem digna atque indigna relātū
vōciferāns tumidusque novō praecordia rēgnō
ibat et ingentem sēsē clāmōre ferēbat:
'Nōn pudet obsidiōne iterum vallōque tenērī,
bis captī Phryges, et mortī praetendere mūrōs?
600 Ēn quī nostra sibī bellō cōnūbia poscunt!
Quis deus Ītaliā, quae vōs dēmentia adēgit?
Nōn hīc Atrīdae nec fandī fīctor Ulixēs.
Dūrum ā stirpe genus, nātōs ad flūmina primum
dēferimus saevōque gelū dūrāmus et undīs.
605 Vēnātū invigilant puerī silvāsque fatīgant;
flectere lūdus equōs et spīcula tendere cornū;
at patiēns operum parvōque adsuēta iuventūs
aut rāstrīs terram domat aut quatit oppida bellō;

Turnī . . . habēbat: we should expect *et quī* (or *quīque*) *Turnī . . . habēbat*, but see on *cui . . . locus*, ii. 71. **thalamō sociātus:** cf. *mē vinclō . . . sociāre iugālī*, iv. 16.

595. digna . . . relātū: we should say, at least in common talk, 'things good, bad, and indifferent'; the emphasis is, of course, on *indigna*. For the constr. of *relātū* see on *visū*, i. 111.

596. rēgnō: i.e. the princely position he gained by his marriage (593, 594).

597. ingentem . . . ferēbat: the context shows that this is sarcastic, 'advanced in all his mighty prowess'; cf., then, *immānī . . . ferēbat*, v. 372, 373, with notes.

598. obsidiōne . . . tenērī: cf. *cingique urbem obsidiōne vidēret*, iii. 52, said there by Aeneas himself. **tenērī** = *continērī*, 'be imprisoned.'

599. bis . . . Phryges: cf. the words of Anchises, *satis ūna . . . urbī*, ii. 642, 643, with notes. **praetendere:** the prefix = 'in the way of,' i.e. so as to prevent (it). The thought is like that in *nōn aequō . . . fovēre*, 56, 57.

600. quī . . . poscunt: i.e. who come wooing with the sword and yet

dare not fight; there is a very exaggerated ref. to Latinus's offer of Lavinia to Aeneas, vii. 268-273. The Trojans had not come seeking Latin wives; only one Latin woman was involved, even in Latinus's offer.

601. quis . . . adēgit: the question takes it for granted that the Trojans did not come voluntarily, or, that if they did, they were insane. **deus**, in this context, must = *deus hostilis*.

602. nōn . . . Ulixēs: i.e. we Rutulians are greater warriors even than the Greeks who conquered you. **fandī fīctor**, 'deviser of fables,' like that of Sinon (ii. 81 ff.). The Rutulians will prevail by open fight and sheer prowess, not by trickery, as the Greeks did.

604. saevō . . . gelū and **undīs** describe the same thing; they plunge the children into the cold rivers.

605, 606. vēnātū: for form see § 91. *vēnātū . . . cornū* gives the second stage in the training of the *nātī*. **cornū:** here bows of horn; § 187.

607, 608. at . . . bellō: stage three. **patiēns operum:** cf. *Phoebī . . . patiēns*, vi. 77. **parvō . . . adsuēta:** cf. *parvī . . . potentem*, vi. 843, with note.

omne aevum ferrō teritur, versāque iuvenum
 terga fatigāmūs hastā, nec tarda senectūs 610
 debilitat virīs animī mūtātque vigōrem;
 cānitē galeā premimus, semperque recentīs
 comportāre iuvat praedās et vīvere raptō.
 Vōbīs pīcta crocō et fulgentī mūrīce vestis;
 desidiaē cordī; iuvat indulgēre chorēis, 615
 et tunicae manicās et habent redimīcula mitrae.
 Ō vērē Phrygiae (neque enim Phryges), ite per alta
 Dindyma, ubi adsuētīs bīforem dat tībia cantum!
 Tympana vōs buxusque vocat Berecynthia mātīs
 Idaeae; sinite arma virīs et cēdite ferrō.' 620

Tālia iactantem dictīs ac dīra canentem
 nōn tulit Ascanius nervōque obversus equinō
 contendit tēlum dīversaque brachia dūcēns
 cōstitit, ante Iovem supplex per vōta precātus:
 'Iuppiter omnipotēns, audācibus adnue coeptīs. 625

609, 610. **omne** . . . **teritur** sums up 603-608, and is itself illustrated by *versā* . . . *raptō* (613). **teritur**: freely, 'is devoted to'; lit., 'is worn away.' **versā** . . . **hastā**: i.e. even when we are playing the peaceful part of husbandmen the spear is in our hands. The butt of the spear was sharp and so could be used as a goad or *stimulus* (vi. 101). **iuvenum**: for form see § 89. **fatigāmūs**: for scansion see §§ 241, 245.

613. **raptō**: i.e. by plunder (see on *raptō*, iv. 17). The word is illustrated by 605, and by *quatit oppida bellō*, 608.

614. **vōbīs** . . . **vestis**: cf. the reproach in iv. 215-217.

615. **cordī** (*vōbīs sunt*): cf. *cut* . . . *cordī*, vii. 325, 326, with note. **chorēis**: dancing was strongly condemned by the Romans, except in connection with religious ceremonies, such as those referred to in viii. 718.

616. **manicās**: see *tunica* in Vocab. Cicero, *Cat.* ii. § 72, condemns the *manicātae et tālārēs tunicae* of Catiline's

followers. **habent** . . . **mitrae**: cf. *Paris* . . . *Maeoniā mentum mītrā*. . . . *subnexus*, iv. 215-217.

617. **Phryges**: this word was in itself a reproach; see on *servīre*, iv. 103.

618-620. **adsuētīs** (sc. *vōbīs*): freely, 'to your accustomed cars.' **bīforem** is a transferred epithet; it belongs with *tībia*. For the tone in which the *tībia*, the *tympana*, and the *buxus* are mentioned here cf. *patriō* . . . *sīstrō*, viii. 696, with note. The Rutulians delight in the battle trump and the hunter's horn (cf. 605, 608). **Berecynthia mātīs Idaeae**; cf. ix. 80, ix. 82. **sinite** . . . **virīs**: for the thought cf. *cūra* . . . *gerenda*, vii. 443, 444. **cēdite**: properly, 'depart from'; freely, 'resign, lay aside.'

621. **dīra** may well = 'ominous.' The words of Remulus (601-620) are full of prophecies of Trojan defeat.

623. **dīversa**: proleptic (§ 193); 'apart.' **dūcēns**: i.e. in stretching his bow for a shot.

Ipse tibi ad tua templa feram sollemnia dōna
et statuam ante ārās aurātā fronte iuvenum
candentem pariterque caput cum mātrem ferentem,
iam cornū petat et pedibus quī spargat harēnam.'

- 630 Audiit et caelī genitor dē parte serēnā
intonuit laevum; sonat ūnā fātifer arcus;
effugit horrendum strīdēns adducta sagitta
perque caput Remulī venit et cava tempora ferrō
trāicit. 'Ī, verbīs virtūtem inlūde superbīs!
635 Bis capti Phryges haec Rutulīs respōnsa remittunt.'
Hōc tantum Ascanius. Teucrī clāmōre secuntur
laetitiāque fremunt animōsque ad sīdera tollunt.
Aetheriā tum forte plagā crīnītus Apollō
dēsūper Ausoniās aciēs urbemque vidēbat
640 nūbe sedēns atque hīs victōrem adfātur Iūlum:
'Macte novā virtūte, puer; sic ītur ad astra,
dis genite et genitūre deōs. Iūre omnia bella
gente sub Assaracī fātō ventūra resident,

626. *ipse*: i.e. the offering will not be made for him by his father, as offering was made for Nisus by Hyrtacus (406). Ascanius is coming now fully to man's estate (590-592).

627. *aurātā . . . iuvenum*: cf. *vēlātum . . . iuvenum*, v. 366, with note.

628. *pariter . . . ferentem*: i.e. of equal height with, etc., full grown.

629. *petat . . . qui spargat* = *tālem ut petat et spargat*. With *petat* sc. *cornibus aliōs iuencōs*.

631. *intonuit laevum*: as in ii. 693 (see n. there), though here there is a personal subject. The omen here is the more significant, since it comes from a cloudless sky. *ūnā*: i.e. as soon the favorable sound is heard.

632. *horrendum*: for case cf. § 130. *adducta*: cf. *adductō*, 402.

633. *ferrō*: i.e. its iron head.

634. *ī* = *ī nunc*, vii. 425, *ī*, vii. 426. See note there. *virtūtem*: i.e. true manliness, such as the Trojans have.

638. *Apollō*: the standing friend of Troy; cf. esp. vii. 704-706.

640. *nūbe sedēns*: cf. n. on *nimbus*, 111. *hīs*: sc. *verbīs*.

641. In 641-644 Apollo soliloquizes. *macte . . . virtūte*, 'blessings on you for this newborn prowess.' *macte* (see Vocab.) is probably a voc., used somewhat inaccurately but effectively in this phrase, which always involves, more or less consciously, an address to some one. It may, however, be an adv. used with *sum*; see on *haud . . . vīsum*, 375.

642, 643. *dis genite*: as son of Aeneas, himself the son of Venus; cf., too, n. on *genus invīsum*, i. 27. *deōs*: i.e. the Julian line; cf. i. 268, with notes. *īure . . . resident* combines two statements; (1) it is fated that under, etc., (2) this destiny is an eminently proper one. *fātō ventūra*: i.e. that are destined to arise. *resident* gives the result, not the process; 'will be put down.' Ascanius is to be a successful warrior and

nec tē Trōia capit.' Simul haec effātus ab altō
aethere sē mittit, spīrantīs dīmovet aurās 645
Ascaniumque petit. Fōrmam tum vertitur ōris
antīcum in Būtēn (hīc Dardaniō Anchīsae
armiger ante fuit fīdusque ad līmina cūstōs;
tum comitem Ascaniō pater addidit). Ībat Apollō
omnia longaevō similis, vōcemque colōremque 650
et crīnīs albōs et saeva sonōribus arma,
atque hīs ārdentem dictīs adfātur Iūlum:
'Sit satis, Aenīdē, tēlīs inpūne Numānum
oppetiisse tuīs. Prīmam hanc tibi māgnus Apollō
concēdit laudem et paribus nōn invidet armīs; 655
cētera parce, puer, bellō.' Sīc ōrsus Apollō
mortālīs mediō aspectūs sermōne relīquit
et procul in tenuem ex oculīs ēvānuīt auram.
Agnōvēre deum procerēs dīvīnaque tēla
Dardanidae pharetramque fugā sēnsēre sonantem. 660
Ergō avidum pūgnae dictīs ac nūmine Phoebī
Ascanium prohibent; ipsī in certāmina rūsus
succēdunt animāsque in aperta perīcula mittunt.
It clāmor tōtīs per prōpūgnācula mūrīs;
intendunt ācrīs arcūs ammentaque torquent. 665

ruler (i. 267-271), but there is no doubt a ref. also to Augustus, and esp. to the closing of the temple of Janus (§ 16).

644. *nec . . . capit*: i.e. Troy (the new Troy to be founded in Italy) is too narrow for you. After three years Ascanius is to reach out beyond the camp in which the Trojans now are, and to found Lavinium and later Alba Longa; see i. 263-271.

647. *Būtēn*=*Būtae fōrmam*: see on *cum nāvibus*, i. 193. *Dardaniō Anchīsae* has occurred in i. 617; see n. there.

649. *pater*, 'his father'; Aeneas.

650, 651. *omnia . . . arma*: cf. *omnia . . . iuventū*, iv. 558, 559, with notes. *saeva . . . arma*: freely, 'the wild

clang of his arms'; *sonōribus* is abl. of specification.

655. *paribus* (sc. *suīs*): i.e. as unerring as his own. *invidet*: sc. *tibi*. According to ancient story the gods often grew envious of successful mortals and laid them low.

656. *cētera*=an adv. (§ 134); freely, 'henceforth.' Note the adversative asyndeton.

657, 658. *mortālīs . . . auram* is almost identical with iv. 277, 278.

663. *animās*: a picturesque substitute for *sē*.

665. *ācrīs*: a fine epithet; the bows are eager for the prey; cf. such phrases as *ācrīs equī*. l. 444.

Sternitur omne solum tēlis; tum scūta cavaeque
 dant sonitum fīctū galeae; pūgna aspera surgit,
 quantus ab occāsū veniēns pluviālibus Haedīs
 verberat imber humum, quam multā grandine nimbī
 670 in vada praecipitant, cum Iuppiter horridus Austrīs
 torquet aquōsam hiemem et caelō cava nūbila rumpit.

Pandarus et Bitiās, Īdaeō Alcānore crētī,
 quōs Iovis ēdūxit lūcō silvestris Iaera
 abietibus iuvenēs patriīs et montibus aequōs,
 675 portam, quae ducis imperiō commissa, reclūdunt
 frētī armīs ultrōque invitant moenibus hostem;
 ipsī intus dextrā ac laevā prō turribus adstant
 armātī ferrō et cristīs capita alta coruscī,
 quālēs āeriae līquentia flūmina circum,
 680 sive Padī rīpīs Athesim seu propter amoenum,
 cōnsurgunt geminae quercūs intōnsaque caelō
 attollunt capita et sublīmī vertice nūtant.
 Inrumpunt, aditūs Rutulī ut vīdēre patentīs,
 continuō Quercēns et pulcher Aquīculus armīs
 685 et praeceps animī Marus et Māvortius Haemōn

667. **fīctū**: i.e. under the impact of the *tēla*.

668-670. **quantus . . . humum**= (*pūgna*) *tanta quantus*, 'fierce as the rain (is when it) lashes.' **pluviālibus Haedīs**: temporal ablative. Cf. *pluviās . . . Hyadas*, i. 744. **quam . . . praecipitant** (sc. *sē*), 'plenteous as the hail is when the clouds,' etc. Cf. *quam multā grandine nimbō culminibus crepitant*, v. 458, 459. **horridus Austrīs** has been neatly rendered 'in the sullenness of southern blasts.' There is some confusion here between the god and the sense of 'sky' which *Iuppiter* often bears (§ 139).

671. **rumpit**: i.e. so that they discharge their contents.

672-690. Pandarus and Bitias open the gate they were set to guard and make a sally on the Rutulians.

673. **Iovis . . . lūcō**: on Mt. Ida.

ēdūxit . . . Iaera: Iaera was doubtless their mother.

674. **patriīs**, 'their native,' i.e. standing on Ida, their birthplace. **aequōs**: i.e. tall as.

676. **moenibus** may (1) be dat. (§ 122), or abl.; cf. *caelō . . . accipiēs*, i. 289, 290, with note.

677. **prō**, 'like'; cf. 674. So we say, though with far less consciousness of the figure, that a person is 'a tower of defense' in himself.

678. **capita**: for case see § 135.

679-682. If we grasp the simile and mark the pl. in *rīpīs*, 680, we shall see that the oaks (681) stand one on either bank. **Padī . . . Athesim**: rivers of the district in which V. spent his early years. See §§ 35, 36. **vertice nūtant**: cf. *concussō vertice nūtat*, ii. 627.

685. **praeceps animī**: for case of *animī* see § 148.

agminibus tōtis: aut versī terga dedēre
aut ipsō portae posuēre in līmine vītā.
Tum magis incrēscunt animīs discordibus irae,
et iam collēctī Trōes glomerantur eōdem
et cōferre manum et prōcurrere longius audent.

694

Ductōrī Turnō diversā in parte furentī
turbantīque virōs perfertur nūntius hostem
fervere caede novā et portās praebēre patentis.
Dēserit inceptum atque immānī concitus irā
Dardaniā ruit ad portam frātrēsque superbōs,
et primum Antiphatēn (is enim sē primus agēbat),
Thēbānā dē mātē nothum Sarpēdonis altī,
coniectō sternit iaculō; volat Ītala cornus
āera per tenerum stomachōque infixa sub altum
pectus abit; reddit specus ātrī vulneris undam
spūmantem, et fixō ferrum in pulmōne tepēscit. [num,
Tum Meropem atque Erymanta manū, tum sternit Aphid-
tum Bitiān ārdentem oculīs animīsque frementem,
nōn iaculō (neque enim iaculō vītā ille dedisset),
sed māgnū strīdēns contorta phalārica vēnit
fulminis ācta modō, quam nec duo taurea terga
nec duplicī squāmā lōrīca fidēlis et aurō

695

700

706

686. **aut**: note the sharp advers. asyndeton.

690. **cōferre . . . audent**: they forget the injunctions of Aeneas, 40-46.

691-721. Turnus appears and works great havoc.

693. **fervere**: for form see § 101. **novā**, 'unexpected.'

694. **inceptum**, 'the task he had begun.'

695. **frātrēs**: Pandarus and Bitias; see 672-678.

697. **altī** may combine the ideas of high lineage (he was son of Jupiter) and of physical prowess (cf. *ingēns Sarpēdōn*, l. 99, 100). See the n. on *quantus*, l. 752.

699. **tenerum**, 'yielding'; the air opposes no barrier to the flight of the spear, i.e. it does nothing to make the

spear less deadly. **altum** may (1) = 'high,' 'arching,' or (2) may = an adv.

700. **abit** may be rendered by 'passes'; strictly, however, it pictures the springing of the weapon away from Turnus's hand. **ātrī vulneris**: subjective gen., 'caused by,' etc.

701. **fixō . . . tepēscit**: cf. *tepefacte . . . madent*, 333, 334, *trāiectōque hanc tepefacta cerebrō*, 419.

704. **iaculō . . . dedisset**: *iaculō* is a dat.; the constr. involves personification of the *iaculum*.

705. **māgnū strīdēns**: cf. *horrendum strīdēns* 632. with note. **contorta**: freely, 'twisting,' 'hurtling.'

707. **duplicī . . . aurō**: the ref. is to a double layer of scales of gold. Since the breastplate now fails Bitias

sustinuit; conlāpsa ruunt immānia membra;
dat tellūs gemitum, et clipeum super intonat ingēns.

- 710 Tālis in Euboicō Bāiārum lītore quondam
saxea pīla cadit, māgnīs quam mōlibus ante
cōstrūctam pontō iaciunt, sīc illa ruīnam
prōna trahit penitusque vadīs inlīsa recumbit;
miscent sē maria, et nigrae attolluntur harēnae;
715 tum sonitū Prochyta alta tremit dūrumque cubīle
Inarimē Iovis imperiīs inposta Typhoeō.

Hic Mars armipotēns animum vīrisque Latinīs
addidit et stimulōs ācrīs sub pectore vertit
inmīsītque Fugam Teucrīs ātrumque Timōrem.

- 720 Undique conveniunt, quoniam data cōpia pūgnāe
bellātorque animō deus incidit.

Pandarus, ut fūsō germānum corpore cernit
et quō sit fortūna locō, quī cāsus agat rēs,
portam vī māgnā conversō cardine torquet,

- 725 obnīxus lātīs umerīs, multōsque suōrum

fidēlis must refer to the past performances of the *lōrica*, i.e. it must = 'once so faithful.' Therefore *duplici* . . . *aurō* is best taken as causal abl. with *fidēlis*, 'whose double layer . . . once made it so trusty.'

709. *intonat*: the shield that was once a defence (707) is now an added burden and woe.

710. *Euboicō* . . . *lītore*: Baiae was near Cumae; cf., therefore, vi. 2, with note.

711. *mōlibus*: the large separate masses or blocks (of stone, or, perhaps rather of concrete, of which the Romans made large use, esp. under water) which make up the *pīla*. *ante* emphasizes the idea that the *pīla* is made completely ready before it is lowered into the sea.

712. *iaciunt*: the subject is 'men' in general; see on *habitant*, iii. 106. *sīc* repeats *tālis*, 710, and brings us back, after the digression in *māgnīs* . . . *iaciunt*, to the main thought.

714. *nigrae*: it is said that the sands

of the bay of Baiae are actually black in color, since they contain much lava. *attolluntur*: sc. *ex imīs*.

715, 716. *dūrum* . . . *cubīle* . . . *Typhoeō*: cf. the picture of the fate of Enceladus, iii. 578-582. See § 274.

718. *stimulōs* . . . *vertit*: cf. *stimulōs sub pectore vertit Apollō*, vi. 101.

720. *conveniunt* by itself is vague, but 717, 719, and 721 show that we must supply *Latīnī*.

722-818. Pandarus shuts the gate and unwittingly shuts in Turnus too. Turnus fights valiantly but finally yields to superior force. He retires slowly and at last leaps into the Tiber.

722. *fūsō* . . . *corpore* (sc. *esse*) involves an abl. of char., with the usual adj. force (see on i. 71); a simple *fūsum* would have sufficed.

724. *conversō*, 'turning,' 'revolving'; see § 171.

725. *obnīxus* . . . *umerīs*: cf. *obnīxae* . . . *umerīs*, iv. 406, *cōnīxī umerīs*, v. 264.

moenibus exclusōs dūrō in certāmine linquit;
ast aliōs sēcum inclūdit recipitque ruentīs,
dēmēns, quī Rutulum in mediō nōn agmine rēgem
viderit inrumpentem ultrōque inclūserit urbī,
immānem velutī pecora inter inertia tigrim. 730

Continuō nova lūx oculīs effulsit, et arma
horrendum sonuēre; tremunt in vertice cristae
sanguineae, clipeōque micantia fulmina mittit.
Agnōscunt faciem invīsam atque immānia membra
turbātī subitō Aeneadae. Tum Pandarus ingēns 735
ēmicat et mortis frāternae fervidus irā
effātur: 'Nōn haec dōtālis rēgia Amātae,
nec mūrīs cohibet patriīs media Ardea Turnum;
castra inimica vidēs; nūlla hinc exīre potestās'.

Ollī subridēns sēdātō pectore Turnus: 740

'Incipe, sī qua animō virtūs, et cōsere dextram;
hīc etiam inventum Priamō nārrābis Achillem.'

Dixerat. Ille rudem nōdīs et cortice crūdō
intorquet summīs adnīxus vīribus hastam;
excēpēre aurae; vulnus Sāturnia Iūnō 745
dētorsit veniēns, portaeque infīgitur hasta.

'At nōn hōc tēlum, mea quod vī dextera versat,

728, 729. *dēmēns quī . . . inclūserit*: cf. *dēmēns quī . . . simulāret*, vi. 590, 591, with note. *in mediō . . . agmine* explains why Pandarus did not see Turnus; the others hid him from sight.

732. *horrendum sonuēre*: cf. *horrendum stridēns*, 632, *māgnūm stridēns*, 705.

736. *mortis . . . irā*: cf. *gemitū . . . irā*, ii. 413, with note.

737. *hāec*: for gender see on *hōc*, i. 17. *dōtālis . . . Amātae*: i.e. the palace you hope to get by becoming Amata's son-in-law: cf. n. on *coniugium . . . quāesitās . . . dōtēs*, vii. 423

738. *patriīs . . . Ardea*: for Ardea as Turnus's home cf. vii. 408-414.

742. *hīc etiam*: i.e. even as at Troy. For the sentence *hīc . . . Achillem* cf. *referēs . . . mementō*, ii. 547-549, spoken to Priam by Neoptolemus, just as he is about to kill the Trojan king. *Achillem*: Turnus talks of himself as the Sibyl did, *alius . . . Achillēs*, vi. 89.

743. *crūdō*, 'untrimmed,' 'unpeeled'; properly, still fresh, not yet having wrinkled and peeled off.

745, 746. *vulnus . . . veniēns* = *ictum venientem*, v. 444.

747. *versat*, 'plies.' The idea is like that in *rotat ensem*, ix. 441.

effugiēs; neque enim is tēlī nec vulneris auctor.⁷⁴⁸
 Sic ait et sublātum altē cōnsurgit in ēnsem
 750 et mediam ferrō gemina inter tempora frontem
 dīvidit inpūbisque immānī vulnere mālās.
 Fit sonus; ingentī concussa est pondere tellūs;
 conlāpsōs artūs atque arma cruenta cerebrō
 sternit humī moriēns, atque illī partibus aequīs
 755 hūc caput atque illūc umerō ex utrōque pependit.
 Diffugiunt versī trepidā formīdine Trōes,
 et, sī continuō victōrem ea cūra subīssset,
 rumpere claustra manū sociōsque inmittere portīs,
 ultimus ille diēs bellō gentīque fuisset;
 760 sed furor ārdentem caedisque insāna cupīdō
 ēgit in adversōs.
 Prīncipiō Phalerim et succīsō poplite Gygēn
 excipit; hinc raptās fugientibus ingerit hastās
 in tergum (Iūnō vīrīs animūque ministrat);
 765 addit Halym comitem et cōfixā Phēgea parmā,
 ignārōs deinde in mūrīs Martemque cientīs
 Alcandrumque Haliumque Noēmonaque Prytanimque;
 Lyncea tendentem contrā sociōsque vocantem

748. **is**: emphatic (cf. *ea*, ll. 17, with *n.*), = *tūlis*, = *tūlis ut eum effugere possis*.
tēlī . . . auctor: cf. *tēlī* . . . *auctōrem*, ll. 420, 421.

749. **cōnsurgit in ēnsem**: see *cōnsurgō* in Vocab. For a similar picture cf. *ostendit dextram insurgēns Entellus*, v. 443, with note.

750. **mediam**: proleptic; 'in twain.'

757. **victōrem . . . subīssset**: cf. *subiit* . . . *imāgō*, ll. 560, *subit* . . . *poenās*, ll. 575, 576.

759. **gentī**: sc. *Trōiānae*.

762. **succīsō poplite**: since the Trojans are in flight (756), Turnus's blows are dealt from behind them.

763. **raptās**: the meaning is not clear. (1) V. may have in mind certain Homeric passages in which a hero sup-

plies himself with spears from the bodies of the slain; in that case *hinc* will = *ex his* or *ex hōrum corporibus*. (2) *raptās . . . ingerit* may merely = *rapit et ingerit* (see on *submersās* . . . *obruē*, l. 69), the poet writing vaguely and not troubling himself to ask whence the spears came so opportunely. **fugientibus**: freely, 'the flying foe.'

765. **comitem**: sc. *Phaleri et Gygi*.
cōfixā . . . parmā: ancient warriors when fleeing from the fight slung their shields on their backs.

766. **ignārōs**: sc. they were facing outward, fighting the foe without, and knowing nothing of the foe within.

768, 769. **tendentem . . . dexter**: V is sketching his story very lightly here and leaving much to be inferred by the

vibrantī gladiō cōnīxus ab aggere dexter
 occupat (huic ūnō dēiectum comminus ictū
 cum galeā longē iacuit caput); inde ferārum
 vāstātōrem Amycum, quō nōn fēlicior alter
 unguere tēla manū ferrumque armāre venēnō,
 et Clytium Aeolidēn et amīcum Crēthea Mūsīs,
 Crēthea, Mūsārum comitem, cui carmina semper
 et citharae cordī numerōsque intendere nervīs;
 semper equōs atque arma virum pūgnāsque canēbat.

Tandem ductōrēs audītā caede suōrum
 conveniunt Teucrī, Mnēstheus ācerque Serestus,
 pālantisque vident sociōs hostemque receptum,
 et Mnēstheus 'Quō deinde fugam, quō tenditis' inquit.
 'Quōs aliōs mūrōs, quae iam ultrā moenia habētis?
 Ūnus homō et vestrīs, ō cīvēs, undique saeptus
 aggeribus tantās strāgēs inpūne per urbem
 ēdiderit? iuvenum prīmōs tot mīserit Orcō?

reader (see § 225). Lynceus makes a rush for Turnus and calls others to his help. *ab aggere* helps to picture Turnus's position at the moment, and incidentally gives the result of 766, 767; his attack there has brought him close to the agger. *dexter* is used as in v. 162; cf., too, the use of *diversus*, v. 166. The whole = 'with a vigorous sweep . . . to the right from the agger,' etc. The various details are added to give an air of reality to the picture; cf. the n. on *locōs* . . . *Albānī*, 387, 388.

772, 773. *fēlicior* . . . *armāre*: for the constr. cf. § 169.

774-776. *amīcum* here = *cārum*. *Crēthea* . . . *Crēthea*: the repetition increases the pathos. The poet is deeply interested in the fate of Cretheus and much moved thereby; they were both poets of war (cf. l. 1) and hence were kindred spirits. *numerōs* . . . *nervīs*: i.e. to strike forth rhythmic strains with all possible effectiveness. *nervīs* may be instr. abl., or abl. of source.

778, 779. *ductōrēs* . . . *Teucrī*: they may have been at the point previously threatened by Turnus (691, 692). The events of 694-777 cover no long space of time.

780. *receptum*: sc. *intrā moenia*; cf. *recipit* . . . *ruentīs*, 727. The word is a strong word ('welcomed') and pictures the amazement with which the leaders hear the story.

781. *quō* . . . *tenditis*: cf. *quō deinde ruis*, v. 741, with note.

782. *moenia*, 'city'; note *urbs* in 784 and 48, said of the camp.

783. *et* . . . *saeptus*: we should say, idiomatically, 'and that, too, though he is hemmed in,' etc. *et* . . . *dēceptus*, v. 851, involves a similar usage.

785. *ēdiderit* . . . *mīserit*: cf. *ociderit* . . . *sūdārit*, ii. 581, 582, with n. The fut. perfects here represent time prior to the fut. moment hinted at in *inpūne*; 'shall he have . . . and yet shall he go forth unhurt' is the thought. *mīserit Orcō*: cf. *multōs* . . . *Orcō*, ii 398.

Nōn infēlicis patriae veterumque deōrum
 et māgnī Aenēae, sēgnēs, miseretque pudetque?
 Tālibus accēnsī fīrmantur et agmine dēnsō
 cōsistunt. Turnus paulātīm excēdere pūgnā
 790 et fluvium petere ac partem, quae cingitur undā;
 ācrius hōc Teucrī clāmōre incumbere māgnō
 et glomerāre manum, ceu saevum turba leōnem
 cum tēlis premit infēnsīs; at territus ille
 asper, acerba tuēns retrō redit, et neque terga
 795 ira dare aut virtūs patitur, nec tendere contrā
 ille quidem hōc cupiēns potis est per tēla virōsque:
 haud aliter retrō dubius vestīgia Turnus
 inproperāta refert, et mēns exaestuat irā.
 Quīn etiam bis tum mediōs invāserat hostīs,
 800 bis cōfūsa fugā per mūrōs agmina vertit,
 sed manus ē castrīs properē coit omnis in ūnum,
 nec contrā virīs audet Sātūrnīa Iūnō
 sufficere, āeriam caelō nam Iuppiter Īrim
 dēmīsīt germānae haud mollia iussa ferentem,
 805 nī Turnus cēdat Teucrōrum moenibus altīs.
 Ergō nec clipeō iuvenis subsistere tantum

792. *ceu . . . haud aliter* (797): a simpler form would be *Ceu . . . infēnsis, territus ille . . . virōsque, haud aliter*, etc. *cum*: the conjunction. *at . . . virōsque* says, in the form of an independent sentence, what would naturally have been the conclusion to *ceu . . . infēnsis*; the constr. is faulty but forceful. *terrītus*: i.e. though dismayed.

794. *asper, acerba tuēns* is in the pred. to *redit*. For case of *acerba* see §§ 128, 134. *acerba tuēns* is the visible token of the state denoted by *asper*.

796. *ille . . . cupiēns*, 'fain though he is so to do'; for the use of *ille* cf. i. 3, v. 457, etc.

799. *tum*: i.e. under these unfavorable conditions. *invāserat* carries us

back of the time denoted by the histor presents in 798. He made two attacks after the arrival of the *ductōrēs*, 779, before he finally withdrew.

802-804. *virīs . . . sufficere*: cf. *animōs virisque secundās sufficit*, ii. 617, 618. *āeriam*: Iris is preëminently a goddess of the air; cf. *Īris . . . colōrēs*, iv. 700, 701. *caelō . . . ferentem*: Juno was on earth helping Turnus (764) exactly as Venus was on earth helping Aeneas in i. 314 ff., ii. 589 ff., vii. 608 ff.

805. *nī . . . cēdat*: O. O. Jupiter's message would have been expressed by a threat in the fut. indic., followed by *nī Turnus cedit*, etc.

806. *clipeō* suggests defensive tactics; *dextrā* points to offensive movements. *tantum*: as in v. 21.

nec dextrā valet; iniectis sic undique tēlis
 obruitur; strepit adsiduō cava tempora circum
 tinnītū galea, et saxīs solida aera fatiscunt,
 discussaeque iubae capitī, nec sufficit umbō
 ictibus; ingeminant hastīs et Trōes et ipse
 fulmineus Mnēstheus. Tum tōtō corpore sūdor
 liquitur et piceum (nec respirāre potestās)
 flūmen agit; fessōs quatit aeger anhelitus artūs.
 Tum dēmum praeceps saltū sēse omnibus armīs
 in fluvium dedit; ille suō cum gurgite flāvō
 accēpit venientem ac mollibus extulit undīs
 et laetum sociīs ablūtā caede remisit.

810

815

809. **aera**: the bronze plates of the helmet. **fatiscunt** expresses the result, not the process, 'are split open.'

812. **fulmineus**: Mnestheus is a *fulmen bellī*, like the Scipios (vi. 842).

813, 814. **piceum . . . flūmen**: sweat mingled with the dust of battle. **agit**,

'sets in motion.' **fessōs . . . artūs**: cf. *vāstōs quatit aeger anhelitus artūs*, v. 482.

817. **mollibus** points a contrast to the toil and danger which Turnus has just endured.

818. **caede**: i.e. the stains of battle (812, 813).

LIBER X

Nec Turnum sēgnis retinet mora, sed rapit ācer
tōtam aciem in Teucrōs et contrā in lītore sistit.

310 Signa canunt. Prīmus turmās invāsit agrestīs
Aenēās, ōmen pūgnae, strāvitque Latīnōs
occīsō Thērōne, virum quī māximus ultrō
Aenēān petit; huic gladiō perque aerea sūta,
per tunicam squālentem aurō latus haurit apertum.

315 Inde Lichān ferit exsectum iam mātrem perēptā
et tibi, Phoebe, sacrum, cāsūs ēvādere ferri
quod licuit parvō. Nec longē Cissea dūrum
immānemque Gyān sternerētis agmina clāvā
dēiēcit lētō; nihil illōs Herculis arma

320 nec validae iūvēre manūs genitorque Melampūs,
Alcīdae comes ūsque, gravis dum terra labōrēs

308-361. The forces of Aeneas and those of Turnus meet in mortal combat; Aeneas slays many of the foe.

308, 309. On the day after the events of Book IX the fighting is renewed (118-145). During the following night Aeneas, accompanied by the Etruscans, whose alliance he had won (see on viii. 608), sails down the Tiber, and effects a landing at a point near the Trojan camp.

310. *signa canunt*: i.e. the trumpets give the signal for battle; cf. *signum tubā dandum*, Caes. *B.G.* ii. 20. *signa* here = 'signal-giving instruments'; see § 186. *agrestis*: the Latin forces, made up largely of herdsmen, shepherds, and farmers, were not likely long to withstand Aeneas's disciplined troops.

311. *ōmen pūgnae* gives the purpose of *turmās* . . . *Aenēās*, 'to foreshadow the outcome of the fight.' For the case of *ōmen* see on *infandum*, i. 251.

312-314. *virum* (gen. pl.) *māxi-*

mus=a causal clause. *qui* . . . *petit*: V. is fond of the hist. pres. in rel. clauses. *perque* . . . *per*: we ought to have *perque* . . . *perque*; cf. n. on *pedibusque*, ii. 227. *squālentem aurō*: cf. *pallam* . . . *rigentem*, i. 648, with note.

316, 317. *sacrum*: i.e. as a priest. *parvō* (sc. *ei*), 'in his infancy.' It was believed that Apollo, as god of healing (§ 281, end), guided the surgeon's knife.

318, 319. *agmina* (sc. *Trōiāna*): i.e. whole ranks. Single-handed, Aeneas slays those whom many others found irresistible. Cf. v. 258-265, with n. on *pālantis*, v. 265. *Herculis arma* refers to *clāvā*, 318.

320, 321. *genitor* . . . *Melampūs*: cf. *pater* . . . *Hector*, iii. 343, with n. *gravis* . . . *praebuilt* (sc. *illi* = *Herculi*): the earth supplied labors to Hercules in a special sense, since his tasks were undertaken to rid the earth of monsters. Cf. vi. 801-803.

praebuit. Ecce Pharō, vōcēs dum iactat inertīs,
 intorquēns iaculum clāmanti sistit in ōre.
 Tū quoque, flāventem primā lānūgine mālās
 dum sequeris Clytium infēlix, nova gaudia, Cŷdōn, 325
 Dardaniā strātus dextrā, sēcūrus amōrum,
 quī iuvenum tibi semper erant, miserande iacērēs,
 nī frātrum stīpāta cohors foret obvia, Phorcī
 prōgeniēs, septem numerō, septēnaque tēla
 cōniciunt; partim galeā clipeōque resultant 330
 inrita, dēflexit partim stringentia corpus
 alma Venus. Fīdum Aenēās adfātur Achātēn:
 ‘Suggere tēla mihī; nōn ūllum dextera frūstrā
 torserit in Rutulōs, steterunt quae in corpore Grāium
 Īliacīs campīs.’ Tum māgnam corripit hastam 335
 et iacit; illa volāns clipeī trānsverberat aera
 Maeonis et thōrāca simul cum pectore rumpit.
 Huic frāter subit Alcānor frātremque ruentem
 sustentat dextrā; trāiectō missa lacertō
 prōtinus hasta fugit servatque cruenta tenōrem, 340
 dexteraque ex umerō nervīs moribunda pepēdit.

322, 323. *Pharō*: with *intorquēns*. *inertīs*, ‘idle’; he was talking, like Numanus (ix.598-620), instead of fighting.

324. *mālās*: for case see § 135.

325. *infēlix* suggests that Cydon’s love met with no return.

326-328. *Dardaniā* = *Aenēae*. *sēcūrus amōrum* has occurred in i. 350. *iuvenum* belongs in thought with *amōrum*, as an obj. gen.; for its position see on *ignōtum*, ii. 59. *miserande*: voc., with *Cŷdōn*, 325, instead of the nom., or an adv., either of which would be more strictly correct; metrical considerations, however, are at work here. *iacērēs* . . . *foret*: for mood and tense see on *sineret dolor*, vi. 31.

329. *septem*: three, Maeon, Alcanor, and Numitor, are named below.

330. *cōniciunt*: the descriptive ap-

positives *Phorcī* . . . *numerō* made it easy for V. to slip from the cond. form of 327, 328 into ordinary narrative.

331. *stringentia*: proleptic (§ 193), ‘so that they merely grazed.’

333-335. *nōn ūllum* . . . *quae* = *nōn ūllum* . . . *ex eis quae*. *torserit*: for the force of the tense see on *fuert quodcumque*, ii. 77. *steterunt* . . . *campīs*: cf. the first explanation in n. on *raptās*, ix. 763. Aeneas means that his weapons have done deadly work before and will deal destruction again. For scansion of *steterunt* see § 246.

336. *aera*, ‘the bronze plates.’

339-341. *dextrā* (sc. *manū*): i.e. his right arm. *missa*: freely, ‘thanks to the force of the cast.’ *nervīs*: instr. abl., ‘by the sinews only.’ V., with his fondness

- Tum Numitor iaculō frātris dē corpore raptō
 Aenēān petiit, sed nōn et figere contrā
 est licitū, māgnīque femur perstrinxit Achātae.
 345 Hīc Curibus fidēns primāevō corpore Clausus
 advenit et rigidā Dryopem ferit ēminus hastā
 sub mentum graviter pressā pariterque loquentis
 vōcem animamque rapit trāiectō gutture; at ille
 fronte ferit terram et crassum vomit ōre cruōrem.
 350 Trīs quoque Thrēiciōs Boreae dē gente suprēmā
 et trīs, quōs Idās pater et patria Ismara mittit,
 per variōs sternit cāsūs. Accurrit Halaesus
 Auruncaeque manūs; subit et Neptūnia prōlēs,
 insignis Messāpus equīs. Expellere tendunt
 355 nunc hī, nunc illī; certātur līmine in ipsō
 Ausoniae. Māgnō discordēs aethere ventī
 proelia ceu tollunt animīs et viribus aequīs—
 nōn ipsī inter sē, nōn nūbila, nōn mare cēdit;
 anceps pūgna diū; stant obnīxa omnia contrā—

for exaggeration and his wish to glorify Aeneas's prowess, has represented Aeneas as driving a spear not only through the body of Maeon, but also through the arm of Alcanor as the arm is thrown round the stricken Maeon! The brothers had, from the first, been standing close together; cf. 328.

342. *iaculō . . . raptō*: cf. *steterunt . . . corpore Grāium*, 334, with note. Alcanor had flung his own spear at Aeneas without effect; cf. 328-332.

343. *et*, 'also'; i.e. in addition to hurling (it). *figere contrā*: the evident contrast with *perstrinxit*, 'merely grazed,' 344, shows that this phrase must = 'strike (him) straight,' 'pierce (him) full in front.' The spear swerves widely from the straight line.

344. *-que*: see § 199, or n. on *-que*, vii. 51.

345, 346. *Curibus . . . advenit* must not be taken too literally; cf. *primus . . . Mezentius*, vii. 647, 648.

347. *loquentis* (sc. *ēius*), 'even as he spoke'; cf. Pharus's fate, 322.

350. *Thrēiciōs*: since the north winds known to the Greeks came from the direction of Thrace, Boreas was naturally described in Greek story as resident in Thrace, on Mount Haemus.

351. *mittit*: for the tense see on *petit*, 313.

354-356. *expellere* (sc. *ē Latiō*) fits better the nearer subject, *hī*, which = *Latīnī* (Halaesus, Messapus, etc.); see on *legunt*, i. 426. With *illī*, *expellere* = *fundere* or *fugāre*. *līmine . . . Ausoniae* emphasizes the severity of the struggle; the Trojans have made little, if any, progress. *māgnō . . . aethere*, by reminding us of the boundless area wherein the elements may fight, emphasizes the severity of the struggle.

359. *stant*, 'maintain their ground.' = *nōn cēdunt* (cf. 358). *obnīxa*: either 'set,' 'strained' (cf. *stat . . . eōdem*, v. 437, with n.), or 'straining,' 'struggling' (§ 171). *contrā* = *inter sē*, 358.

hand aliter Trōiānae aciēs aciēsque Latīnae 360
concurrunt; haeret pede pēs dēnsusque virō vir.

At parte ex aliā, quā saxa rotantia lātē
impulerat torrēns arbustaque dīruta rīpīs,
Arcadas insuetōs aciēs inferre pedestrīs
ut vīdit Pallās Latiō dare terga sequācī 365
(aspera equōs nātūra locī dīmittere quāndō
suāserat), ūnum quod rēbus restābat egēnis,
nunc prece, nunc dictīs virtūtem accendit amārīs:
'Quō fugitis, sociī? per vōs et fortia facta,
per ducis Euandri nōmen dēvictaque bella 370
spemque meam, patriae quae nunc subit aemula laudī,
fīdite nē pedibus; ferrō rumpenda per hostīs
est via. Quā globus ille virum dēnsissimus urget,
hāc vōs et Pallanta ducem patria alta reposcit.
Nūmina nūlla premunt; mortālī urgēmur ab hoste 375
mortālēs; totidem nōbīs animaeque manūsque.
Ecce maris māgnā claudit nōs ōbice pontus;
dēest iam terra fugae; pelagus Trōiamne petēmus?'

361. *pede* is usually regarded as a local abl. It is better, perhaps, to compare the n. on *tēlō*, i. 99, and to say that *haeret* really = *premitur* or *impeditur*; *pede* and *virō*, in this view, are instr. ablatives. *dēnsus* is possible because the sentence, though sing. in form, is really pl. in meaning.

362-438. Elsewhere the Arcadians are yielding to the Latins, but are rallied by Pallas, who works havoc among the foe till Lausus rallies them.

362, 363. *parte ex aliā*: join with *dare terga*, 365. *impulerat*: mark the tense; we are to think of a dry water-course running into the Tiber.

366. *quandō*: for position see § 209. This *va.* reinforces 364; the Arcadians, being dismounted, were out of their element and so at a disadvantage.

367. *ūnum* . . . *egēnis* is in appos. with *nunc prece* . . . *amārīs*, 368.

369, 370. *per* . . . *et* . . . *per*: a more regular form would be *per et fortia facta et ducis*, etc. *vōs*: a study of the passages akin to this, both in Greek and Latin, shows that *vōs* is probably not governed by *per*, but by a verb (*ōrō*) to be supplied. *dēvicta*: sc. *ab eō*.

371. *patriae* = *patris meī*. *subit*: as in ii. 560, ii. 575; see notes there.

374. *alta*, 'exalted,' 'glorious.' The epithet suggests a contrast to their present inglorious flight. *reposcit*: this verb = 'claim as one's due'; the sense here is thus 'summons you, as of right she may.'

376. *totidem*: sc. *quot illīs (= Latīnīs) sunt*. *animae*, 'lives.'

377. *maris*: with *ōbice*; see § 111.

378. *dēest* . . . *fugae*: the enemy are in front of them and on either side. For scansion of *dēest* see *dēsum* in

Haec ait et medius dēnsōs prōrumpit in hostīs.
 380 Obvius huic primum fātīs adductus inīquīs
 fit Lagus; hunc, māgnō vellit dum pondere saxum,
 intortō fīgit tēlō, discrīmina costīs
 per medium quā spīna dabāt, hastamque receptat
 ossibus haerentem. Quem nōn super occupat Hisbō,
 385 ille quidem hōc spērāns, nam Pallās ante ruentem,
 dum furit, incautum crūdēlī morte sodālis
 excipit atque ēnsem tumidō in pulmōne recondit.
 Hinc Sthenium petit et Rhoetī de gente vetustā
 Anchemolum thalamōs ausum incestāre novercae.
 390 Vōs etiam, geminī, Rutulīs cecidistis in arvīs,
 Daucia, Lārīdē Thymberque, simillima prōlēs,
 indiscrēta suīs grātusque parentibus error;
 at nunc dūra dedit vōbīs discrīmina Pallās,
 nam tibi, Thymbre, capūt Euandrius abstulit ēnsis,
 395 tē dēcīsa suum, Lārīdē, dextera quaerit,
 sēmianīmēsque micant digitī ferrumque retrāctant.
 Arcadas accēnsōs monitū et praeclāra tuentīs
 facta virī mixtus dolor et pudor armat in hostīs.
 Tum Pallās biugīs fugientem Rhoetea praeter

Vocab. **Trōiam**: i.e. the Trojan camp. The alternatives here are cleverly put; *pelagus* suggests danger (377) and death; *Trōiam* suggests security and the honorable support of their allies.

379. **medius**: as in l. 682; see n. there.

382, 383. **discrīmina . . . dabāt** = *dividēbat*. **dabāt**: for scansion see § 242. **hastam . . . receptat**: cf. *iaculō . . . raptō*, 342, with note.

384. **super**=*dēsuper*. **occupat**, 'surprises.' Hisbō tries to slay Pallas as he bends over Lagus's body to pull out his spear.

385. **ille . . . spērāns**: cf. *ille . . . cupiēns*, ix. 796, with n. **ante**, 'betimes,' belongs with *excipit*, 387.

386. **sodālis**: Lagus, 381.

387. **tumidō**: i.e. with rage.

392. **suīs**: after the direct address in 390, repeated in 391, we should expect *vestrīs*. V. is, however, talking now about the twins. Besides, *suīs* is metrically more convenient than *vestrīs* would be. **error**, 'source of perplexity'; § 186.

394. **Thymbre**: from a nom. *Thymbrus*; contrast *Thymber*, 391, and see § 100. A voc. *Thymber* would be unmetrical here. **capūt**: for scansion see § 243. **Euandrius . . . ēnsis**: V. is telling us indirectly (§ 225) that Evander had given his own sword to Pallas.

395. **suum**, 'its (former) owner.'

396. **micant . . . retrāctant**: V. is thinking of the muscular reaction seen in the bodies of those newly slain; the fingers seem to be reaching out to grasp anew the fallen sword.

trāicit. Hōc spatium tantumque morae fuit Ilō, 400
 Ilō namque procul validam dīrēxerat hastam,
 quam medius Rhoeteus intercipit, optime Teuthrā,
 tē fugiēns frātreque Tyrēn, currūque volūtus
 caedit sēmianimis Rutulōrum calcibus arva.
 Ac velut optātō ventīs aestāte coörtīs 405
 dispersa inmittit silvīs incendia pāstor—
 correptīs subitō mediīs extenditur ūna
 horrida per lātōs aciēs Vulcānia campōs;
 ille sedēns victor flammās dēspectat ovariantīs—
 nōn aliter socium virtūs coit omnis in ūnum 410
 tēque iuvat, Pallā. Sed bellīs ācer Halaesus
 tendit in adversōs sēque in sua colligit arma.
 Hīc mactat Lādōna Pherētaque Dēmodocumque,
 Strýmoniō dextram fulgentī dēripit ēnse
 ēlātā in iugulum, saxō ferit ōra Thoantis 415
 ossaque dispersit cerebrō permixta cruentō.
 Fāta cavēns silvīs genitor cēlārat Halaesum;

400. *hōc . . . Ilō*: *hōc* is emphatic, 'only this,' 'this alone,' and so = *tantum*, 'so much only'; it refers back to the thought of *biugīs . . . trāicit*. We infer (§225) that Ilus was killed immediately after Rhoeteus.

402. *medius*: as in 379.

406. *dispersa* = an adv., 'here and there,' 'from different points.'

407. *mediīs*, 'the intervening spaces,' i.e. the tracts of woodland that lie between the *dispersa incendia* (406). *ūna* marks the contrast between the many scattered fires (406) and the solid line of fire which is formed at the last.

408, 409. Note the metaphor; the line of fire is like a battle host bristling with spears. *victor*: freely, 'with all a conqueror's pride.' The fires have been set either to clear away the brush or to convert a tract of woodland into ground fit for tillage or pasturage.

pācō is often used of converting virgin forest land into land fit for cultivation. *ovantīs*: the flames sympathize with the *pāstor*.

410, 411. *nōn . . . Pallā*: in this simile, 405-411, Pallas corresponds to the *pāstor*, his followers to the *incendia*; his followers are united as the fires were, and he himself exults at this as did the shepherd at his success.

412. *arma*, 'his shield'; *arma* not infrequently stands for *scūtum*, the most important piece of defensive armor. • Halaesus comes on vigorously yet cautiously.

415. *iugulum*: sc. *Halaesi*. Strymonius had probably attempted to strike Halaesus in the throat.

417. *Fāta . . . cēlārat*: i.e. he had in some way learned that Halaesus must die an early death by a foeman's hand and so kept him far from war's alarms.

- ut senior lētō cānentia lūmina solvit,
iniēcēre manum Parcae tēlisque sacrārunt
- 420 Euandri. Quem sic Pallās petit ante precātus:
‘Dā nunc, Thybri pater, ferrō, quod missile librō,
fortūnam atque viam dūrī per pectus Halaesi.
Haec arma exuviāsque virī tuā quercus habēbit.’
Audiit illa deus; dum tēxit Imāona Halaesus,
- 425 Arcadiō infēlīx tēlō dat pectus inermum.
At nōn caede virī tantā perterrita Lausus,
pars ingēns bellī, sinit agmina; prīmus Abantem
oppositum interimit, pūgnae nōdumque moramque.
Sternitur Arcadiae prōlēs, sternuntur Etruscī
- 430 et vōs, ō Grāis inperdita corpora, Teucrī.
Agmina concurrunt ducibusque et vīribus aequīs;
extrēmī addēnsent aciēs, nec turba movērī
tēla manūsque sinīt. Hinc Pallās instat et urget,
hinc contrā Lausus, nec multum discrepat aetās,

418. *cānentia*: i.e. growing dull, losing the brilliancy and color they possessed in life; freely, ‘glazing,’ ‘filmy.’

419, 420. *iniēcēre manum*: *inicare* (*manum* or) *manūs* was a term of Roman criminal law, ‘to lay violent hands on,’ ‘hale to prison.’ *tēlis* . . . *Euandri*: Pallas has the spears as well as the sword (394) of Evander.

421. *dā* . . . *habēbit* (423) really = ‘grant my prayer; (if thou doest this), your oak shall,’ etc. *missile* belongs in thought with *ferrō* (*missile ferrum* = *tēlum*); for position see on *ignōtum*, ii. 59.

423. *tua quercus*: i.e. ‘an oak-tree consecrated to thee’; on this the arms of Halaesus, when slain, are to be hung as a thank-offering to the god for his help in the slaying of Halaesus; the whole will constitute a *tropaeum*.

425. *inermum* = *apertum* (314): Ha-

laesus is slain while he is using his shield to protect his comrade Imaon.

426, 427. *nōn* . . . *perterrita* . . . *sinit agmina*, ‘does not brook the frightening of his lines by,’ etc.; see on *mōtōs* . . . *fluctūs*, i. 135. Lausus does not stand by as an idle spectator of his countrymen’s discomfiture, but seeks to offset it and to rally his men. *virī*, ‘wrought by the hero’; subjective gen. *pars* . . . *bellī*: cf. *quōrum pars māgna fui*, ii. 6.

428. *pūgnae* . . . *moram*, ‘though he was,’ etc.; the phrase compliments Pallas (cf. n. on *agmina*, 318). Abas’s stubborn valor delayed the (termination of the) battle; overcoming his defence was like untying some intricate knot.

430. *ō* . . . *corpora*: cf. ii. 197, 198. The Latins proved themselves better warriors even than the Greeks; cf. *nōn* . . . *Ulixēs*, ix. 602, with note.

433. *sinit*: for scansion see § 242.

ēgregiī fōrmā, sed quīs fortūna negārat
in patriam reditūs. Ipsōs concurrere passus
haud tamen inter sē māgnī rēgnātor Olympī;
mox illōs sua fāta manent māiōre sub hoste.

435

Intereā soror alma monet succēdere Lausō
Turnum, quī volucrī currū medium secāt agmen.
Ut vīdit sociōs, 'Tempus dēsistere pūgnae;
sōlus ego in Pallanta feror, sōlī mihi Pallās
dēbētur; cuperem ipse parēns spectātor adesset.'
Haec ait, et sociī cessērunt aequore iussō.

440

At Rutulum abscessū iuvenis tum iussa superba
mīrātus stupet in Turnō corpusque per ingēns
lūmina volvit obitque truci procul omnia vīsū
tālibus et dictīs it contrā dicta tyrannī:

445

'Aut spoliīs ego iam raptīs laudābor opīmīs
aut lētō insīgnī; sortī pater aecus utrīque est.
Tolle minās.' Fātus medium prōcēdit in aequor.
Frīgidus Arcadibus coit in praecordia sanguis.
Dēsiluit Turnus biugīs, pedes apparat īre
comminus; utque leō, speculā cum vīdit ab altā

450

435. quīs = *quibus*; see § 92.

438. sua: used as in l. 461; see n. there. sub, 'at the hands of.' Pallas is presently slain by Turnus, and Lausus is killed by Aeneas.

439-509. Turnus and Pallas meet in single combat; Pallas is slain. Turnus gives up the body for burial, but keeps Pallas's baldric.

439. soror, 'his (i.e. Turnus's) sister,' the nymph Juturna.

441. sociōs: i.e. the troops with Lausus (vii. 649-653). pūgnae: dat. Since *dēsistere* (see § 139) = *sē removēre*, *sē abripere*, or the like, this dat. is similar to that seen in *silici*, i. 174; see n. there.

442. feror: the pres. is very effective; *sōlus* . . . *feror* = 'I am on my way to fight Pallas single-handed.'

443. dēbētur: i.e. as a victim to be

slain by my spear and sword. *cuperem* . . . *adesset* = *utinam ipse parēns spectātor adesset*; hence the mood and tense. See on *utinam* . . . *adforet*, i. 575, 576, and on *optem* . . . *adigat*, iv. 24, 25. For the savagery which makes Turnus wish to slay a son before his father's eyes (an unholy act; see ii. 535-539) cf. § 63.

444. iussō: freely, 'as bidden'; properly a transferred epithet (§ 194); we should have expected *iussī*.

445. Rutulum abscessū = *postquam Rutulī abscessērunt*; hence *tum* is natural.

447. obit: freely, 'scans'; properly, 'traverses.' With *corpus* . . . *vīsū* cf. *hūc* . . . *tacitīs*, iv. 363, 364.

449, 450. sortī . . . *est* answers 443; the words fit *lētō insīgnī* better than they do *spoliīs* . . . *opīmīs*.

- 455 stāre procul campīs meditantem in proelia taurum,
advolat, haud alia est Turnī venientis imāgō.
Hunc ubi contiguum missae fore crēdidit hastae,
īre prior Pallās, sī quā fors adiuvet ausum
vīribus imparibus, māgnūque ita ad aethera fātur:
460 'Per patris hospitium et mēnsās, quās advena adīstī,
tē precor, Alcīdē, coeptīs ingentibus adsīs.'
Cernat sēminecī sibi mē rapere arma cruenta
victōremque ferant morientia lūmina Turnī.'
Audiit Alcīdēs iuvenem māgnūque sub imō
465 corde premit gemitum lacrimāsque effundit inānīs.
Tum genitor nātum dictīs adfātur amīcīs:
'Stat sua cuique diēs; breve et inreparābile tempus
omnibus est vītae; sed fāmam extendere factīs,
hōc virtūtis opus. Trōīae sub moenibus altīs
470 tot gnātī cecidēre deum; quīn occidit ūnā
Sarpēdōn, mea prōgeniēs. Etiam sua Turnū
fāta vocant mētāsque datī pervēnit ad aevī.'
Sic ait atque oculōs Rutulōrum rēicit arvis.
At Pallās māgnīs ēmittit vīribus hastam
475 vāgīnāque cavā fulgentem dīripit ēnsem.

455. in proelia expresses purpose. *meditantem* . . . *proelia* = 'practicing to be ready to fight,' i.e. with some rival bull.

458. *īre prior*, 'takes the initiative'; 'or the infin. see § 157. *sī* . . . *adiuvet*, 'in the hope that,' etc. We have here, perhaps, a wish like that in vi. 882, but in O.O. Cf., too, *sī* . . . *videat*, i. 181, with n., for another possible explanation. *ausum*: (sc. *eum*) 'one who has dared,' etc. Pallas himself is made to realize his inferiority to Turnus.

460. *patris*: sc. *mei*. *mēnsās* . . . *adīstī*: in viii. 184-279 V. describes how Hercules came to Italy, how he rendered a signal service to Evander and his people by slaying the robber giant Cacus, and how Evander in gratitude entertained Hercules in his abode.

462, 463. *cernat* . . . *Turnī*: Pallas matches Turnus in savagery; see 443. Turnus's outbreak, however, justifies Pallas's language.

466. *genitor*: Jupiter, who knows all things, and so understands the feelings of Hercules. *nātum*: Alcides (464).

467. *sua*: as in 438.

468. *fāmam extendere*: i.e. to make one's fame outlive one.

469.. *hōc* . . . *opus*, in this context, must = 'this is a task (exploit) that belongs to (i.e. is within the reach of) true manhood.' The meaning is thus different from that in *hōc opus, huc labor est*, vi. 129.

471, 472. *Sarpēdōn*: cf. i. 99, 100. *sua*: as in 438, 467. *datī*: sc. *ā Fātis*.

473. *oculōs* . . . *arvis*: Jupiter can not bear to witness Pallas's death.

Illa volāns, umerī surgunt quā tegmina summa,
incidit atque, viam clipei mōlita per ōrās,
tandem etiam māgnō strinxit dē corpore Turnī.

Hic Turnus ferrō praefixum rōbur acūtō

in Pallanta diū librāns iacit atque ita fātur:

480

‘Aspice, num mage sit nostrum penetrābile tēlum.’

Dixerat, at clipeum, tot ferrī terga, tot aeris,

quem pellis totiēns obeat circumdata taurī,

vibrantī cuspis medium trānsverberat ictū

lōricaeque morās et pectus perforat ingēns.

485

Ille rapit calidum frūstrā de vulnere tēlum;

ūnā eādemque viā sanguīs animusque secuntur.

Corruit in vulnus (sonitum super arma dedēre)

et terram hostilem moriēns petit ōre cruentō.

Quem Turnus super adsistēns

490

‘Arcades, haec,’ inquit, ‘memorēs mea dicta referte

Euandrō: quālem meruit, Pallanta remittō.

Quisquis honōs tumulī, quidquid sōlāmen humandī est,

476, 477. umerī . . . tegmina summa, ‘the edge of his shoulder’s covering,’ is in itself indefinite, but is defined by *clipei . . . per ōrās*, 477. *summa* is used as in ii. 463. *mōlita*, ‘having forced its way.’

478. *strinxit dē corpore*, ‘barely grazed,’ etc., emphasizes better than *strinxit corpus* would the thought that only part of Turnus’s body is touched.

481. *penetrābile*: here act. in sense, = a pres. act. prtcl.; this use of adjectives in *-bilis* belongs to poetry.

482. *terga*: freely, ‘layers,’ ‘plates’; this venturesome use of the word is made possible by the fact that in early days bullock’s hide was the material most used in shields; cf. e.g. 483, ix. 706. For other striking descriptions of shields cf. *aerea sūta*, 313, *clipei . . . textum*, viii. 625 (here the shield is something woven), and *septēnōs . . . impediunt*, viii. 448, 449.

483. *quem . . . obeat*: for the

subj. see on *quibus . . . esset*, ii. 248.

484. *vibrantī . . . ictū*, ‘with quivering impact’; the spear quivers after its lodgment in Pallas’s body. *medium*, ‘full in the center,’ emphasizes Turnus’s skill.

486, 487. *rapit*: conative pres. For scansion of *eādem* and *sanguīs* see §§ 248, 242.

488, 489. *in vulnus*: i.e. on his wounded breast; the Romans seem to have believed that wounded men usually fell *in vulnus*. *petit* = *ferit*, ‘strikes.’

492. *quālem meruit* (sc. *Euander*): freely, ‘as he has deserved’; lit., ‘in such guise as he has earned him’; cf. the commercial terms in *haud . . . hospitia*, 494, 495. *quālem . . . remittō* = *mortuum Pallanta (Euander) meruit: tālem igitur eum remittō*; here the constr. of *mortuum Pallanta* is like that of *perterrita . . . agmina*, 426, 427; hence in our text nothing is to be supplied with *quālem meruit*.

largior; haud illī stābunt Aenēia parvō
 495 hospitia.' Et laevō pressit pede, tālia fātus,
 exanimem rapiēns immānia pondera baltei
 inpressumque nefās: ūnā sub nocte iugālī
 caesa manus iuvenum foedē thalamique cruentī,
 quae Clonus Eurytidēs multō caelāverat aurō;
 500 quō nunc Turnus ovat spoliō gaudetque potitus.
 Nesciā mēns hominum fātī sortisque futūrae
 et servāre modum rēbus sublāta secundīs!
 Turnō tempus erit, māgnō cum optāverit ēmptum
 intāctum Pallanta et cum spolia ista diemque
 505 ōderit. At socii multō gemitū lacrimisque
 inpositum scūtō referunt Pallanta frequentēs.
 Ō dolor atque decus māgnū reditūre parentī!
 Haec tē prīma diēs bellō dedit, haec eadem aufert,
 cum tamen ingentīs Rutulōrum linquis acervōs.
 510 Nec iam fāma malī tantī, sed certior auctor
 advolāt Aenēae tenuī discrīmine lētī
 esse suōs; tempus versīs succurrere Teucrīs.

494, 495. *haud . . . hospitia*: note the sharp advers. asynd., '(yet after all) not slight will he find the cost of welcoming Aeneas.' For this welcome see on viii. 370, viii. 608. *parvō*: contrast *māgnō*, ii. 104.

496-498. *baltei*: for scansion see §248. *nefās* is explained by *ūnā . . . cruentī*; the fifty daughters of Danaus were married to the fifty sons of Danaus's brother Aegyptus, but on the wedding night all but one of them slew their husbands. *ūnā . . . cruentī*: sc. *est* with *caesa*, *sunt* with *thalamī*. *sub*, 'under cover of.'

502. *servāre . . . secundīs* = a noun, parallel to *fātī . . . futūrae*. *sublāta* = *elāta*, 'when upborne.'

503, 504. *māgnō . . . Pallanta*: *intāctum Pallanta*, with the emphasis on the adj. (see on *mōtōs . . . fluctūs*, i. 135), 'the (non-spoiling, i.e. the) sparing of Pallas,' is the first object of

optāverit, *ēmptum* the second. The whole = 'when he shall wish that he had actually paid a high price to be allowed to let Pallas go unspoiled.' *ista*: used much as in ii. 521 (see notes there); it suggests a feeling in marked contrast to that noted in 500.

506. *impositum . . . referunt* = *scūtō inponunt et referunt*.

507. *māgnū*: with both nouns.

509. *cum . . . linquis*: V. has preferred to treat this cl. as temporal, 'while, nevertheless.' The more natural formula would be *cum* ('although') . . . *linquās*; the phrase explains *decus māgnū* of 507. *linquis* is metrically more convenient here than *linquās* would be.

510-512. *fāma*, 'mere rumor.' *auctor*, 'evidence'; properly, 'authority,' 'guarantor.' *tenuī . . . lētī esse*, 'are but a hair's breadth from death'; cf. *lētī discrīmine parvō*, iii. 685, with n.

Proxima quaeque metit gladiō lātumque per agmen
 ārdēns līmitem agit ferrō, tē, Turne, superbum
 caede novā quaerēns. Pallās, Euander, in ipsīs 515
 omnia sunt oculīs, mēnsae, quās advena primās
 tunc adiit, dextraeque datae. Sulmōne creātōs
 quattuor hīc iuvenēs, totidem quōs ēducat Ūfēns,
 vīventīs rapit, inferiās quōs immolet umbrīs
 captīvōque rogī perfundat sanguine flammās. 520
 Inde Magō procul infēnsam contenderat hastam;
 ille astū subit, at tremibunda supervolat hasta,
 et genua amplexēns effātur tālia supplex:
 ‘Per patriōs Mānīs et spēs surgentis Iūli
 tē precor, hanc animam servēs gnātōque patrique. 525
 Est domus alta, iacent penitus dēfossa talenta
 caelātī argentī, sunt aurī pondera factī
 infectīque mihī. Nōn hīc victōria Teucrum
 vertitur aut anima ūna dabit discrīmina tanta.’
 Dīxerat. Aenēās contrā cui tālia reddit: 530
 ‘Argentī atque aurī memorās quae multa talenta,
 gnātīs parce tuīs. Bellī commercia Turnus
 sustulit ista prior iam tum Pallante perēptō.

513, 514. **proxima quaeque**: i.e. whatever came in his way from time to time as he moved forward. In this idiom the sing. is the usual form; the pl. is rare, though found even in Cic. **lātum . . . agit**: cf. *lātō tē līmite dūcam*, ix. 323, with note.

516, 517. **mēnsae . . . adiit**: cf. the prayer of Pallas, 460. **tunc** is emphatic, ‘in those memorable days’; for the allusion here cf. *Aenēia* . . . *hospitiq*, 494, 495. **Sulmōne creātōs** = *Sulmōnis filiōs*; for case of *Sulmōne* see on *Maiā genitum*, i. 297.

518-520. **ēducat**: for tense see on *petit*, 313. **umbrīs**: sc. *Pallantis*. For the thought of *inferiās . . . flammās* cf. *cinerēs satiāsse meōrum*, ii. 587, with n. Human sacrifices are mentioned in

Homer; besides, they formed part of early Roman ritual.

522. **astū**: modal abl., ‘deftly,’ ‘adroitly.’ **subit**, ‘runs beneath.’

526. **est . . . talenta** = *est domus, in quā* (or *ubi*) *iacent*; see §§ 218, 220.

527-529. **argentī**: silver plate, as often. **factī**, ‘wrought,’ into plate, etc.; if it = ‘minted,’ we have here an anachronism. **infectī**: gold and silver bars were much used in Roman financial transactions. **hīc** (= *in me*) . . . **vertitur**, ‘I am not the pivot on which the victory . . . turns.’

532. **parce**: sc. *eīs*. **bellī commercia**: sarcastic; the gen. = an adj. Commercial dealings normally belong to times of peace; hence, ‘warlike traffick- ing’ involves a contradiction in terms.

- Hōc patris Anchīsae Mānēs, hōc sentit Iūlus.’
 535 Sic fātus galeam laevā tenet atque reflexā
 cervice ōrantis capulō tenus applicat ēnsem.
 Nec procul Haemonidēs, Phoebī Triviaeque sacerdos,
 infula cui sacrā redimībat tempora vittā,
 tōtus conlūcēns veste atque insignibus armīs,
 540 quem congressus agit campō lāpsūque superstāns
 immolat ingentīque umbrā tegit; arma Serestus
 lēcta refert umerīs, tibi, rēx Grādīve, tropaeum.
 Instaurant aciēs Vulcānī stirpe creātus
 Caeculus et veniēns Marsōrum montibus Umbrō;
 545 Dardanidēs contrā furit. Anxuris ēnse sinistram
 et tōtum clipeī terrae dēiēcērat orbem
 (dīxerat ille aliquid māgnū vimque adfore verbō
 crēdiderat caelōque animum fortasse ferēbat
 cānitiemque sibi et longōs prōmiserat annōs):
 550 Tarquitus exsultāns contrā fulgentibus armīs,
 silvicolae Faunō Dryopē quem nympha creārat,
 obviū ārdentī sēsē obtulit. Ille reductā
 lōricam clipeīque ingēns onus impedit hastā,
 tum caput ōrantis nēquīquam et multa parantis
 555 dīcere dēturbat terrae truncūque tepentem
 prōvolvēns super haec inimicō pectore fātur:

534. hōc . . . Iūlus answers 524, 525.

538. infula is here the fillet as a whole; vittā is a coll. sing. and has here its proper sense. redimībat: for the form see § 103.

541. ingentī . . . umbrā, in this context (cf. esp. *immolat*), must = ‘the mighty shadows of death.’

544. veniēns . . . montibus: cf. *hīc Curibus . . . advenit*, 345, 346, with note.

545, 546. sinistram, ‘the left arm.’ orbem: the arm is lopped off; with it, of course, the shield also falls.

547, 548. dīxerat . . . māgnū: he had probably boasted that he would kill Aeneas; cf. Numanus’s talk, ix. 598–620. vim . . . verbō: i.e. that he would have

force to match his words. caelō . . . ferēbat: cf. *animōs . . . tollunt*, ix. 637. fortasse: sarcastic, ‘very probably’; it is really a case of litotes (see on *nōn similī*, i. 136).

550–553. Tarquitus . . . obtulit: note the parataxis in 545–552; see §§ 218, 220. obviū . . . obtulit: cf. *māter . . . sēsē tulit obvia*, i. 314, with n. reductā . . . hastā: cf. *reductā . . . dextrā*, v. 478, 479, with n. The actual cast of the spear is left to inference (§ 225). impedit: the spear pierces shield and breastplate, and ties them together, so to speak.

555. dēturbat terrae: cf. *terrae dēiēcērat*, 546. Sc. *gladiō* here.

'Istic nunc, metuende, iacē. Nōn tē optima māter
 condet humō patriōque onerābit membra sepulcrō;
 ālitibus linquēre ferīs, aut gurgite mersum
 unda feret, piscēsque inpāstī vulnera lambent.' 560
 Prōtinus Antaeum et Lūcam, prīma agmina Turnī,
 persequitur fortemque Numam fulvumque Camertem,
 māgnanimō Volcente satum, dītissimus agrī
 quī fuit Ausonidum et tacitīs rēgnāvit Am̄yclīs.
 Aegaeōn quālis, centum cui bracchia dīcunt 565
 centēnāsque manūs, quīnquāgintā ōribus ignem
 pectoribusque ārsisse, Iovis cum fulmina contrā
 tot paribus streperet clipeīs, tot stringeret ēnsēs,
 sic tōtō Aenēās dēsaevit in aequore victor,
 ut semel intepuit mūcrō. Quīn ecce Niphaei 570
 quadriugīs in equōs adversaque pectora tendit.
 Atque illī, longē gradientem et dīra frementem
 ut vīdēre, metū versī retrōque ruentēs
 effunduntque ducem rapiuntque ad lītora currūs.

557-560. *metuende* contains a sarcastic allusion to 550. *nōn . . . lambent*: Aeneas's ferocity (cf. 519, 520, with notes, 531-534) is relieved by the fact that it is due to his grief over the death of Pallas. *patriō . . . sepulcrō*: for the thought cf. *nūdus . . . harēnā*, v. 871, with n. *onerābit*: V. is thinking of the massive tombs his own countrymen loved.

561, 562. *prīma agmina*: freely, 'who formed the van of Turnus's forces'; the exaggeration far exceeds that in *pūgnae . . . moram*, 428. *fulvum*, 'yellow-haired,' i.e. fair-haired.

563, 564. *dītissimus agrī*: as in i. 343. *Ausonidum*: for form see § 88. *tacitīs . . . Am̄yclīs*: tradition said that after many false alarms of the enemy's approach it was decreed that no one at Amyclae should ever announce the approach of the enemy. Hence, when the enemy did appear, they found it easy to take the town. Hence *tacitīs* = 'famed for its silence,'

or, more freely, 'storied,' 'famous.

565, 566. *quālis*: sc. *saevit* or *dēsaevit*, out of 569. *cui . . . manūs*: sc. *fuisse*. Before *quīnquāgintā* sc. *cui* from 565, or, perhaps, *cūius* (see on *cui* . . . *locus*, ii. 71).

568, 569. *tot . . . tot*, 'a like number of' = *quīnquāgintā*, 566. *paribus* = *paribus inter sē*, 'equally matched,' 'all alike.' In ancient warfare banging the shield with the spear was one of the devices used to frighten the enemy. *sic* balances *quālis*, 565; *tālis* would have been more regular.

571. *pectora*: sc. *eōrum* = *equōrum*. *adversa* may be conveniently rendered 'full against.'

572-574. *longē gradientem*: V. is translating an Homeric phrase which = 'advancing with long strides.' The horses are frightened by the shadow cast by Aeneas (cf. 593 below). *dīra*: for case see § 130. *effundunt*: either his fall kills him or Aeneas slays him (§ 225).

- 575 Intereā biiugīs infert sē Lūcagus albīs
 in mediōs frāterque Liger; sed frāter habēnīs
 flectit equōs, strictum rotat ācer Lūcagus ēnsem.
 Haud tulit Aenēās tantō fervōre furentīs;
 inruit adversāque ingēns appāruit hastā.
- 580 Cui Liger:
 ‘Nōn Diomēdis equōs nec currum cernis Achillis
 aut Phrygiae campōs; nunc bellī fīnis et aevī
 hīs dabitur terrīs.’ Vēsānō tālia lātē
 dicta volant Ligerī. Sed nōn et Trōiūs hērōs
- 585 dicta parat contrā, iaculum nam torquet in hostem.
 Lūcagus ut prōnus pendēns in verbera tēlō
 admonuit biiugōs, prōiectō dum pede laevō
 aptat sē pūgnae, subit ōrās hasta per imās
 fulgentis clipeī, tum laevum perforat inguen;
- 590 excussus currū moribundus volvitur arvīs.
 Quem pius Aenēās dictīs adfātur amārīs:
 ‘Lūcage, nūlla tuōs currūs fuga sēgnis equōrum
 prōdidit aut vānae vertēre ex hostibus umbrae;
 ipse rotīs saliēns iuga dēseris.’ Haec ita fātus
- 595 arripuit biiugōs; frāter tendēbat inertīs
 infēlix palmās currū dēlāpsus eōdem:
 ‘Per tē, per quī tē tālem genuēre parentēs,

575-577. *biiugīs* . . . *Liger* = ‘they come on together’; *sed* . . . *ēnsem* = ‘but they are playing different rôles.’

581, 582. *nōn* . . . *campōs*: cf. *nōn* . . . *Ulixēs*, ix. 602, with n. Aeneas escaped from Diomede (see on *tuā* . . . *dextrā*, i. 98), and from Achilles, but he is not to escape now, says Liger.

583, 584. *vēsānō* . . . *Ligerī*: for case see § 120. In prose we should have *ex vēsānō Ligeris ōre*, or the like. *et*, ‘also’; i.e. like Liger.

586-588. *prōnus* . . . *verbera*: cf. *prōnī* . . . *pendent*, v. 147. *tēlō*: his sword; cf. 577. *prōiectō* . . . *pede laevō*: i.e. in getting ready to hurl his spear with all his might. *Lūcagus* . . .

pūgnae describes two successive acts.

591. *pius* reminds us that in slaying his foes Aeneas is doing his duty (§ 62) to himself, his comrades, and the new Troy he is to found.

592-594. *nūlla* . . . *umbrae*: there is an allusion to 572-574; see notes there. *currūs*, ‘team,’ ‘span.’ *rotīs* . . . *dēseris* is a sarcastic restatement of 590.

595. *inertīs*, ‘helpless’; he could only talk, not fight (581-583).

597. *per quī* . . . *parentēs*: *per* governs the whole rel. cl.; cf. n. on *per*, ii. 142. For the appeal cf. that of Magus, *per* . . . *Iūli*, 524; for the complimentary language cf. *quae* . . . *parentēs*, said to Dido, i. 605, 606.

vir Trōiāne, sine hanc animam et miserere precantis.'

Plūribus ōrantī Aenēās: 'Haud tālia dūdum

dicta dabās. Morere et frātrem nē dōsere frāter'; 600

tum, latebrās animae, pectus mūcrōne reclūdit.

Tālia per campōs ēdēbat fūnera ductor

Dardanius torrentis aquae vel turbinis ātri

mōre furēns. Tandem ērumpunt et castra relincunt

Ascanius puer et nēquīquam obsessa iuventūs. 605

Iūnōnem intere compellat Iuppiter ultrō:

'Ō germāna mihi atque eadem grātissima coniūnx,

ut rēbāre, Venus (nec tē sententia fallit)

Trōiānās sustentat opēs, nōn vīvida bellō

dextra virīs animusque ferōx patiēnsque perīclī.' 610

Cui Iūnō summissa: 'Quid, ō pulcherrime coniūnx,

sollicitās aegram et tua trīstia iussa timentem?

Sī mihi, quae quondam fuerat quamque esse decēbat,

vīs in amōre foret, nōn hōc mihi namque negārēs,

600. frātrem . . . frāter is scornful; contrast 338.

605. nēquīquam . . . iuventūs: for the beginning of the siege see ix. 25-76.

606-632. Jupiter grants permission to Juno to rescue Turnus from immediate death.

607. eadem, 'likewise'; see on *idem*, iii. 158. With this vs. cf. Juno's description of herself, i. 46, 47.

610. virīs seems to belong closely with *dextra*; see § 120. In 607-610 Jupiter is ironical; Venus has helped the Trojans but once, 331, 332. Jupiter really means, therefore, 'See how far wrong you were in thinking that the Trojans owe their success to divine help, instead of to their own prowess.'

612. aegram . . . timentem, 'one who is,' etc. aegram: i.e. because the Latins are losing. iussa: nowhere specified, but similar, we may

imagine, to those spoken of in ix. 804, 805.

613, 614. With both fuerat and esse sc. *mihi*. quam . . . decēbat: freely, 'which of right I once possessed.' hōc is explained by *quīn . . . parentī*, 615, 616. namque is generally explained as = 'surely,' 'indeed,' and as belonging closely with *mihi* (or with *hōc*); *enim* is so used elsewhere, e.g. in early Latin and in the Aeneid, viii. 84. But there is no other example of this use of *nam*; besides, this explanation fails to account for *-que*. It is more likely that V. has, consciously or unconsciously, combined two constructions. (1) *sī . . . foret* would naturally be followed by *nōn hōc mihi negārēs*, but (2) *sī . . . foret*, though in form cond., in thought really = *utinam . . . foret*. Had V. used this latter formula, *namque* would have been strictly correct (cf. notes on *namque*, i. 65, and on *neque enim*, i. 198).

- 615 omnipotēns, quīn et pūgnae subdūcere Turnum
et Daunō possem incolumem servāre parentī;
nunc pereat Teucrīske piō det sanguine poenās.
Ille tamen nostrā dēdūcit orīgine nōmen,
Pīlumnusque illī quārtus pater, et tua largā
620 saepe manū multisque onerāvit līmina dōnīs.
Cui rēx aetheriī breviter sic fātus Olympī:
'Sī mora praesentis lētī tempusque cadūcō
ōrātur iuvenī mēque hōc ita pōnere sentīs,
tolle fugā Turnum atque instantibus ēripe fātīs;
625 hāctenus indulsisse vacat. Sīn altior istīs
sub precibus venia ūlla latet tōtumque movērī
mūtārīve putās bellum, spēs pāscis inānīs.'
Et Iūnō adlacrimāns: 'Quid sī, quae vōce gravāris,
mente darēs atque haec Turnō rata vīta manēret?
630 nunc manet insontem gravis exitus, aut ego vērī
vāna feror. Quod ut ō potius formīdine falsā
lūdar, et in melius tua, quī potes, ōrsa reflectās!
Haec ubi dicta dedit, caelō sē prōtinus altō
mīsīt agēns hiemem nimbō succīncta per aurās

615, 616. quīn . . . possem: freely, 'the power to withdraw,' etc.; strictly, the clause expresses result (= *ut nōn . . . possem*) after *nōn . . . negārēs*, 614, which = *nōn recūsārēs* or *nōn prohibērēs*. We have the impf. *possem* because in a contrary to fact cond. the verbs in all clauses essential to the thought follow the contrary to fact cond. form. *pūgnae subdūcere*: cf. *dēsistere pūgnae*, 441.

617. nunc: advers. asyn. Teucrīs . . . poenās is bitterly ironical; *pietās* and punishment seldom go together! piō: to Juno Turnus is a patriot, and as *pius* as Aeneas himself (see 591).

618-620. ille . . . pater: i.e. as one of the *dīs genitī* (vi. 130, 131) Turnus deserves especial favor. -que, as in vii. 51; cf. § 198. quārtus pater: i.e. his great-great-grand sire. tua . . . dōnīs: i.e. he has a special claim on you; cf. n. on i. 334.

623, 624. pōnere, 'arrange.' tolle . . . fātīs: for the power here accorded to Jupiter see § 305.

628, 629. quid sī . . . manēret in thought = *utinam* . . . darēs, etc. quae: sc. dare. gravāris, 'are reluctant.'

630-632. vērī vāna = *vērī vacua*; cf. *vērī* . . . *effēta*, vii. 440, with n. quod, 'but,' as in ii. 141; see n. there. ut . . . reflectās expresses a wish; in this constr. *ut* is seldom used. in melius . . . reflectās: cf. *in melius referet*, i. 281, with note.

633-688. Juno makes a phantom Aeneas and uses this to lure Turnus from the field.

634. agēns hiemem: i.e. by the rapidity of her motion. nimbō succīncta: the gods regularly screened themselves from sight when they were

Iliacamque aciem et Laurentia castra petivit. 635
 Tum dea nūbe cavā tenuem sine vīribus umbram
 in faciem Aenēae (visū mīrābile mōnstrum)
 Dārdaniīs ōrnat tēlīs clipeumque iubāsque
 dīvinī adsimulat capitis; dat inānia verba,
 dat sine mente sonum gressūsque effingit euntis: 640
 morte obitā quālīs fāma est volitāre figurās
 aut quae sōpītōs dēlūdunt somnia sēnsūs.
 At primās laeta ante aciēs exsultat imāgō
 inrītatque virum tēlīs et vōce lacessit.
 Instat cui Turnus strīdentemque ēminus hastam 645
 cōnicit; illa datō vertit vestīgia tergō.
 Tum vērō Aenēān āversum ut cēdere Turnus
 crēdidit atque animō spem turbidus hausit inānem,
 ‘Quō fugis, Aenēā? thalamōs nē dēsere pactōs;
 hāc dabitur dextrā tellūs quaesīta per undās.’ 650
 Tālia vōciferāns sequitur strictumque coruscat
 mūcrōnem nec ferre videt sua gaudia ventōs.
 Forte ratis celsī coniuncta crepīdine saxī
 expositīs stābat scālīs et ponte parātō,
 quā rēx Clūsīnīs advectus Osīnius ōrīs: 655
 hūc sēsē trepida Aenēae fugientis imāgō
 cōnicit in latebrās; nec Turnus sēgnior instat
 exsuperatque morās et pontīs trānsilit altōs.
 Vix prōram attigerat: rumpit Sāturnia fūnem
 āvulsamque rapit revolūta per aequora nāvem. 660

taking part directly in human affairs; cf. *namque* . . . *recūsā*, ff. 604-607, with notes.

639, 640. *dīvinī*: Aeneas was son of the goddess Venus. *euntis*: sc. *ēius* = *Aenēae*.

641. *quālīs* . . . *figurās* ('phantoms') = (*tālīs quidem umbra illa* (636) *est*) *quālīs*, etc.; see on *quālīs*, i. 316.

644. *virum*: Turnus. *tēlīs*: i.e. by brandishing them; the *tēla* are unreal, like the figure itself (636).

649. *thalamōs*, 'marriage,' as in vi. 94. For the taunt cf. *ēn* . . . *poscunt*, ix. 600, with note.

652. *ferre* = *auferre*, i.e. were rendering null and void. *gaudia*: i.e. his joyous hope of victory over Aeneas.

653. *celsī* . . . *saxī*: for case see §111. *crepīdine*: for case see §140, n.

654. There is parallelism here, since *scālīs* and *ponte* denote the same thing.

658. *pontīs* . . . *altōs*: cf. with 654, and note V.'s love of variety (§181).

Illum autem Aenēās absentem in proelia poscit,
 obvia multa virum dēmittit corpora mortī.
 Tum levis haud ultrā latebrās iam quaerit imāgō,
 sed sublime volāns nūbī sē inmiscuit ātrae,
 665 cum Turnum mediō intereā fert aequore turbō.
 Respicit ignārus rērum ingrātusque salūtis
 et duplicis cum vōce manūs ad sīdera tendit:
 'Omnipotēns genitor, tantōn mē crīmine dīgnum
 dūxistī et tālēs voluistī expendere poenās?
 670 Quō feror? unde abiī? quae mē fuga quemve redūcit?
 Laurentīsne iterum mūrōs aut castra vidēbō?
 Quid manus illa virum, quī mē meaque arma secūtī?
 quōsne (nefās) omnis infandā in morte reliquī
 et nunc pālantis videō gemitumque cadentum
 675 accipiō? quid agō? aut quae iam satis īma dehīscat
 terra mihi? Vōs ō potius miserēscite, ventī!
 In rupēs, in saxa (volēns vōs Turnus adōrō)
 ferte ratem saevisque vadīs inmittite syrtis,
 quō neque mē Rutulī nec cōnscia fāma sequātur.'
 680 Haec memorāns animō nunc hūc, nunc fluctuat illūc,

661, 662 effectively break the narrative in order to contrast the doings of the real Aeneas with those of the phantom and Turnus. **in proelia poscit:** as in viii. 614.

666. **rērum**, 'the truth.' **ingrātus** . . . **salūtis**: a very unusual phrase, coined to balance *ignārus rērum*. For case of *salūtis* see §§ 113, 117.

667. **cum vōce** . . . **tendit**: cf. *tendō* . . . *manūs*, iii. 176, 177, with note.

668. **tantōn** = *tantōne*; cf. n. on *Pyr-rhīn*, iii. 319.

670. **quem** = *quālem*, 'in what plight.' **redūcit**: sc. *ex aciē*.

672. **quid** . . . **virum**, 'what of that host,' etc.; in idiomatic expressions of this type some form of *faciō* was originally written, then left to be supplied, till all consciousness of the origin of the expression was lost.

673. **quōsne**: the full expression would be *quid illi quōs*, etc., 'what of those whom.' Since the cl. which is really the interrogative cl. is, in this impassioned outcry, omitted, nothing remains save to use the interrogative *-ne* and to attach it to the first word actually written. Cf. *quiane*, iv. 538, with note.

674. **et** . . . **accipiō** = *et quōs nunc pālantis videō quōrumque gemitum*, etc.; see n. on *cui* . . . *locus*, ii. 71.

675, 676. **quid agō**: for constr. see on *quem sequimur*, iii. 88. **quae** . . . **mihi**: the despairing question really = a prayer; cf. *tellūs* . . . *dehīscat*, iv. 24. **īma** . . . **terra**, 'depth of earth.'

679. **quō** = *in quae*; see on *quō*, v. 29. The rel. cl. expresses result, and = *talīa ut in ea*, etc. **cōnscia**: sc. *dēdecoris mei*, or the like.

680. **haec** . . . **illūc**: cf. iv. 285, 286.

an sēsē mūcrōne ob tantum dēdecus āmēns
 induat et crūdum per costās exigat ēnsem,
 fluctibus an iaciat mediīs et lītora nandō
 curva petat Teucrumque iterum sē reddat in arma.
 Ter cōnātus utramque viam, ter māxima Iūnō
 continuit iuvenemque animī miserāta repressit.
 Lābitur alta secāns fluctūque aestūque secundō
 et patris antīquam Daunī dēfertur ad urbem.

685

Iam gravis aequābat lūctūs et mūtua Māvors
 fūnera; caedēbant pariter pariterque ruēbant
 victōrēs victīque; neque hīs fuga nōta neque illīs.
 Dī Iovis in tēctīs īram miserantur inānem
 ambōrum et tantōs mortālibus esse labōrēs;
 hinc Venus, hinc contrā spectat Sātūrnīa Iūnō:
 pallida Tīsiphonē media inter mīlia saevit.
 At vērō ingentem quatiēns Mezentius hastam
 turbidus ingreditur campō. Quam māgnus Oriōn,
 cum pedes incēdit mediī per māxima Nērei
 stāgna viam scindēns, umerō superēminet undās
 aut summīs referēns annōsam montibus ornum
 ingrediturque solō et caput inter nūbila condit,

755

760

765

681-684. an . . . an: used as in 1. 329, except that here we have deliberative questions in O.O. See also G. 457, 1, N. 3. mūcrōne . . . induat: with *tētis*, *hastis*, etc., *sēsē induere* came in some way to = 'impale,' *trānsfigere*. iaciat: sc. *sēsē* from 681. Teucrum . . . arma: i.e. 'conflict with,' etc.

686. animī: for case see § 148.

688. urbem: Ardea, Turnus's capital; see vii. 409-414.

755-795. Mezentius and Aeneas meet in single combat; the former is wounded and withdraws.

756. ruēbant, 'were falling,' virtually = *caedēbantur*.

757. victōrēs victīque, in this context, must = '(being) now victors, now

vanquished.' Victory rests now with the Trojans, now with the Latins.

758. inānem: the strife seems to the gods trivial, as well as useless, since it can not alter the decrees of Fate.

759. tantōs . . . labōrēs = a substantive ('the fact that,' etc.) and is parallel in constr. to *īram*.

761. pallida . . . saevit, 'but,' etc., cf. *cui . . . cordi*, vii. 325, 326, said of Allecto, and *scissā . . . flagellō*, viii. 702, 703, said of Discordia and Bellona. pallida: because she usually dwells in the underworld. Note that here Tisiphone causes bloodshed (cf. vii. 325 ff.); in vi. 570-572 she punishes guilt.

763-767. quam māgnus is balanced by *tālis*, 768, as *quam multā* is balanced

tālis sē vāstīs infert Mezentius armīs.
 Huic contrā Aenēās speculātus in agmine longō
 770 obuius ire parat. Manet inperterritus ille
 hostem māgnanimum opperiēns et mōle suā stat
 atque oculīs spatium ēmēnsus, quantum satis hastae:
 'Dextra mihi deus et tēlum, quod missile librō,
 nunc adsint! voveō praedōnis corpore raptīs
 775 indūtum spoliīs ipsum tē, Lause, tropaeum
 Aenēae.' Dixit stridentemque ēminus hastam
 iēcit; at illa volāns clipeō est excussa proculque
 ēgregium Antōrēn latus inter et īlia fīgit,
 Herculis Antōrēn comitem, quī missus ab Argīs
 780 haeserat Euandrō atque Italā cōnsēderat urbe.
 Sternitur infēlīx aliēnō vulnere caelumque
 aspicit et dulcīs moriēns reminiscitur Argōs.
 Tum pius Aenēās hastam iacit; illa per orbem

by *sic*, v. 458, 459; see n. there. Render, 'with what bulk Orion . . . with like bulk.' *māxima*: here 'deepest.' *Nērei* = *maris* or *pelagī*; see § 189. For scan-sion see § 247. For the picture in *cum* . . . *undās* cf. that of Polyphemus, iii. 662-665. *summis* . . . *ornum*: cf. iii. 659, with note. Vs. 767 = iv. 177, except that here *-que* . . . *et* = 'both . . . and'; freely, 'walks . . . and yet,' etc.

769. *longō* here = 'a distant part of.' Aeneas hails with eagerness any prospect of an encounter with Mezentius.

771. *mōle* . . . *stat*, 'is kept firm set by his own vast bulk.' *mōle* is instr. abl.; *solidae* . . . *virēs*, ii. 639, is similar.

772. *hastae* = *hastae missae* (cf. 457).

773. *deus* is in appos. with *dextra* and *tēlum*; we should say, 'the only gods I worship,' or the like. Mezentius is a *contemptor dīvum*, vii. 648. Hence he makes no prayer to heaven as Pallas

did, 421-423, 460, 461. *missile*: as in 421.

774-776. *voveō* . . . *Aenēae*: in his self-confidence Mezentius declares that Lausus is to have the arms of Aeneas and to be a living trophy of his father's victory. *praedōnis*: Mezentius applies this epithet to Aeneas in the thought that he is come to carry off a Latin maiden as his bride; cf. ix. 600, with n. Cf., too, the Carthaginian reception of the Trojans, as explained in n. on *propius*, i. 526.

780. *Italā* . . . *urbe*: i.e. Evander's city, called Pallanteum (§ 57).

781, 782. *aliēnō*: i.e. aimed at another, Aeneas (769-776). *caelum* . . . *aspicit*: for the thought cf. *oculis* . . . *reperit*, iv. 691, 692. For scan-sion of *caelumque* see § 256. *dulcīs* . . . *Argōs* stands for 'home, sweet home.'

783. *pius*: as in 591; see n. there. Here the word points a contrast to Mezentius's conduct (773).

aere cavum triplici, per līnea terga tribusque
 trānsit intextum taurīs opus īmaque sēdit 785
 inguine, sed vīrīs haud pertulit. Ōcius ēnsem
 Aenēās vīsō Tyrrhēnī sanguine laetus
 ēripit ā fēmine et trepidantī fervidus īnstat.
 Ingemuit cārī graviter genitōris amōre,
 ut vīdit, Lausus, lacrimaeque per ōra volūtae. 790
 Hīc mortis dūrae cāsum tuaque optima facta,
 sī qua fidem tantō est operī lātūra vetustās,
 nōn equidem nec tē, iuvenis memorande, silēbō.
 Ille pedem referēns et inūtilis inque ligātus
 cēdēbat clipeōque inimicum hastile trahēbat: 795
 prōripuit iuvenis sēsēque inmiscuit armīs
 iamque adsurgentis dextrā plāgamque ferentis
 Aenēae subiit mūcrōnem ipsumque morandō
 sustinuit; sociī māgnō clāmōre secuntur,
 dum genitor nātī parmā prōtēctus abīret, 800
 tēlaque cōniciunt prōturbantque ēminus hostem
 missilibus. Furit Aenēās tēctusque tenet sē.
 Ac velut, effūsā sī quandō grandine nimbī
 praecipitant, omnis campīs diffūgit arātor
 omnis et agricola et tūtā latet arce viātor 805
 aut amnis rīpīs aut altī fornice saxī,

784, 785. *terga*: as in 482; see n. there. *opus*, 'texture.' *īma*=an adv., 'deep down,' 'low down.' *īmō* would have been unmetrical.

792. *sī . . . vetustās*, 'if any (measure of) antiquity (i.e. the fact that it took place so long ago) will give credence,' etc., i.e. if we can believe so grand a deed possible even in far remote times, in the good old days. Roman writers often deplore the degeneracy of contemporary times.

794. *inūtilis*: as in ii. 647. *in . . . ligātus* = *inligātus*; see § 211. It is explained by *clipeō . . . trahēbat*, 795.

796-832. Lausus, son of Mezentius,

comes to his father's aid, but is slain by Aeneas.

797. *adsurgentis*: i.e. to deal the death-stroke. *ferentis* = *inferentis*.

798. *subiit*, 'faced,' 'met.'

800. *dum . . . abīret* expresses purpose.

801. *prōturbant*: as in ix. 441.

802. *tēctus*: sc. *clipeō*. -que, 'but'; see on *et*, ii. 94. *tenet* = *retinet*: we can also explain *tēctus . . . sē* as 'he keeps himself well covered'; lit., 'having covered himself he keeps (himself so).'

803-806. *effūsā . . . grandine*: modal abl., 'in a burst of hail.' For *effūsā* cf. § 171. *diffūgit*: instantaneous

dum pluit in terrīs, ut possint sōle reductō
exercēre diem, sic obrutus undique tēlis
Aenēās nūbem bellī, dum dētonet omnis,
310 sustinet et Lausum increpitat Lausōque minātur:
‘Quō moritūre ruis māiōraque vīribus audēs?
fallit tē incautum pietās tua.’ Nec minus ille
exsultat dēmēns, saevae iamque altius irae
Dardaniō surgunt ductōrī, extrēmaque Lausō
315 Parcae fīla legunt, validum namque exigit ēnsem
per medium Aenēās iuvenem tōtumque recondit.
Trānsit et parmam mūcrō, levia arma minācis,
et tunicam, mollī māter quam nēverat aurō,
implēvitque sinum sanguis; tum vīta per aurās
320 concessit maesta ad Mānīs corpusque reliquit.
At vērō ut vultum vīdit morientis et ōra,
ōra modīs Anchīsiadēs pallentia mīrīs,
ingemuit miserāns graviter dextramque tetendit,
et mentem patriae strinxit pietātis imāgō.
325 ‘Quid tibi nunc, miserande puer, prō laudibus istīs,
quid pius Aenēās tantā dabit indole dīgnum?
Arma quibus laetātus, habē tua, tēque parentum

pl.; § 150. *arce*, ‘shelter.’ *rīpīs*: i.e. overhanging banks, cut out beneath by the action of the stream when in flood.

807-809. *terrīs* = ‘the open (unsheltered) ground.’ *exercēre*, ‘ply,’ ‘keep . . . busy.’ *tēlis*: the missiles correspond to the hail and rain of 803, 807. *nūbem* balances *nimbī*, 803. *dum* . . . *omnis* in sense and constr. balances *dum* . . . *abiret*, 800.

811, 812. *moritūre*: the nom. would be more natural, but would also be unmetrical. *incautum*: proleptic (§ 193), ‘so that you forget all caution.’

815. *fīla*: see *Parcae* in Vocab. *legunt*, ‘are gathering (reeling) up,’ i.e. preparatory to slitting them, and so bringing the life to a close.

817. *levia* . . . *minācis*, ‘slight

arms (i.e. reliance) for one who threatened so.’

819. *vīta*: as in iv. 705; see n. there

821, 822. *ōra*, *ōra*: for the repetition cf. that of *lūmina*, ii. 405, 406. *ōra* . . . *mīrīs*: cf. *ōra modīs* . . . *pallida mīrīs*, said of the dead, i. 354. *Anchīsiadēs*: the name reminds us of Aeneas’s own love for his father, and suggests his ability to appreciate the self-sacrifice of Lausus; it thus accounts for his change of feeling (contrast 823 with 813).

824. *patriae* . . . *imāgō*, ‘the sight of (Lausus’s) affection for his father’; *patriae* = an obj. genitive.

827. *laetātus*: sc. *es*; see § 211, 2. *habē tua* = *tibi relinquo*; hence *tē* . . . *remittō* follows naturally. Contrast Aeneas’s conduct with Turnus’s, 492, 493.

Mānibus et cinerī, sī qua est ea cūra, remittō.
Hōc tamen infēlix miseram sōlābere mortem:
Aenēae māgnī dextrā cadis.' Increpat ultrō
cunctantīs sociōs et terrā sublevat ipsum
sanguine turpantem cōmptōs dē mōre capillōs.

830

Intereā genitor Tiberinī ad flūminis undam
vulnera siccābat lymphīs corpusque levābat
arboris adclīnis truncō; procul aerea rāmīs
dēpendet galea, et prātō gravia arma quiēscunt.
Stant lēctī circum iuvenēs; ipse aeger anhēlāns
colla fovet fūsus prōpexam in pectore barbā;
multa super Lausō rogitat multumque remittit,
quī revocent maestique ferant mandāta parentis.
At Lausum sociī exanimem super arma ferēbant
flentēs, ingentem atque ingentī vulnere victum.
Agnōvit longē gemitum praesāga malī mēns;
cānitie multō dēfōrmat pulvere et ambās
ad caelum tendit palmās et corpore inhaeret.
'Tantane mē tenuit vīvendī, nāte, voluptās,
ut prō mē hostilī paterer succēdere dextrae,
quem genuī? tuane haec genitor per vulnera servor,
morte tuā vīvēs? heu, nunc miserō mihi dēmum
exitium infēlix, nunc altē vulnus adāctum!

835

840

845

850

828. Mānibus et cinerī: two views as to the soul's post-mortem condition are combined: (1) that given in Book VI (cf. x. 819, 820); (2) that the soul stays in the tomb along with the material remains of the body (cf. *animam . . . condimus*, iii. 67, 68). *ea*=*ēius rei*, as in ii. 171.

830. Aenēae . . . cadis: for Aeneas's self-praise cf. *pius Aenēās*, 826, and *sum . . . nōtus*, i. 378, 379, with n. See also the n. on *ante ōra . . . oppetere*, i. 95, 96.

831. sociōs: sc. *Lausi*. Aeneas chides them because they fail to do what Palas's *socii* did, 505, 506.

833-908. Mezentius, learning of the death of Lausus, returns to the fight, attacks Aeneas, and is slain by him.

838. fovet: i.e. is resting, 'eases.' *fūsus . . . barbā:* freely, 'his streaming beard spread o'er,' etc. For constr. see § 136.

842. The spondees make the verse onomatopoetic (§ 224), suggestive of a slow dead-march.

844, 845. ambās . . . palmās: a gesture of grief; cf. *dextram . . . tetendit*, 823.

848. quem genuī, 'my own son,' is subject of *succēdere*. *genitor* repeats the idea of *quem genuī*, from the opposite point of view.

849, 850. nunc . . . adāctum: the general thought is, 'I despised death before, now I know its sorrow.'

Idem ego, nāte, tuum maculāvī crimine nōmen
 pulsus ob invidiam soliō scēptrisque paternīs.
 Dēbueram patriae poenās odiisque meōrum:
 omnīs per mortīs animam sontem ipse dedissem!
 855 Nunc vīvō neque adhūc hominēs lūcemque relinquō.
 Sed linquam.' Simul hōc dīcēns attollit in aegrum
 sē femur et, quamquam vīs altō vulnere tardat,
 haud dēiectus eum dūcī iubet. Hōc decus illī,
 hōc sōlāmen erat; bellis hōc victor abībat
 860 omnibus. Adloquitur maerentem et tālibus inquit:
 'Rhaebe, diū, rēs sī qua diū mortālibus ūlla est,
 vīximus; aut hodiē victor spolia illa, cruenta
 et caput Aenēae referēs Lausīque dolōrum
 ultor eris mēcum aut, aperit sī nūlla viam vīs,
 865 occumbēs pariter, neque enim, fortissime, crēdō,
 iussa aliēna patī et dominōs dīgnābere Teucrōs.'
 Dixit et exceptus tergō cōnsuēta locāvit
 membra manūsque ambās iaculīs onerāvit acūtīs,

851. *idem*, 'likewise,' i.e. besides letting you die for me. See n. on *idem*, iii. 158. *nāte* recalls the thought of 848. This lament has been well compared with David's lament for Absalom, 2 Samuel, xviii. 33. Mezentius's love for his son is one of his redeeming traits. *crimine*: the charge (disgrace) of being the son of an exiled monarch; cf. vii. 653, 654.

852. *ob invidiam*, 'because I made myself disliked.'

853, 854. *dēbueram*: the plpf. gives an effect like 'I had owed — ere this last chance (and other chances) came to pay the debt.' *dedissem*: both explanations given in the n. on *vocāssēs*, iv. 678, will apply here.

857. *quamquam . . . tardat (eum)*, 'though by reason of his deep wound his strength (or, as we should put it, 'his failing strength') makes him slow.'

858, 859. *hōc . . . sōlāmen*: cf. *ea . . . malī*, iii. 660, 661, with note. *hōc*: instr. abl., 'with his help.'

860. *maerentem*: the horse sympathizes with his wounded master.

862. *aut . . . Teucrōs* (866) = 'therefore (since we have lived long) let us be all the more willing to imperil life itself, if need be.' *illa* is explained by 863; Mezentius is thinking, too, of his previous boast, *voveō . . . Aenēae*, 774-776. *cruenta*: i.e. stained by Aeneas's blood.

867, 868. *exceptus* (sc. *ab equō*), 'welcomed,' like *maerentem*, 860, pictures the horse's sympathy. *tergō . . . locāvit*, 'settled . . . in their wonted place on his back'; *tergō* is partly local abl., partly dat. with *cōnsuēta*. *manūs . . . acūtīs*: he takes an extra supply, because, being mounted and wounded, he can not recover his missiles, as others do (cf. e.g. *iaculō . . . raptō*, 342).

aere caput fulgēns cristāque hirsūtus equinā:
 sic cursum in mediōs rapidus dedit; aestuat ingēns 870
 ūnō in corde pudor mixtōque insānia lūctū.
 Atque hīc Aenēān māgnā ter vōce vocāvit. 875
 Aenēās agnōvit enim laetusque precātur:
 'Sic pater ille deum faciat, sic altus Apollō! 875
 incipiās cōferre manum.'
 Tantum effātus et infestā subit obuius hastā.
 Ille autem: 'Quid mē ēreptō, saevissime, nātō
 terrēs? haec via sōla fuit, quā perdere possēs.
 Nec mortem horrēmus nec dīvum parcimus ūllī. 880
 Dēsine, nam veniō moritūrus et haec tibi portō
 dōna prius.' Dixit tēlumque intorsit in hostem;
 inde aliud super atque aliud fīgitque volatque
 ingentī gyrō; sed sustinet aureus umbō.
 Ter circum adstantem laevōs equitāvit in orbis 885
 tēla manū iaciēns, ter sēcum Trōiūs hērōs
 immānem aerātō circumfert tegmine silvam.
 Inde, ubi tot trāxisse morās, tot spicula taedet
 vellere et urgētur pūgnā congressus iniquā,

871. **pudor**: because he had fled before. **mixtō . . . lūctū**: sc. *ei=insāniae*. The abl. abs. is but very loosely connected with *insānia*; the meaning of the whole is left to inference, being merely suggested, not fully stated. *mixtaque insānia lūctū* (dat.) would be more regular, but would be unmetrical.

874. **enim**: as in i. 19; see n. there, and see *enim* in Vocabulary.

875. **sic** refers to the challenge implied in 873. The vs. thus='May the gods grant me a meeting with you!' Remember that Mezentius had withdrawn (794, 795); Aeneas may therefore justifiably doubt his willingness to fight now. **ille**: see on *ille . . . rēgnātor*, ii. 779.

878, 879. **ēreptō . . . nātō** (sc. *mīhi*), 'now that you have wrested,' etc.

terrēs: conative pres. **haec** refers to *ēreptō . . . nātō*; explain its gender. **perdere**: sc. *mē*.

880. **horrēmus**: the pl. seems to='men like me do not,' etc. **nec . . . ūllī**: cf. n. on *deus*, 773. Mezentius is referring to Aeneas's invocation, 875.

882. **dōna** is explained by *tēlum . . . hostem*; there is grim playfulness here.

883, 884. **fīgit . . . volatque** seems to=*fīgit dum volat*. **fīgit**, 'sends to the mark,' 'lodges' (in Aeneas's shield).

885. **in orbis**, 'circling to the left'; he thus kept his left side, which his shield covered, always to Aeneas.

887. **aerātō**: contrast *aureus umbō*, 884; Vulcan had used both bronze and gold to make this shield (viii. 445).

889. **pūgnā . . . iniquā**: Mezentius's horse gives him the advantage.

- 890 multa movēns animō iam tandem ērumpit et inter
bellātōris equī cava tempora cōnicit hastam.
Tollit sē arrēctum quadripēs et calcibus aurās
verberat effūsumque equitem super ipse secūtus
implicat ēiectōque incumbit cernuus armō.
895 Olāmōre incendunt caelum Trōesque Latīnīque.
Advolat Aenēās vāgināque ēripit ēnsem
et super haec: 'Ubi nunc Mezentius ācer et illa
effera vīs animī?' Contrā Tyrrhēnus, ut aurās
suspiciēns hausit caelum mentemque recēpit:
900 'Hostis amāre, quid increpitās mortemque mināris?
nūllum in caede nefās; nec sic ad proelia vēnī,
nec tēcum meus haec pepigit mihi foedera Lausus.
Ūnum hōc per sī qua est victīs venia hostibus ōrō:
corpus humō patiāre tegī. Sciō acerba meōrum
905 circumstāre odia; hunc, ōrō, dēfende furōrem
et mē cōnsortem nātī concēde sepulcrō.'
Haec loquitur iugulōque haud īncius accipit ēnsem
undantīque animam diffundit in arma cruōre.

890, 891. *movēns*: the pres. prtepl. is used as in i. 305; see n. there on *vol-vēns*. *bellātōris* . . . *hastam*: Aeneas seeks, by disabling the horse, to make the combat equal, footsoldier against footsoldier.

892-894. *arrēctum*, proleptic, 'up-right,' 'erect.' *calcibus*: loosely used as = *pedibus*; the horse beats the air with his fore feet. *super* = *dēsuper*. *incumbit*: sc. *se ei* (= *Mezentiō*).

895. *Latīnīque*: for scansion see § 256.

897. *super*: adv.; cf. *super haec* . . . *fātur*, 556.

898, 899. *ut* . . . *recēpit*: his fall from his horse had stunned him.

901. *caede*: sc. *meā*, out of *nec* . . . *vēnī*; 'there is no sin in killing me.' *sic* refers to *nūllum* . . . *nefās*, and = 'with

the thought that you should not be free to slay me if you conquered.' 900, 901 thus = 'why not slay me at once?' Mezentius's love for his son (846 ff.), his affection for his horse (861 ff.), and his unfaltering courage here offset his impiety (773-776).

902. *haec* = *tālia*; the compact Lausus made (through his death) was war to the end.

903. *per* governs *sī* . . . *hostibus*; see notes on *per*, ii. 142.

906. *cōnsortem nātī*: freely, 'to share it with my son'; lit., 'as my son's partner.'

907, 908. *accipit ēnsem* suggests the phrase *ferrum recipere*, used of the conquered gladiator, who, with the stoicism that marked such combatants bent his neck to receive the fatal stroke.

LIBER XI

'Sī nūllam nostrīs ultrā spem pōnis in armīs,
sī tam dēsertī sumus et semel agmine versō
funditus occidimus neque habet fortūna regressum,
ōrēmus pācem et dextrās tendāmus inertīs.

Quamquam ō sī solitae quicquam virtūtis adesset!
Ille mihi ante aliōs fortūnātusque labōrum
ēgregiusque animī, quī, nē quid tāle vidēret,
prōcubuit moriēns et humum semel ōre momordit.

Sīn et opēs nōbīs et adhūc intācta iuventūs
auxiliōque urbēs Italae populīque supersunt,
sīn et Trōiānīs cum multō glōria vēnit
sanguine (sunt illīs sua fūnera, pārque per omnis
tempestās), cūr indecorēs in līmine primō
dēficimus? cūr ante tubam tremor occupat artūs?

Multa diēs variīque labor mūtābilis aevī
rettulit in melius, multōs alterna revīsēns

415

420

425

411-444. Turnus declares himself ready to meet Aeneas in single combat.

411. sī . . . pōnis: Turnus is addressing Latinus, who is presiding over a council of the Latins. Ambassadors have reported that Diomedes refuses to aid the Latins and that he advises them to yield (225-295). Drances, leader of the faction opposed to Turnus, bids him either give up his claims to Lavinia's hand or support them in single combat with Aeneas (336-375). Turnus replies. V. nowhere describes Turnus's return from Ardea (x. 688), nor does anyone reproach Turnus with his disappearance; V. seems to forget that event entirely. See § 49.

413. regressum: i.e. opportunity to retrace its steps (i.e. to retrieve itself).

415. ō sī . . . adesset = *utinam* . . . *adesset*; cf. n. on sī . . . ostendat, vi. 187, 188. quicquam is correct (see

Vocab.), since the sentence really implies a neg. thought, *nihil solitae virtutis adest*.

416. mihi, 'in my 'eyes'; sc. *erat*. labōrum: for case see §§ 113, 117.

417. tāle: sc. *quāle nōs vidēmus*; the allusion is to the cowardice of Drances, as revealed by his speech (see on 411).

418. humum . . . momordit: cf. our phrase, 'bite the dust.' 415-418 really = 'and yet truly brave men would rather die than yield.'

422, 423. pār . . . tempestās (sc. *fuit*), 'and the storm (of war) has held equal sway over all.' For the figure cf. *nūbem bellī* . . . *sustinet*, x. 809, 810.

424. ante tubam: cf. *signa canunt*. x. 308, with note.

425, 426. diēs, 'time.' variī . . . aevī has been well rendered, 'the changeful toll of chequered years.' alterna = an adv., 'in shifting guise,' i.e. now friendly, now adverse.

lūsit et in solidō rŭrsus Fortūna locāvit.
 Nōn erit auxiliō nōbīs Aetōlus et Arpī;
 at Messāpus erit fēlixque Tolumnius et quōs
 430 tot populī mīsere ducēs, nec parva sequētur
 glōria dēlectōs Latiō et Laurentibus agrīs.
 Est et Volscōrum ēgrediā de gente Camilla
 agmen agēns equitum et flōrentīs aere catervās.
 Quod sī mē solum Teucrī in certāmina poscunt
 435 idque placet tantumque bonīs commūnibus obstō,
 nōn adeō hās exōsa manūs Victōria fūgit,
 ut tantā quicquam prō spē temptāre recūsem.
 Ibō animīs contrā, vel māgnū praestet Achillem
 factaque Vulcānī manibus paria induat arma
 440 ille licet. Vōbīs animam hanc socerōque Latīnō
 Turnus ego, haud ūllī veterum virtūte secundus,
 dēvōvī. “Solum Aenēās vocat.” Et vocet ōrō,
 nec Drancēs potius, sive est haec ira deōrum,
 morte luat, sive est virtūs et glōria, tollat.’

Cingitur ipse furēns certātīm in proelia Turnus.
 Iamque adeō rutilum thōrāca indūtus aēnīs
 horrēbat squāmīs sūrāsque inclūserat aurō,

428, 429. nōn . . . at really = *quamquam* (or *sī*) *nōn* . . . *at*. Aetōlus: Diomede; see *Diomēdēs* in Vocab. fēlix: as an augur Tolumnius was naturally thought of as a bringer of good luck.

432, 433 closely resemble vii. 803, 804.

438. animīs: modal abl., = *animōsē*. praestet may = (1) ‘surpass,’ or (2) ‘reproduce’; in the latter case it = *referat* (cf. iv. 329). The subj. goes with *licet*, 440; see n. on *fixerit* . . . *licet*, vi. 802.

439. paria: sc. *Achillī armīs*; for Achilles, too, Vulcan had made arms.

441. haud . . . secundus: cf. x. 830, with note.

442. solum . . . vocat is Turnus’s summary of what Drances had said (see on 411). With *solum* sc. *mē* or *Turnum*.

443, 444. haec: i.e. the present situation; explain the gender. luat: sc. *eam* = *iram*. virtūset glōria: freely, ‘a time to display valor and to win glory.’

486-531. Turnus bids Camilla engage the Tuscan cavalry of the Trojans, while he himself prepares to ambush the Trojan infantry under Aeneas.

486. ipse . . . Turnus: tidings that Aeneas was marching on the city (Laurentum) have caused the dismissal of the Latin assembly; Turnus gives orders for attack and defence.

487, 488. thōrāca indūtus: cf. *exuvias indūtus*, ii. 275, with n. squāmīs: sc. *ēus* = *thōrācis*. aurō: i.e. greaves of gold (cf. *lēvis ocreās*, viii. 624).

tempora nūdus adhūc, laterique accīnserat ēnsem
fulgēbatque altā dēcurrēns aureus arce 490
exsultatque animīs et spē iam praecipit hostem,
quālis ubi abruptīs fūgit praesaepia vinclīs
tandem liber ecus campōque potitus apertō
aut ille in pāstūs armentaque tendit equārum
aut adsuētus aquae perfundī flūmine nōtō 495
ēmicat arrēctisque fremit cervicibus altē
lūxuriāns, lūduntque iubae per colla, per armōs.
Obvia cui Volscōrum aciē comitante Camilla
occurrit portisque ab equō rēgīna sub ipsīs
dēsiluit, quam tōta cohors imitāta relīctīs 500
ad terram dēfluxit equīs; tum tālia fātur:
‘Turne, suī meritō sī qua est fidūcia fortī,
audeō et Aeneadum prōmittō occurrere turmae
sōlaque Tyrrhēnōs equitēs ire obvia contrā.
Mē sine prīma manū temptāre perīcula bellī; 505
tū pedes ad mūrōs subsiste et moenia servā.’
Turnus ad haec oculōs horrendā in virgine fīxus:
‘Ō decus Ītalīae virgō, quās dīcere grātēs
quāsve referre parem? sed nunc, est omnia quandō
iste animus suprā, mēcum partīre labōrem. 510
Aenēās, ut fāma fidem missīque reportant
explōrātōrēs, equitum levīa improbus arma

491. *spē* . . . *hostem*, ‘in hope he forestalls,’ i.e. he anticipates the fight and feels and acts as if the battle were already begun.

494. *ille* is used much as in i. 3; it gives an effect like ‘there, see him.’

495, 496. *perfundī* belongs both with *adsuētus* (§ 169), and with *ēmicat* (§ 159).

499, 500. *rēgīna* . . . *dēsiluit*, ‘queen though she was, she,’ etc.; this she does out of deference to Turnus, an idea borrowed from Roman practice.

502. *suī* . . . *fortī*, ‘if the brave are justified in having confidence in

themselves.’ For case of *suī* see on *generis* . . . *fidūcia*, i. 132.

506. *pedes*: freely, ‘with the infantry’; lit., ‘as a footsoldier.’

507. *oculōs* . . . *fīxus*: for constr. see § 136.

508-510. *quās* . . . *parem*: deliberative subj. Since the expected answer to the question is neg., we may compare *grātēs* . . . *orbem*, i. 600-602. *est* . . . *suprā*, ‘rises superior to.’

511, 512. *fidem* = ‘trustworthy tidings’; see § 186. *equitum* . . . *arma* = *equitēs levīs armātūrae*. *improbus*, ‘the knave.’ For the order *Aenēās* . . . *improbus* cf. n. on *Dēlius* . . . *Apollō*, iii. 162.

- praemisit, quaterent campōs; ipse ardua montis
per dēserta iugō superāns adventat ad urbem.
- 515 Fūrta parō bellī convexō in trāmite silvae,
ut biviās armātō obsīdam mīlite faucēs.
Tū Tyrthēnum equitem collātis excipe signis;
tēcum ācer Messāpus erit turmaeque Latīnae
Tiburtīque manus; ducis et tū concipe cūram.'
- 520 Sīc ait et paribus Messāpum in proelia dictis
hortātur sociōsque ducēs et pergit in hostem.
Est curvō ānfractū vallēs, adcommoda fraudī
armōrumque dolīs, quam dēnsis frondibus ātrum
urget utrimque latus, tenuis quō sēmita dūcit
- 525 angustaeque ferunt faucēs aditūsque malignī.
Hanc super in speculīs summōque in vertice montis
plānitīes ignōta iacet tūtīque recessūs,
seu dextrā laevāque velis occurrere pūgnae
sive instāre iugīs et grandia volvere saxa.
- 530 Hūc iuvenis nōtā fertur regiōne viārum
arripuitque locum et silvis insēdit iniquis.

At mediās inter caedēs exsultat Amāzōn,

513. *quaterent*: in O.O., after *praemisit*, which implies the giving of orders. *quaterent* is an important word; the cavalry are to make as much noise as possible, to draw attention away from the movement of the main force.

514. *iugō superāns*, 'mounting by the ridge,' a variation (§ 203) from the simple *iugum superāns*; *iugō* is instr. abl.

515, 516. *convexō*: the path is on the sloping side of a glen. *biviās*: i.e. with two outlets. The only way to beset (*obsīdam*) such a pass is to lay an ambush at each end of it.

522, 523. *curvō ānfractū*: abl. of char., 'of winding curves'; freely, 'curved and winding.' *armōrum . . . dolīs* = *fūrta . . . bellī*, 515.

524, 525. *quō* = *in quam (vallem)*; see on *quō*, v. 29. *malignī*, 'niggardly.'

526, 527. *speculīs*, 'heights'; there is parallelism in *in speculīs . . . montis*. *ignōta*, 'unsuspected.' As Aeneas's troops move on, they will come first to the *sēmita . . . malignī*, 524, 525, then to the *vallēs* (522); Turnus is to take post on the plain above this valley (526, 527).

528. *occurrere* ('press forward into') *pūgnae* = *signa cōferre* (cf. 517).

529. *instāre . . . saxa*: i.e. to stand on the heights while rolling, etc.

530. *iuvenis*: Turnus. *nōtā . . . regiōne viārum*, 'following the well-known routes'; for case see § 146. Cf. and yet contrast *nōtā . . . viārum*, ll. 737.

648-724. Camilla slays many of the Trojans.

648. *Amāzōn*: we should say, 'like an Amazon.' In 532-596 Diana tells the

ūnum exserta latus pūgnae, pharetrāta Camilla,
 et nunc lenta manū spargēns hastīlia dēnset, 650
 nunc validam dextrā rapit indēfessa bipennem;
 aureus ex umerō sonat arcus et arma Diānae.
 Illa etiam, sī quandō in tergum pulsa recessit,
 spīcula conversō fugientia dīrigit arcū.
 At circum lēctae comitēs, Lārīnaque virgō 655
 Tullaque et aerātam quatiēns Tarpēia secūrim,
 Italides, quās ipsa decus sibi dīa Camilla
 dēlēgit pācisque bonās bellīque ministrās,
 quālēs Thrēiciae cum flūmina Thermōdontis
 pulsant et pīctīs bellantur Amāzones armīs, 660
 seu circum Hippolytēn seu cum sē Martia currū
 Penthesilēa refert māgnōque ululante tumultū
 fēminea exsultant lūnātis agmina peltīs.
 Quem tēlō primum, quem postrēmum, aspera virgō,
 lēicis? aut quot humī morientia corpora fundis? 665
 Eunēum Clytiō primum patre, cūius apertum
 adversī longā transverberat abiete pectus;
 sanguinis ille vomēns rīvōs cadit atque cruentam
 mandit humum moriēnsque suō sē in vulnere versat:

nymph Opis the history of Camilla, and bids her avenge Camilla, should she fall. 597-647 describe Camilla's attack on the Trojan cavalry (see 517-519).

649. ūnum . . . latus: cf. *aurea* . . . *mammae*, i. 492.

652. arma Diānae is explained by *illa* . . . *umerō*, i. 500, 501; cf. also the cut at p. 134.

653, 654. in tergum = *retrō*. conversō: sc. *in hostēs*. fugientia: freely, 'as she flees'; a transferred epithet (§ 194). The Parthians successfully used this very maneuver against the Roman legionaries.

659, 660. Thrēiciae here merely = 'northern,' since the Thermodon was in Asia; see § 190 and n. on *Geticīs*, iii. 35. pulsant: i.e. beat with their

horse: 'hoofs; the rivers are frozen. To Roman poets Thrace was the typical land of cold. pīctīs . . . armīs: cf. *pīctī scūta Labīci*, vii. 796, with note. bellantur: a rare deponent, = *bellō*, *bellāre*.

661, 662. sē . . . refert: i.e. as victor. Penthesilēa . . . peltīs: cf. i. 490-493. ululante: the *tumultus* is said to do what those who cause it do; cf. n. on *lambit*, iii. 574; freely, 'ringing.'

666. Clytiō . . . patre: abl. abs., belonging in sense closely with *Eunēum*; it thus = *Clytiō patre nātum*. abiete: i.e. a spear with a shaft of fir-wood; cf. the use of *rōbur*, x. 479. For scansion see § 240.

669. suō . . . versat: cf. *corruit in vulnus*, x. 488, with note.

- 670 tum Lirim Pagasumque super, quōrum alter, habēnās
 suffossō revolūtus equō dum colligit, alter,
 dum subit ac dextram lābentī tendit inermem,
 praecipitēs pariterque ruunt. Hīs addit Amastrum
 Hippotadēn sequiturque incumbēns ēminus hastā
 675 Tēreaque Harpalycumque et Dēmophoōnta Chromimque,
 quotque ēmissa manū contorsit spīcula virgō,
 tot Phrygiī cecidēre virī. Procul Ornytus armīs
 ignōtis et equō vēnātor Iāpyge fertur,
 cui pellis lātōs umerōs ērepta iuvencō
 680 pūgnātōrī operit, caput ingēns ōris hiātus
 et mālāe tēxēre lupī cum dentibus albīs,
 agrestisque manūs armat sparus; ipse catervīs
 vertitur in mediīs et tōtō vertice suprā est.
 Hunc illa exceptum (neque enim labor agmine versō)
 685 trāicit et super haec inimicō pectore fātur:
 ‘Sīlvīs tē, Tyrrhēne, ferās agitāre putāstī?
 Advēnit quī vestra diēs muliebribus armīs
 verba redarguerit. Nōmen tamen haud leve patrum
 Mānibus hōc referēs, tēlō cecidisse Camillae.’

670-673. **habēnās** . . . **colligit**: the hind legs of the horse, apparently, give way; Liris is thus ‘flun backwards,’ and tries to save himself by clutching the reins more tightly. **lābentī**: sc. *ē*=*Lirī*. **inermem**: he had dropped his weapon, to aid his comrade. **praecipitēs** . . . **ruunt**: after *alter* . . . *alter*, 670, 671, we ought to have the sing. *ruit*, without these qualifying adv. expressions, but the thought has changed, and the poet is seeking now to emphasize the common fate of the brothers, not the separate circumstances attending their deaths. **-que**: cf. n. on *dulcī* . . . *umbrā*, i. 694.

678. **ignōtis**, ‘strange,’ ‘grotesque.’ The hunting outfit seems out of place on the battle field. **et**: as in i. 694; though the ablatives in *armīs* . . . *equō* . . . *Iāpyge* are quite different, they

both express the manner of Ornytus’s movement.

680, 681. **pūgnātōrī**: i.e. wild; the word emphasizes Ornytus’s prowess as a hunter. **caput** . . . **lupī**: ‘a huge wolf’s head with gaping mouth’ is his helmet, the mouth serving as a visor.

683 nearly = vii. 784.

684. **neque** . . . **versō**, ‘for it (i.e. the act suggested by *exceptum*) was no great task, seeing that his line,’ etc.

687-689. **vestra**: see on *vestrās*, i. 140. We must infer (see § 225) that the Tuscans, led by Ornytus, have been threatening to drive the Volscians like hunted game. **redarguerit**: cf. n. on *fuert quodcumque*, ii. 77. The fut. pf. here constitutes a confident prediction. **nōmen** . . . **Camillae**: for the thought cf. *hōc* . . . *cadis*, x. 827-830, with notes.

Prōtinus Orsilocho et Būtēn, duo mākima Teucrum 690
 corpora, sed Būtēn āversum cuspidē fīxit
 lōricam galeamque inter, quā colla sedentis
 lūcent et laevō dēpendet parma lacertō,
 Orsilocho fugiēns māgnūque agitāta per orbem
 elūdit gūrō interior sequiturque sequentem; 695
 tum validam perque arma virō perque ossa secūrim
 altior exurgēns ōrantī et multa precantī
 congeminat; vulnus calidō rigat ōra cerebrō.
 Incidit huic subitōque aspectū territus haesit
 Appennīnicolae bellātor fīlius Aunī, 700
 haud Ligurum extrēmus, dum fallere Fāta sinēbant.
 Isque, ubi sē nūllō iam cursū ēvādere pūgnae
 posse neque instantem rēginam āvertere cernit,
 cōsiliō versāre dolōs ingressus et astū
 incipit haec: 'Quid tam ēgregium, sī fēmina fortī 705
 fīdis equō? dimitte fugam et tē comminus aequō
 mēcum crēde solō pūgnaeque accinge pedestrī;
 iam nōscēs, ventōsa ferat cui glōria fraudem.'

tēlō . . . Camillae: in appos. with *nōmen*.

690. Orsilocho: sc. *occidit*.

691. sed: the thought is, 'she killed them bōth, but in different ways.' āversum: the opposite of *adversī*, 667.

692. sedentis, 'a sitter'; sc. *in equō*. For the substantive force of the prtcl. see on *venientum*, I. 434.

694. fugiēns: sc. *eum*; so with *agitāta* sc. *ab eō*.

695. gūrō interior: freely, '(by) taking the inner course'; *gūrō* is abl. of spec. The phrase seems to be a variation (§203) for *interiōre gūrō*, which would be unmetrical. Camilla flies from Orsilocho, sweeping round at first in great circles; presently, she swerves to one side. This maneuver puts her on an inner and so shorter circle than that on which Orsilocho is moving; hence she is enabled to overtake him and to

turn her flight into a pursuit. *sequentem*, 'her pursuer'; see on *sedentis*, 692.

699-701. haesit, 'halted.' extrēmus, 'last,' i.e. meanest, least skillful; sc. *in fallendō*, 'in trickery,' out of *dum* . . . *sinēbant*. Roman writers often emphasize the trickery of the Ligurians.

702-704. ēvādere=*sē subducere* (see on *tēlō*, I. 99); hence the dat. *pūgnae* is possible. ingressus, 'esaying.'

705-707. sī . . . equō, 'if though a woman you rely,' etc.; i.e. if you rely on the strength of your horse to offset your natural weakness as a woman. fugam: here 'means of flight'; see §186. aequō . . . solō: i.e. make the combat an even one; cf. the thought in *pūgnā* . . . *iniquā*, x. 889.

708. glōria: here 'ambition' in bad sense, i.e. 'vaingloriousness,' 'boasting.' ventōsa . . . fraudem really contains two thoughts. (1) which of us is an idle

- Dixit; at illa furēns ācrique accēnsa dolōre
 710 trādit ecum comitī paribusque resistit in armīs
 ēnse pedes nūdō pūrāque interrita parmā.
 At iuvenis vīcissee dolō ratus āvolat ipse
 (haud mora) conversisque fugāx aufertur habēnis
 quadrupedemque citum ferrātā calce fatīgat.
 715 ‘Vāne Ligus frūstrāque animīs ēlāte superbīs,
 nēquīquam patriās temptāstī lūbricus artīs,
 nec fraus tē incolumem fallācī perferet Aunō.’
 Haec fātur virgō et pernīcibus īgnea plantīs
 trānsit ecum cursū frēnisque adversa prehēnsis
 720 concreditur poenāsque inimicō ex sanguine sūmit,
 quam facile accipiter saxō sacer āles ab altō
 cōnsequitur pinnīs sublīmē in nūbe columbam
 comprēnsamque tenet pedibusque ēviscerat uncīs;
 tum cruor et vulsae lābuntur ab aethere plūmae.
 725 At nōn haec nūllīs hominum sator atque deōrum
 observāns oculīs summō sedet altus Olympō:
 Tyrrhēnum genitor Tarchōnem in proelia saeva
 suscitāt et stimulīs haud mollibus incutit irās.
 Ergō inter caedēs cēdentiaque agmina Tarchōn
 730 fertur equō variīsque īstīgat vōcibus ālās,
 nōmine quemque vocāns, reficitque in proelia pulsōs.

boaster merely, (2) which of us is to suffer through that boasting, i.e. in not being able to follow it up by deeds.

711. **pedes** and **interrita** belong together in thought; though now on foot (i.e. out of her proper element, as the Arcadians were, x. 364 ff.), she is undismayed. **pūrā**: i.e. unadorned, unemblazoned; the shield bears no device. Contrast those of the Amazons, 660.

713. **conversis** . . . **habēnis**=*conversō* . . . *equō*.

716, 717. **patriās** . . . **artīs** is explained by 701. **fallācī**: father and son are alike in their trickiness. The vs. implies that Aunus (700) is yet alive.

718, 719. **Ignea**: freely, ‘like light-

ning,’ ‘with lightning-like pace.’ **trānsit**, ‘outstrips.’ For Camilla’s speed of foot cf. *virgō* . . . *ventōs*, vii. 806, 807; cf., too, *quālis equōs* . . . *Hebrum*, i. 316, 317, said of Harpalyce. **adversa**, ‘facing him’; she gets in front of him, then turns and faces him.

721. **sacer āles**: the hawk was sacred to Apollo, and was used in augury.

725, 726. **nōn** belongs with *sedet*, not with *nūllis*; Jupiter views the spectacle ‘with all his eyes,’ as we might say. There is here a case of litotes; see on *nōn similī*, i. 136.

728. **stimulīs** . . . **irās**: for the figure cf. *ea* . . . *Apollō*, vi. 100, ‘m with note.

'Quis metus. ò numquam dolitūri, ò semper inertēs
 Tyrrhēni, quae tanta animis ignāvia vēnit?
 Fēmina pālantis agit atque haec agmina vertit!
 Quō ferrum quidve haec gerimus tēla inrita dextrīs?' 735
 Haec effātus ecum in mediōs, moritūrus et ipse, 741
 concitat et Venulō adversum sē turbidus infert
 dēreptumque ab equō dextrā complectitur hostem
 et gremium ante suum multā vī concitus aufert.
 Tollitur in caelum clāmor, cūctique Latīni 745
 convertēre oculōs. Volat igneus aequore Tarchōn
 arma virumque ferēns; tum summā ipsius ab hastā
 dēfringit ferrum et partīs rīmātur apertās,
 quā vulnus lētāle ferat; contrā ille repūgnāns
 sustinet ā iugulō dextram et vim vīribus exit. 750
 Utque volāns altē raptum cum fulva dracōnem
 fert aquila implicuitque pedēs atque unguibus haesit,
 saucius at serpēns sinuōsa volūmina versat
 arrēctisque horret squāmīs et sībilat ōre
 arduus insurgēns; illa haud minus urget obuncō 755
 luctantem rōstrō, simul aethera verberat ālīs,
 haud aliter praedam Tiburtum ex agmine Tarchōn
 portat ovāns. Ducis exemplum ēventumque secūtī

732. ò . . . dolitūri: i.e. who are never going to feel the spur of resentment driving you into battle (as *ira* had spurred Tarchon into the fight, 728-730).

734. pālantis: proleptic (§193); freely, 'apart,' 'asunder'; cf. *age diversōs*, i. 70. haec: emphatic and highly complimentary; it = 'these lines (that have so fine a record).'

741, 742. moritūrus expresses purpose, 'ready to die.' et ipse, 'himself also,' may mean (1) in addition to those whom he means to slay, or (2) in addition to those whom he has just bidden to fight valiantly and to face death. (2) seems better.

743. dextrā: as in x. 339.

746, 747. igneus: cf. *ignea*, 718, with

n. arma virumque, 'the man and his arms,' i.e. his foe, arms and all. ipsius, 'the man himself,' i.e. Venulus.

748. partīs . . . apertās: i.e. of Venulus's armor.

750. vim, 'violence.' vīribus, 'strength'; study *vīs* in Vocab. exit: as in v. 438; see n. there. Some take *exit* as conative, and render 'seeks to evade force by force.'

753-756. at . . . ālīs ought to run thus: *quamquam saucius serpēns . . . insurgēns, illa*, etc., for *illa . . . ālīs* is the conclusion to *volāns . . . haesit*, 751, 752. *at* disturbs the syntax, by converting the cl. *saucius . . . insurgēns*, which is logically subordinate, into an independent clause. arduus insurgēns: see §195, 2.

- Maeonidae incurrunt. Tum Fātīs dēbitus Arrūns
 760 vėlōcem iaculō et multā prior arte Camillam
 circuit et, quae sit fortūna facillima, temptat:
 quā sē cumque furēns mediō tulit agmine virgō,
 hāc Arrūns subit et tacitus vestīgia lūstrat;
 quā victrix redit illa pedemque ex hoste reportat,
 765 hāc iuvenis fūrtim celeris dētorquet habēnās.
 Hōs aditūs iamque hōs aditūs omnemque pererrat
 undique circuitum et certam quatit improbus hastam.
 Forte sacer Cybelae Chlōrens ōlimque sacerdos
 insignis longē Phrygiīs fulgēbat in armīs
 770 spūmantemque agitābat ecum, quem pellis aēnis
 in plūmam squāmīs aurō cōnserta tegēbat.
 Ipse peregrinā ferrūgine clārus et ostrō
 spīcula torquēbat Lyciō Gortȳnia cornū;
 aureus ex umerīs erat arcus et aurea vātī
 775 cassida; tum croceam chlamydemque sinūsque crepantis
 carbaseōs fulvō in nōdum collēgerat aurō,

759. Maeonidae, 'the Etruscans'; cf. the n. on *Lydius* . . . *Thybris*, II. 781, 782. Fātīs dēbitus: i.e. doomed.

760, 761. vėlōcem, 'swift though she is.' multā . . . arte lit. = 'superior by reason of,' etc., but since it expresses the means and the manner of *circuit*, it may be joined by *et* to *iaculō*; see on I. 694. *circuit* fits better the nearer pred.; see on *legunt*, I. 426. Render, 'circles round with javelin (poised) and aided by the advantage his mighty skill gave him.' fortūna, 'opportunity.'

762, 763. quā . . . cumque: see § 211. lūstrat: freely, 'tracks,' 'follows.'

765. celeris . . . habēnās: cf. *conversis* . . . *habēnis*, 713, with note.

766, 767. hōs . . . circuitum: cf. *nunc hōs* . . . *locum*, v. 441, 442.

768. ōlim: in Troy, probably. For Cybele's connection with Troy cf. III. 111-113, II 788, with notes.

770, 771. aēnis . . . squāmīs:

with *tegēbat*, as instr. abl. in *plūmam* = an adj., 'feather-like,' '(laid) plume-wise.' V. is thinking of a kind of scale armor for horses used by the Persians and the Greeks. On some soft and flexible material bronze plates were laid so as to overlap one another as tiles or feathers overlap. aurō cōnserta: the clasps which fastened the *pellis* were of gold.

772, 773. ferrūgine . . . et ostrō: freely, 'dark-hued purple'; both nouns describe the same thing (§ 222). cornū: i.e. a bow; see § 187.

774. aureus: by describing the bow as golden immediately after he has called it *Lyciō* . . . *cornū* V. must certainly be trying to say that the bow was partly of horn, partly of gold; how the two materials were arranged on the bow he has not chosen to say.

776. fulvō . . . aurō: i.e. with a *fībula* or clasp of gold; cf. *crinēs nōdantur in aurum*, IV. 138.

pictus acū tunicās et barbara tegmina crūrum.
 Hunc virgō, sive ut templis praefigeret arma
 Trōia, captivō sive ut sē ferret in aurō,
 vēnātrix ūnum ex omnī certāmine pūgnae
 caeca sequēbātur tōtumque incauta per agmen
 fēmineō praedae et spoliōrum ārdēbat amōre,
 tēlum ex insidiis cum tandem tempore captō
 concitat et superōs Arrūns sic vōce precātur:
 'Summe deum, sāctī cūstōs Sōractis Apollō,
 quem primī colimus, cui pīneus ārdor acervō
 pāscitur et medium frētī pietāte per ignem
 cultōrēs multā premimus vestīgia prūnā,
 dā, pater, hōc nostris abolērī dēdecus armīs,
 omnipotēns! nōn exuviās pulsaeve tropaeum
 virginis aut spolia ūlla petō (mihi cētera laudem
 facta ferent); haec dīra meō dum vulnere pestis
 pulsa cadat, patriās remeābō inglōrius urbēs.'
 Audiit et vōtī Phoebus succēdere partem
 mente dedit, partem volucrīs dispersit in aurās:
 sterneret ut subitā turbātam morte Camillam
 adnuit ōrantī; reducem ut patria alta vidēret,
 nōn dedit, inque Notōs vōcem vertēre procellae.

780

785

790

795

777. **pictus** . . . **tunicās**: for constr. see § 136. Chloreus is said to have done what he caused others to do. **barbara** . . . **crūrum**: trousers were regarded by the Romans as a mark of oriental luxury and effeminacy.

778, 779. **ut** . . . **Trōia**: for this act cf. *Aenēās* . . . *arma*, iii. 288. **sē ferret** = *sē iactāret*, 'might display herself.'

780. **vēnātrix**: we should use a simile, 'like a huntress,' not a metaphor. Join **ūnum ex** closely together, 'singled out of.'

783. **insidiis**, 'ambush'; note carefully the figure. **tempore**, 'chance.'

786. **cui**: see on *Iovī*, iii. 279. **acervō**, 'by the (fuel-) heap.'

788. **cultōrēs**: freely, 'in the course

of our worship.' **multā** . . . **prūnā**, 'on thick-strewn embers'; for case see § 146. **premius**, 'set'; not as in vi. 197, vi. 331.

790, 791. **pulsae** . . . **virginis**, 'a trophy to mark my conquest of,' etc.

792, 793. **dum** . . . **cadat**, 'provided this,' etc. See A. 528; B. 310, II.; G. 573; H. 587. Strictly, the subj. is one of will (imperative subj.), and *dum* has intensive force, 'only,' 'just,' as in *agedum*. The whole thus = 'only let this . . . ; I will be content to return.'

795. **mente dedit**: cf. *mente darēs*, x. 629. *dedit* here = *passus est*.

797, 798. **reducem** . . . **vidēret**: in *patriās* . . . *urbēs*, 793, Arruns had really, by implication, prayed for a safe return home. **alta**, 'noble,' 'glorious.' **dedit**

- Ergō, ubi missa manū sonitum dedit hasta per aurās,
 800 convertēre animōs ācris oculōsque tulēre
 cūctī ad rēginam Volscī. Nihil ipsa nec aurae
 nec sonitūs memor aut venientis ab aethere tēlī,
 hasta sub exsertam dōnec perlāta papillam
 haesit virgineumque altē bibit ācta cruōrem.
- 805 Concurrunt trepidae comitēs dominamque ruentem
 suscipiunt. Fugit ante omnīs exterritus Arrūns
 laetitiā mixtōque metū nec iam amplius hastae
 crēdere nec tēlīs occurrere virginis audet.
 Ac velut ille, priusquam tēla inimica sequantur,
 810 continuō in montīs sēsē āvius abdidit altōs
 occīsō pāstōre lupus māgnōve iuencō,
 cōncius audācis factī, caudamque remulcēns
 subiēcit pavitantem uterō silvāsque petīvit,
 haud secus ex oculīs sē turbidus abstulit Arrūns
- 815 contentusque fugā mediīs sē inmiscuit armīs.
 Illa manū moriēns tēlum trahit, ossa sed inter
 ferreus ad costās altō stat vulnere mūcrō;
 lābitur exsanguis, lābuntur frīgida lētō
 lūmina, purpureus quondam color ōra reliquit.
- 820 Tum sīc expīrāns Accam ex aequālibus ūnam
 adloquitur, fīda ante aliās quāe sōla Camillae,
 quīcum partīrī cūrās, atque haec ita fātur:

here=*adnuit*, 797, or *concessit*, and so is construed with *ut* and the subj., 797; contrast constr. in 794, 795.

801, 802. *nihil . . . nec . . . nec* has occurred in ix. 428, 429; see notes there. *aurae*: i.e. the audible rush of air caused by the flight of the spear.

803. *exsertam . . . papillam*: cf. *ūnum exserta latus*, 649. with note.

805. *ruentem*: sc. *ab equō* (see 827, 828); cf. *frūtreque ruentem sustentat dextrā*, x. 338, 339.

809-811. *ille . . . lupus*: for the order see § 207. The separation is very effective here, because it makes the mind dwell twice on the subject. Render

ille by 'look you'; V. writes as if he were pointing to a wolf actually within range of our eyes. *prius quam . . . sequantur*: a purpose cl., = *nē . . . sequantur*. *āvius*: proleptic; § 193.

816-819. *trahit*: conative pres. *ad*, 'at,' 'among.' *lābitur . . . lābuntur* ('drips . . . drip'): the repetition and the emphatic position increase the pathos. *purpureus*: as in i. 591. *quondam* has adj. force; see on *longē*, i. 13.

821, 822. *ante aliās . . . sōla* = *ūna ante aliās*, iii. 321; see n. there. *partīrī*: note hist. infin. in a relative cl.; cf. *nam . . . crēdere*, iv. 421, 422, with note.

‘Hāctenus, Acca soror, potuī; nunc vulnus acerbum
cōficit, et tenebris nigrēscunt omnia circum.

Effuge et haec Turnō mandāta novissima perfer: 825

succēdat pūgnae Trōiānōsque arceat urbe.

Iamque valē.’ Simul hīs dictīs linquēbat habēnās

ad terram nōn sponte fluēns. Tum frīgida tōtō

paulātim exsolvit sē corpore lentaque colla

et captum lētō posuit caput, arma relinquēns, 830

vītaque cum gemitū fugit indīgnāta sub umbrās.

Tum vērō inmēnsus surgēns ferit aurea clāmor

sīdera; dēiectā crūdēscit pūgna Camillā;

incurrunt dēnsī simul omnis cōpia Teucrum

Tyrrhēnique ducēs Euandrique Arcades ālae. 835

827. **simul**: a prep. here, as in v. 357.
linquēbat habēnās: since her fight
with *filius Aunī* (699-724) Camilla had
remounted, see §225.

828, 829. **fluēns**: cf. the use of *dē-
fluxit*, 501. **frīgida**, ‘growing cold in
death.’ **lenta**, ‘nerveless.’

830, 831. **captum**, ‘o’ercome.’ **po-**

suit=*dēposuit*. **vīta . . . umbrās**: Ca-
milla dies young (*ante diem*, iv. 620), and
so dies unwillingly; cf. *tum . . . relīquit*,
x. 819, 820, said of Lausus, who also died
young.

833. **dēiectā . . . Camillā** is ex-
plained by 834, 835; the Trojan forces
are encouraged by Camilla’s death.

LIBER XII

Turnus ut infractōs adversō Marte Latīnōs
 dēfēcisse videt, sua nunc prōmissa reposcī,
 sē signārī oculīs, ultrō inplācābilis ārdet
 attollitque animōs. Poenōrum quālis in arvīs
 5 saucius ille gravī vēnantum vulnere pectus
 tum dēmum movet arma leō gaudetque comantīs
 excutiēns cervīce torōs fīxumque latrōnis
 inpavidus frangit tēlum et fremit ōre cruentō,
 haud secus accēnsō glīscit violentia Turnō.
 10 Tum sic adfātur rēgem atque ita turbidus īfit:
 ‘Nūlla mora in Turnō; nihil est, quod dicta retrāctent
 ignāvī Aeneadae nec, quae pepigēre, recūsent;
 congredior. Fer sacra, patēr, et concipe foedus.
 Aut hāc Dardanium dextrā sub Tartara mittam,
 15 dēsertōrem Asiae, (sedeant spectentque Latīnī),

1-17. Turnus determines to meet Aeneas in single combat.

1, 2. **Turnus . . . videt:** Opis (see on xi. 648) avenges Camilla's death by slaying Arruns (xi. 836-867); the Rutulians, however, flee in panic to the city. Aeneas presses on in pursuit, but night stops the battle (xi. 868-915). **sua . . . reposcī:** i.e. that the Latins are calling on him to fulfill his offer recorded in xi. 434-444.

5, 6. **saucius** = *postquam sauciātus est*. **ille . . . leō:** cf. *ille . . . lupus*, xi. 809-811, with notes. **pectus:** for case see § 135. **saucius . . . pectus** balances *ut . . . oculīs*, 1-3; it is because Turnus is wounded, so to speak, by criticism, that he gives fullest vent to his warlike frenzy. **movet arma:** i.e. gets ready to charge.

7. **latrōnis** pictures the hunter from the point of view of the lion, king of beasts and monarch of the woods.

11, 12. **nihil est, quod**, 'there is no reason why.' For this idiom see B. 295, 7; H. 591, 4. **dicta . . . recūsent:** an inaccurate reference to Aeneas's suggestion that the war be settled by a single combat between himself and Turnus (xi. 115-119). Nothing, however, had come of the suggestion; there were therefore no words for the Trojans to retract, no compact for them to violate. **nec:** sc. *est quod*, from 11; *aut quae*, etc., would have been simpler.

13. **congredior:** sc. *eīs* = *Aeneadis*. Note the tense; cf. *feror*, x. 442, with n. **fer . . . foedus:** among the Greeks and the Romans the making of a treaty was always attended by religious ceremonies; the *sacra* referred to here are, the fire, the water, and the holy plants needed in these ceremonies. **patēr:** for scansion see § 242

et sōlus ferrō crīmen commūne refellam,
aut habeat victōs, cēdat Lāvīnia coniūnx.'

'Nē, quaesō, nē mē lacrimīs nēve ōmine tantō
prōsequere in dūrī certāmina Martis euntem,
ō māter, neque enim Turnō mora libera mortis.
Nūntius haec, Idmōn, Phrygiō mea dicta tyrannō 75
haud placitūra refer: cum primum crāstina caelō
pūniceis invecta rotīs Aurōra rubēbit,
nōn Teucrōs agat in Rutulōs; Teucrum arma quiēscant
et Rutulī; nostrō dirimāmus sanguine bellum;
illō quaerātur coniūnx Lāvīnia campō.' 80

Nec minus intereā maternīs saevus in armīs
Aenēās acuit Martem et sē suscitāt irā
oblātō gaudēns compōnī foedere bellum.
Tum sociōs maestīque metum sōlātur Iūli 110
fāta docēns rēgīque iubet respōnsa Latinō
certa referre virōs et pācis dicere lēgēs.

16, 17. **crīmen commūne**: i.e. the charge of cowardice which, so Turnus fancies, the Trojans are making against all the Italians. **cēdat**: sc. *eī* = *Aenēae*.

72-80. Turnus announces to Amata his resolve to fight Aeneas.

72. **nē . . . ōmine tantō**: Amata had begged Turnus not to fight the Trojans longer, plainly intimating that a continuance of the struggle would mean his death.

74. **mora**, 'postponement,' is subject, **libera** is in the pred.; the whole means that Turnus is not at liberty to postpone his death (if death is to be his portion).

78. **nōn . . . agat**: one would expect *nē . . . agat*, i.e. one would naturally take this as a simple prohibition. But *nōn . . . bellum*, in point of thought, = *nōn Teucrōs, sed sē ipsum in mē agat*; in a sentence of this sort *nōn* would not belong with the verb, but with the pred.,

being balanced by *sed*. In our passage a new turn is given to the sentence at *Teucrum*; note the advers. asynd. there.

80. **illō . . . campō**: i.e. in the field necessary to the carrying out of the suggestion *nostrō . . . bellum*, 79.

107-112. Aeneas prepares for the combat with Turnus.

107-109. **maternīs** = *ā mātēre datīs*; see viii. 608-728. **saevus**: as in i. 99; see n. there. **Martem**: freely, 'his warlike zeal.' **oblātō**, 'proffered.' **compōnī**, 'was in the very process of settlement.'

111, 112. **fāta docēns**: i.e. by explaining prophecies like that in i. 257-296 (esp. 262-266); these plainly implied that Aeneas was to overcome all foes and to outlive the war. **respōnsa**: we infer (§ 225) that messengers (*virōs*) had been sent, by Latinus, no doubt, to Aeneas, as the outcome of Turnus's suggestion (11-17). **certa**, 'specific,' 'clear-cut.'

Intereā rēgēs, ingentī mōle Latīnus
quadriugō vehitur currū (cui tempora circum
aurātī bis sex radiī fulgentia cingunt,
Sōlis avī specimen), bīgīs it 'Turnus in albīs,
165 bīna manū lātō crīspāns hastīlia ferrō:
hinc pater Aenēās, Rōmānae stirpis orīgō,
sīdereō flagrāns clipeō et caelestibus armīs,
et iūxtā Ascanius, māgnae spēs altera Rōmae,
prōcēdunt castrīs, pūrāque in veste sacerdōs
170 saetigerī fētum suis intōnsamque bidentem
attulit admōvitque pecus flagrantibus ārīs.
Illī ad surgentem conversī lūmina sōlem
dant frūgēs manibus salsās et tempora ferrō
summa notant pecudum paterisque altāria libant.
175 Tum pius Aenēās strictō sic ēnse precātur:
'Estō nunc Sōl testis et haec mihi Terra precantī,
quam propter tantōs potuī perferre labōrēs,
et pater omnipotēns et tū, Sāturnia coniūnx
(iam melior, iam, dīva, precor), tūque, inclute Māvors,
180 cūncta tuō quī bella, pater, sub nūmine torquēs,

161-215. Latinus and Aeneas make a treaty, binding themselves to abide by the outcome of the fight between Aeneas and Turnus.

161. *rēgēs* has no verb; 161-169 ought to run *intereū rēgēs prōcēdunt*, with *Turnus . . . Aenēās . . . Ascanius* all as simple nominatives in distributive appos., and all modified by participles; 'forth come the kings, Latinus . . . riding, Turnus on a white chariot,' etc.

163, 164. *aurātī . . . radiī*: i.e. a golden crown adorned with twelve rays or ray-like ornaments. *Sōlis avī*: in vii. 47 V. gives another account of Latinus's lineage; see *Faunus* and *Latīnus* in Vocabulary.

165 = i. 313; see notes there.

166. *Aenēās . . . orīgō*: see § 59.

167. *caelestibus*: i.e. as made by Vulcan and brought to him by Venus.

171. *pecus*, 'the cattle,' includes both *fētum* and *bidentem*.

172. *conversī lūmina*: for the construction see § 136.

173, 174. *frūgēs . . . salsās* = *molam*; cf. iv. 517. *tempora . . . notant*: i.e. by cutting off a lock of hair: cf. § 300, and *summās . . . prīma*, vi. 245, 246, with notes. *libant*, 'besprinkle,' a rare sense, involving an inversion (§ 203) of the normal constr. of this verb, seen in i. 736.

179. *iam . . . dīva*, 'by this time (i.e. at last) kindlier,' etc. The double *iam* (see on i. 133) dwells pathetically on the weary years in which the Trojans have hoped for a change in Juno's attitude toward them. They had recently had a promise of such change from Jupiter himself, i. 279-282.

fontisque fluviōsque vocō quaeque aetheris altī
 rēligiō et quae caeruleō sunt nūmina pontō:
 cesserit Ausoniō sī fors victōria Turnō,
 convenit Euandri victōs discēdere ad urbem,
 cēdet Iūlus agrīs, nec post arma ūlla rebellēs 185
 Aeneadae referent ferrōve haec rēgna lacescent,
 sīn nostrum adnuerit nōbīs Victōria Martem
 (ut potius reor et potius dī nūmine firment),
 nōn ego nec Teucris Italōs pārēre iubēbō
 nec mihi rēgna petc; paribus sē lēgibus ambae 190
 invictae gentēs aeterna in foedera mittant;
 sacra deōsque dabō; socer arma Latīnus habētō,
 imperium sollemne socer; mihi moenia Teucrī
 cōstituent, urbīque dabit Lāvīnia nōmen.
 Sīc prior Aenēās; sequitur sīc deinde Latīnus 195
 suspiciēns caelum tenditque ad sīdera dextram:
 ‘Haec eadem, Aenēā, terram, mare, sīdera iūrō
 Lātōnaeque genus duplex Iānumque bifrontem
 vimque deum infernam et dūrī sacrāria Dītis;
 audiat haec genitor, quī foedera fulmine sancit; 200

181, 182. *fontisque*: for scansion of *-que* see § 241. *rēligiō*: here ‘object of veneration,’ ‘sacred majesty’; § 186.

184. *convenit*, ‘it is agreed.’

185. *Iūlus* is mentioned here because the defeat of Aeneas by Turnus will probably involve Aeneas’s death; Iulus will then be leader of the Trojans.

187. *nostrum*: proleptic (§ 193), = *ut noster sit*. *adnuerit*, ‘shall have granted.’

188. *et* . . . *firment*: *ut* belongs also with this cl., though we should render, ‘so, too, I pray, may the gods.’ With *firment* sc. *hōc*, referring to 187.

189-191. *nōn* . . . *nec* . . . *nec*: for the negatives cf. n. on ix. 428, 429. *paribus* . . . *lēgibus*, ‘on equal terms’; modal ablative.

192-194. *sacra*: as in il. 293. *deōs* . . . *dabō*: Aeneas will thus fulfill the purpose of his coming to Italy, as described in *inferretque deōs Latiō*, i. 6. *socer* . . . *socer* contains two thoughts: (1) let Latinus give me his daughter (cf. vii. 268-273), and (2) let the military and governmental supremacy be vested in him. *urbī* . . . *nōmen*: cf. n. on *gēnus* . . . *Rōmae*, i. 6, 7.

197-199. *terram* . . . *sīdera*: for case see on *cūius* . . . *nūmen*, vi. 324. *Lātōnae* . . . *duplex*: Apollo and Diana. *vim* . . . *infernam*: cf. *odōra canum vis*, iv. 132, with n. *sacrāria*: i.e. the sacred dwelling.

200. *fulmine*: i.e. by striking with his thunderbolt those who are false to a treaty.

tangō ārās, mediōs ignīs et nūmina testor:
 nūlla diēs pācem hanc Italīs nec foedera rumpet,
 quō rēs cumque cadent, nec mē vīs ūlla volentem
 āvertet, nōn, sī tellūrem effundat in undās
 205 dīluviō miscēns caelumque in Tartara solvat,
 ut scēptrum hōc' (dextrā scēptrum nam forte gerēbat)
 'numquam fronde levī fundet virgulta nec umbrās,
 cum semel in silvīs imō de stirpe recīsum
 mātrem caret posuitque comās et bracchia ferrō,
 210 ōlim arbōs, nunc artificis manus aere decōrō
 inclūsit patribusque dedit gestāre Latīnis.'
 Tālibus inter sē fīrmābant foedera dictīs.
 cōnspectū in mediō procerum. Tum rīte sacrātās
 in flammam iugulant pecudēs et vīscera vivīs
 215 ēripiunt cumulantque onerātīs lancibus ārās.
 At vērō Rutulīs inpār ea pūgna vidērī
 iam dūdum et variō miscērī pectora mōtū,
 tum magis, ut propius cernunt nōn vīribus aequīs;
 adiuvat incessū tacitō prōgressus et āram
 220 suppliciter venerāns dēmissō lūmine Turnus
 tābentēsque genae et iuvenālī in corpore pallor.
 Quem simul ac Iūturna soror crēbrēscere vīdit
 sermōnem et vulgī variāre labantia corda,
 in mediās aciēs, fōrmam adsimulāta Camertī

201. tangō ārās: see on ārās . . . tenentem, iv. 219. mediōs, 'that are between us'; Latinus and Aeneas are on opposite sides of the altar.

207. fronde levī, 'light-leaved'; abl. of characteristic. See on praestantī corpore, i. 71.

208, 209. cum = ex quō (tempore), 'since'; 207 really = 'will never . . . (as it has never poured forth).' ferrō: for case see on tēlō, i. 99; this vs. = mātrem liquit privātumque est comis et brachiis ferrō.

214, 215. in . . . pecudēs: i.e. they slay the victims so that the blood streams into the fire on the altar. vi-

scera . . . ēripiunt: cf. pecudum . . . exta, iv. 63, 64, with notes.

216-250. Iuturna, sister of Turnus, seeks to induce the Latins to break the treaty.

218. ut . . . aequīs: if the text is sound, we must supply eōs, which in this context will = bellātōrēs, and take vīribus aequīs as abl. of char.; translate, 'when they get a closer view of (them ill-matched =) the ill-matched combatants.'

219. adiuvat: as object sc. 'this impression.' tacitō, 'subdued,' 'faltering.'

(cui genus à proavis ingēns clārumque paternae
 nōmen erat virtūtis, et ipse ācerrimus armīs),
 in mediās dat sēsē aciēs haud nescia rērum
 rūmōrēsque serit variōs ac tālia fātur:
 ‘Nōn pudet, ō Rutulī, prō cūctis tālibus ūnam
 obiectāre animam? numerōne an vīribus aequī
 nōn sumus? ēn omnēs et Trōes et Arcades hī sunt
 fātālēsque manūs, infēnsa Etrūria Turnō;
 vix hostem, alternī sī congregiāmur, habēmus.
 Ille quidem ad superōs, quōrum sē dēvovet āris,
 succēdet fāmā vivusque per ōra ferētur;
 nōs patriā āmissā dominīs pārēre superbīs
 cōgēmur, quī nunc lentī cōnsēdimus arvīs.’
 Tālibus incēnsa est iuvenum sententia dictīs
 iam magis atque magis, serpitque per agmina murmur:
 ipsī Laurentēs mūtātī ipsīque Latīnī;
 quī sibi iam requiem pūgnae rēbusque salūtem
 spērābant, nunc arma volunt foedusque precantur
 infectum et Turnī sortem miserantur inīquam.
 Hīs aliud māius Iūturna adiungit et altō

225, 226. *paternae* . . . *virtūtis*: subjective genitive, ‘due to,’ etc. *et ipse* (sc. *erat*): *quīque ipse*, etc., would be more strictly correct, but see on *cui* . . . *locus*, II. 71.

227. *rērum*: i.e. the things that must now be done; freely, ‘her rôle.’

229, 230. *nōn*: as in II. 596. *cūctis tālibus* = ‘for men so many and so sturdy as we are.’ *aequī*: sc. *Trōiānis*.

231, 232. *ēn* . . . *sunt*, ‘mark you! these men constitute their whole force, Trojans and,’ etc. *fātālēs*, ‘fate-guided,’ is sarcastic. When the Etruscans learned that their exiled king Mezentius had been welcomed by Turnus, they made ready for war on the latter, but delayed their attack because an oracle warned them that they could not

succeed unless they were commanded by a foreign leader; this leader they saw in Aeneas (cf. n. on x. 308). *Etrūria*: in appos. with *manūs*; it = *Etrusci*. Cf. the opposite use in *Argis*, I. 24.

233. *alternī* . . . *congregiāmur*: i.e. if only every other man of us should fight (with them).

234, 235. *ad superōs* . . . *fāmā*: cf. *quō* . . . *prior*, IV. 322, 323, with notes. *quōrum* . . . *āris*: a misrepresentation; Turnus is fighting to win Lavinia. *vivus* . . . *ferētur*, ‘will live forever in the mouths of men.’

238. *sententia*: freely, ‘the hearts.’

240. *ipsī* . . . *ipsī*, ‘even’; in 216-239 only the Rutulians were mentioned.

242, 243. *foedus* . . . *infectum*, ‘the undoing of the treaty’; see on *mōtōs* . . . *fluctūs*, I. 135.

- 245 dat signum caelō (quō nōn praesentius ūllum
turbāvit mentēs Italās mōnstrōque fefellit),
namque volāns rubrā fulvus Iovis āles in aethrā
lītoreās agitābat avēs turbamque sonantem
agminis āligerī, subitō cum lāpsus ad undās
250 cycnum excellentem pedibus rapit improbus uncīs.
Arrēxere animōs Italī, cūnctaeque volucrēs
convertunt clāmōre fugam (mīrābile vīsū)
aetheraque obscūrant pinnīs hostemque per aurās
factā nūbe premunt, dōnec vī victus et ipsō
255 pondere dēfēcit praedamque ex unguibus āles
prōiēcit fluviō penitusque in nūbila fūgit.
Tum vērō augurium Rutulī clāmōre salūtant
expediuntque manūs, prīmusque Tolumnius augur
'Hōc erat, hōc, vōtīs,' inquit, 'quod saepe petivī.
260 Accipiō agnōscōque deōs; mē, mē duce ferrum
corripite, ō miserī, quōs improbus advena bellō
territat invalidās ut avēs et litora vestra
vī populat; petet ille fugam penitusque profundō
vēla dabit. Vōs ūnanimī dēnsēte catervās
265 et rēgem vōbīs pūgnā dēfendite raptum.'

245. **praesentius** = an adv., 'more powerfully.' The whole = 'this sort of sign, more than any other, preyed on,' etc.

247-250. **Iovis āles**: as in i. 394; cf. *Iovis armiger*, v. 255. **lītoreās**, 'shore-loving,' i.e. that frequent the streams and the marshes. **turbam** . . . **āligerī**: *turba* and *agmen* seem to be opposed as in i. 186, i. 191 (cf. too the contrast between *agmine* and *turbābat*, i. 393-395); render then, 'the noisy throng formed by the feathered host once so orderly.' **cycnum** refers to Turnus, as the eagle does to Aeneas.

251-310. The truce is broken, and a general battle follows.

251, 252. **arrēxere animōs**: freely, 'gave earnest heed.' **convertunt** . . .

fugam: i.e. 'change their flight into attack.'

254. **factā nūbe**, 'forming (in) a cloud-like mass'; cf. *agmine factō*, i. 82.

257, 258. **salūtant**, 'greet,' i.e. 'accept'; cf. n. on *nec* . . . *ōmen abnuī* *Aenēās*, v. 530, 531. **expediunt**: i.e. make ready for fighting.

260. **accipiō**: sc. *hōc* (from 259) = *augurium*, 257. See on *salūtant*, 257.

261. **ō miserī**: Tolumnius thinks of the lot of the Rutulians, under the treaty, as Iuturna did; see 236, 237. **advena**: used of Aeneas, as in iv. 591.

262-265. **et** . . . **populat** = *et quōrum litora*, etc.; see on *cui* . . . *locus*, ii. 71. **penitus** . . . **profundō** (§ 146), 'far away o'er the deep.' *improbus*, 261, *litora vestra*, 262, *penitus* . . . *dabit*, 263, 264, *raptum*, 265, are meant to recall *improbus*,

Dixit et adversōs tēlum contorsit in hostīs
prōcurrēns; sonitum dat strīdula cornus et aurās
certa secat. Simul hōc, simul ingēns clāmor, et omnēs
turbātī cuneī, calefactaque corda tumultū.

Hasta volāns, ut forte novem pulcherrima frātrum 27
corpora cōstiterant contrā, quōs fīda creārat
ūna tot Arcadiō coniūnx Tyrrhēna Gylippō,
hōrum ūnum ad medium, teritur quā sūtilis alvō
balteus et laterum iunctūrās fībula mordet,
ēgregium fōrmā iuvenem et fulgentibus armīs, 275
trānsadigit costās fulvāque effundit harēnā.

At frātrēs, animōsa phalanx accēnsaque lūctū,
pars gladiōs stringunt manibus, pars missile ferrum
corripiunt caecīque ruunt. Quōs agmina contrā
prōcurrunt Laurentum; hinc dēnsī rūrsus inundant 280
Trōes Agyllīnique et pīctīs Arcades armīs;
sic omnis amor ūnus habet dēcernere ferrō.

Dīripuēre ārās, it tōtō turbida caelō
tempestās tēlōrum, ac ferreus ingruit imber,

250, *litoreūs* . . . *avēs*, 248, *penitus* . . .
fūgit, 256, and *rapit*, 250.

268. *hōc*: i.e. the shooting of the
arrow; sc. *erat*, 'happened.'

269. *cuneī*, 'companies.' The armies
have been drawn up to witness the
fight, as the Trojans were aforetime to
witness the games in honor of Anchises;
cf. v. 288, v. 340, v. 664.

270, 271. *ut* is used much as in v.
329, v. 388; see notes there. Render,
'just where, as it chanced, nine,' etc.
contrā: sc. *Tolumnium*.

273. *ad medium* (sc. *eum*), 'against
(at) his waist.' *teritur*: freely, 'rubs
on,' 'presses on.' *sūtilis*, 'well-
stitched.' The *balteus* was of leather,
perhaps, also, as often, covered in whole
or in part with plates of metal.

274. *balteus*, 'girdle.' *laterum*
iunctūrās (sc. *ēius*=*baltei*): lit., 'the

joinings of its sides (ends, edges),' i.e.
'its joining (meeting) edges'; for case of
laterum see § 111. Some explain as 'his
ribs.'

276. *costās* repeats and defines
ūnum ad medium, 273. For two objects
thus used with one verb cf. n. on *Martem*
indomitum, ii. 440. Freely rendered,
273 ff.= '(strikes) one of these, full at the
waist, where . . . lodging in his ribs,'
etc.

278. *pars* . . . *pars* = *aliū* . . .
aliū, in distributive appos. with *frātrēs*,
277.

281. *pīctīs* . . . *armīs*: as in xi. 660;
see note there.

283. *dīripuēre ārās*: in their rage
at the treaty they tear down the altars
(201, 214, 215) at which the treaty
was being made. For the tenses see
§ 151.

- 285 crātērāsque focōsque ferunt. Fugit ipse Latinus
pulsātōs referēns infectō foedere dīvōs.
Infrēnant aliī currūs aut corpora saltū
subiciunt in equōs et strictīs ēnsibus adsunt.
Messāpus rēgem rēgisque insigne gerentem
290 Tyrrhēnum Aulestēn, avidus cōfundere foedus,
adversō prōterret equō; ruit ille recēdēns
et miser oppositis ā tergō involvitur ārīs
in caput inque umerōs. At fervidus advolat hastā
Messāpus tēlōque ōrantem multa trabālī
295 dēsuper altus equō graviter ferit atque ita fātur:
'Hōc habet! haec melior māgnīs data victima dīvīs.'
Concurrunt Italī spoliantque calentia membra.
Obvius ambūstum torrem Corynaeus ab ārā
corripit et venientī Ebysō plāgamque ferentī
300 occupat ōs flammīs; olli ingēns barba relūxit
nīdōremque ambūsta dedit. Super ipse secūtus
caesariem laevā turbātī corripit hostis
inpressōque genū nītēns terrae applicat ipsum;
sic rigidō latus ēnse ferit. Podalīrius Alsum

285, 286. **focōs**, 'braziers'; properly, firepans set on top of the altars; see Vocab. **ferunt** = *auferunt* = *removent*. **pulsātōs**, 'outraged,' 'insulted.' **infectō foedere**: cf. n. on *foedus* . . . *infectum*, 242, 243. **dīvōs**: i.e. the statues of the gods, brought out to the treaty-making in accordance with the thought explained in § 299.

290, 291. **avidus** . . . **foedus**: see § 63. **adversō** . . . **equō**: instr. abl.; freely, 'by spurring his horse against him.'

292, 293. **oppositis** . . . **umerōs**: Aulestes backs away from Messapus, and trips over the ruins of an altar (cf. 283) of whose proximity he is unaware or forgetful.

295. **altus equō**: freely, 'towering high on his horse'; strictly, *altus* has

here the force and the constr. of *sublimis*, as seen in iv. 240.

296. **hōc habet**, 'he has (caught) it,' was the cry raised by the spectators when a gladiator was sorely wounded; **hōc** = 'this (that) stroke just delivered.' **haec** . . . **dīvīs**: cf. *hanc* . . . *persolvō*, v. 483, 484, with n.; *haec* is subject, referring to Aulestes; account for its gender. **melior**: than the victims of 170, 171.

298, 299. **obvius**: sc. *eī* = *Ebysō*, 299; freely, 'blocking the way.' **Ebysō**: for case see § 120.

301. **secūtus**: sc. *torrem* from 297.

303, 304. **inpressō**: sc. *eī* = *Ebysō*. **ipsum**: i.e. Ebysus's body, as distinct from his hair; freely, 'his whole body.' **sic**: i.e. while he is in this posture.

pāstōrem primāque aciē per tēla ruentem 305
 ēnse sequēns nūdō superimminet; ille secūrī
 adversī frontem mediam mentumque reductā
 disicit et sparsō lātē rigat arma cruōre.
 Ollī dūra quiēs oculōs et ferreus urget
 somnus; in aeternam clauduntur lūmina noctem. 310

Intereā extrēmō bellātor in aequore Turnus
 pālantis sequitur paucōs iam sēgnior atque 615
 iam minus atque minus successū laetus equōrum.
 Attulit hunc illī caecīs terrōribus aura
 commixtum clāmōrem, arrēctāsque impulit aurīs
 cōnfūsae sonus urbis et inlaetābile murmur.
 'Eī mihi! quid tantō turbantur moenia lūctū? 620
 quisve ruit tantus dīversā clāmōr ab urbe?'
 Sic ait adductīsque āmēns subsistit habēnīs.
 Atque huic, in faciem soror ut conversa Metiscī
 aurigae currumque et equōs et lōrū regēbat,
 tālibus occurrit dictis: 'Haec, Turne, sequāmur 625

305. -que is needless; V. has, however, preferred to treat *pāstōrem* and *ruentem* as if they were coördinate in function (see on *dulcī* . . . *umbrā*, i. 694); both *can* be viewed as = rel. clauses.

306, 307. *ille*, 'but he (= Alsus).'
secūrī . . . *reductā*: cf. *reductā* . . .
hastā, x. 552, 553. *adversī*: sc. *ēius* =
Podalirī: render freely, 'as Podalirius
 faced him.' *mediam*, 'in twain.'

309, 310. *ollī* = Podalirius. *dūra*
quiēs . . . *ferreus* . . . *somnus*:
 oxymoron (see on *via* . . . *invia*, iii. 383).
quiēs is generally *placida*, i. 691, or *dul-*
cis, vi. 522, or *grātissima*, ii. 269. *ferreus*
 . . . *somnus* = *mors*; cf. *cōnsanguineus*
Lēti Sopor, vi. 278, with note.—In 311–
 382 Aeneas tries to stop the conflict, but
 is wounded and retires; Turnus, how-
 ever, slays many of the Trojans (cf.
 Messapus's attitude, 290; Turnus's con-
 duct turns the reader against him).
 Aeneas, miraculously cured by Venus,

returns to the fight, seeking Turnus
 only, but the latter is kept out of the
 way by Juturna. Aeneas attacks the
 city; Amata in despair kills herself
 (554–603).

614–649. Turnus learns the situa-
 tion and prepares to meet Aeneas.

614. *bellātor* virtually = *bellāns*; in
 poetry and later prose verbal nouns in
 -tor often thus = pres. participles.

617, 618. *hunc* . . . *clāmōrem*: i.e.
 the din described in the vss. imme-
 diately preceding this selection.

622. *adductīs* . . . *habēnīs*: freely,
 'reining in the steeds'; cf. *adductīs* . . .
lacertīs, v. 141, with note.

623–625. *huic* . . . *occurrit*: i.e.
 anticipates his thought of returning to
 the city. *ut* is used much as in 270; see
 n. there. Render, 'keeping the guise
 in which, changed into the likeness . . .
 she was guiding.'

Trōiugenās, quā prīma viam victōria pandit;
sunt aliī, quī tēcta manū dēfendere possint.
Ingruit Aenēās Italīs et proelia miscet;
et nōs saeva manū mittāmus fūnera Teucrīs.
630 Nec numerō inferior pūgnae nec honōre recēdēs.
Turnus ad haec:
‘Ō soror, et dūdum agnōvī, cum prīma per artem
foedera turbāstī tēque haec in bella dedistī,
et nunc nēquīquam fallis, dea. Sed quis Olympō
635 dēmissam tantōs voluit tē ferre labōrēs?
an frātris miserī lētum ut crūdēle vidērēs?
Nam quid agō? aut quae iam spondet fortūna salūtem?
Vidī oculōs ante ipse meōs mē vōce vocantem
Murrānum, quō nōn superat mihi cārrior alter,
640 oppetere, ingentem atque ingentī vulnere victum.
Occidit infēlix nē nostrum dēdecus Ūfēns
aspiceret; Teucrī potiuntur corpore et armīs.
Exscindīne domōs (id rēbus dēfuit ūnum)
perpētīar, dextrā nec Drancis dicta refellam?
645 Terga dabō et Turnum fugientem haec terra vidēbit?
Ūsque adeōne morī miserum est? vōs ō mihi Mānēs
este bonī, quoniam superīs āversa voluntās!
Sāncta ad vōs animā atque istius īnscia culpaē

629. et, ‘toō.’ mittāmus = *inmittāmus* (§ 201); hence the dative. Teucrīs is natural.

630. numerō: out of 629 sc. *fūnerum* = *caesōrum*. inferior: sc. *quam Aenēās*.

632. artem, ‘trickery’; the ref. is to 222-256.

634. dea repeats ō soror, 632, and effectively reveals Turnus’s knowledge of his companion’s identity.

636. an: see on aut . . . -ve, i. 369, 370; sc. *tantōs voluit . . . labōrēs* from 635.

637. quid agō: as in iv. 534.

641, 642. Ūfēns: for position see on Didō, iv. 171. Teucrī . . . corpore: the warrior of the heroic age thought such a fate the direst disgrace and hard-

ship, in part because it made proper burial impossible; see on *nūdus*, v. 871.

643. dēfuit is a true perfect.

644. Drancis dicta: in xi. 369-375 Drances had called Turnus a coward.

646. ūsque adeō, ‘so very.’

647. superīs: freely, ‘on the part of the gods above’; for case see § 120. voluntās, ‘sympathy.’

648. animā: nom. sing. Note the hiatus (§ 257). The final -ā is unparalleled in hexameters in this form, even in the thesis (§ 242), and before a caesura (§ 243), yet we can escape this scansion only by scanning *anima atque istius īnscia culpaē*, which is even more difficult, since the final -us of *istius* is in the arsis. The text

dēscendam māgnōrum haud umquam indignus avōrum.'

Vix ea fātus erat: mediōs volat ecce per hostīs 650

vectus equō spūmante Sacēs adversa sagittā

saucius ōra ruitque inplōrāns nōmine Turnum:

'Turne, in tē suprēma salūs; miserēre tuōrum.

Fulminat Aenēās armīs summāsque minātur

dēiectūrum arcēs Italum excidiōque datūrum, 655

iamque facēs ad tēcta volant. In tē ōra Latīnī,

in tē oculōs referunt; mussat rēx ipse Latīnus,

quōs generōs vocet aut quae sēsē ad foedera flectat.

Praetereā rēgīna, tuī fidissima, dextrā

occidit ipsa suā lūcemque exterrita fūgit. 660

Sōlī prō portīs Messāpus et ācer Atīnās

sustenant aciēs; circum hōs utrimque phalanges

stant dēnsae, strictisque seges mūcrōnibus horret

ferrea; tū currum dēsertō in grāmine versās.'

Obstipuit variā cōnfusus imāgine rērum 665

Turnus et obtūtū tacitō stetit; aestuat ingēns

ūnō in corde pudor mixtōque insānia lūctū

et furiis agitātus amōr et cōscia virtūs.

of the line, as printed, seems certain. **istius:** contemptuous, 'that,' 'so sorry a.'

649. indignus avōrum: the gen. with *dignus* and *indignus* is very rare; in Greek, however, the adjectives signifying 'worthy' and 'unworthy' regularly take the genitive. V. is probably imitating this Greek usage.

650-696. News comes to Turnus that the city is surrounded. He hastens to face Aeneas in single combat.

651, 652. adversa . . . saucius ōra, 'wounded full in the face'; cf. *saucius* . . . *pectus*, 5, with note.

654. summās: i.e. strongest, those on which they most confidently rely.

657. mussat, 'is at a loss,' 'scarce knows'; see Vocabulary.

658. quae . . . flectat, 'to which treaty he ought to incline.' Up to the time indicated by xii. 161 ff. Latinus had

passively sided with the Latins; in xii. 161-215 he really made a treaty with the Trojans.

659. tuī fidissima, 'your trustiest friend,' involves a variation (§ 203) from the normal constr., *tibi fidissima*. *tui* is a poss. gen.; cf. *nostrī*, iv. 237, *meī*, iv. 654, with notes.

663, 664. strictis . . . ferrea, 'the iron crop bristles with,' etc. The warriors are the *seges*; their spears correspond to the *aristae* or spear-like ears of a crop of grain. *grāmine*, 'sward,' 'turf,' conveys a reproach, by implying that Turnus is moving amid scenes in which there is no suggestion of war.

665. variā . . . imāgine rērum, 'by the divers pictures' these words had called up, of Amata, the enemy at the gates, the houses afire, etc.

667, 668. mixtō . . . lūctū: as in x. 871. **amōr:** for scansion see § 242. **cōn-**

Ut primum discussae umbrae et lūx reddita menti,
 670 ārdentis oculōrum orbis ad moenia torsit
 turbidus ēque rotīs māgnam respexit ad urbem.
 Ecce autem flammīs inter tabulāta volūtus
 ad caelum undābat vertex turrimque tenēbat,
 turrim, compāctīs trabibus quam ēdūxerat ipse
 675 subdideratque rotās pontisque instraverat altōs.
 'Iam iam Fāta, soror, superant: absiste morārī;
 quō deus et quō dūra vocat fortūna, sequāmur.
 Stat cōferre manum Aenēae, stat quidquid acerbī est
 morte patī, neque mē indecorem, germāna, vidēbis
 680 amplius. Hunc, ōrō, sine mē furere ante furōrem.'
 Dīxit et ē currū saltum dedit ōcius arvīs
 perque hostīs, per tēla ruit maestamque sorōrem
 dēserit ac rapidō cursū media agmina rumpit.
 Ac velutī montis saxum dē vertice praeceps
 685 cum ruit āvulsum ventō, seu turbidus imber
 prōluit aut annīs solvit sublāpsa vetustās,
 fertur in abruptum māgnō mōns improbus āctū
 exsultatque solō, silvās, armenta virōsque

scia virtūs, 'consciousness of worth'; see on *mōtōs* . . . *fluctūs*, i. 135. The phrase = *mēns sibi cōnschia rēctī*, i. 604.

672, 673. *tabulāta*: sc. *turris* (gen.), from 673. *vertex* must here = 'a whirl of fire,' 'swirling fires.'

674, 675. *turrim* . . . *altōs*: for movable towers cf. Caes. *B. G.* ii. 30, 31. Here, however, the tower is part of the defences, standing, probably, outside the walls, and so placed as to rake any force attacking the walls. *pontīs*: these connect the tower with the walls, and afford access to the tower or escape therefrom.

676. *morārī*: sc. *mē*.

678, 679. *stat*: as in ii. 750. *morte* belongs in part with *est* (as local abl. = *in morte*), in part with *patī*, as instr. abl.; render 'I am resolved, by facing death, to endure whatever of bitterness is therein.'

680. *furere* . . . *furōrem*, 'to indulge this madness,' i.e. the madness of fighting Aeneas; for the thought cf. 219-221. We have here an example of the so-called cognate acc. (a species of the acc. of effect; § 128); see A. 238; B. 176, 4; G. 333, 2; H. 409. *ante*: freely, 'first'; strictly, it = 'ere, by dying, I wipe out my disgrace' (679).

683. *media*, 'intervening,' i.e. lying between the *aequor* of 614 and the city.

685, 686. *āvulsum ventō* is cond., and = *seu ventus āvellit*. *aut*: *seu* would be more correct; we must carry the cond. force over into this cl. *annīs*: instr. abl., 'through (the passage of) the years.'

687. *in abruptum*: as in iii. 422; see n. there. *mōns* is an exaggerated substitute for *saxum*, 684.

involvēns sēcum, disiecta per agmina Turnus
 sic urbis ruit ad mūrōs, ubi plūrima fūsō
 sanguine terra madet strīduntque hastīlibus aerae,
 significatque manū et māgnō simul incipit ōre:
 'Parcite iam, Rutulī, et vōs tēla inhibēte, Latīnī:
 quaecumque est fortūna, mea est; mē vērīus ūnum
 prō vōbīs foedus luere et dēcernere ferrō.'
 Discessēre omnēs mediī spatiumque dedēre.

690

695

At pater Aenēās auditō nōmine Turnī
 dēserit et mūrōs et summās dēserit arcēs
 praecipitatque morās omnīs, opera omnia rumpit
 laetitiā exsultāns horrendumque intonat armīs,
 quantus Athōs aut quantus Eryx aut ipse coruscīs
 cum fremit ilicibus quantus gaudetque nivālī
 vertice sē attollēns pater Appennīnus ad aurās.
 Iam vērō et Rutulī certātīm et Trōes et omnēs
 convertēre oculōs Italī, quīque alta tenēbant
 moenia quīque imōs pulsābant ariete mūrōs,
 armaque dēposuēre umerīs. Stupet ipse Latinus
 ingentīs, genitōs diversīs partibus orbis
 inter sē coiisse virōs et cernere ferrō.

700

705

689. *disiecta*: i.e. scattered or parted by himself as he runs. The word corresponds to *silvās* . . . *sēcum*, 688, 689.

690. *plūrima*, 'far and wide.'

691. *strīdunt*: for form see § 101.

694. *vērīus*, 'truer,' in the sense of 'fairer,' 'more fitting'; it thus = *iūstius* or *aequius*.

695. *foedus luere* is briefly put for 'to atone for the breaking of the treaty.' Cf. n. on *scelus expendisse*, II. 229.

697-745. Aeneas and Turnus meet in single combat. Turnus's sword breaks when it strikes Aeneas's armor, and Turnus flees.

698-700. *summās* . . . *arcēs*: Aeneas had attacked the city; cf. 654-656 and n. on 310. *rumpit* = *abruptit*. *horrendum*: as in ix. 632. *intonat armīs*:

for the thought cf. *Iovis* . . . *streperet clipeīs*, x. 567, 568.

701-703. *ipse* . . . *Appennīnus*: for the order cf. *ille* . . . *leō*, 5, 6, *ille* . . . *lupus*, xi. 809-811, with notes. *ipse* is used as in I. 114. *quantus* (702) in sense precedes *ipse*, 701. Render, 'huge as himself is, what time he roars . . . and exultantly uplifts himself, even father Appenninus,' etc. *pater* is applied to the Apennines as chief among mountains (cf. § 61).

705, 706. *-que* . . . *-que*, 'both . . . and.' *ariete*: as in II. 492; see n. there. For scansion see § 240.

707-709. *stupet* = a verb of thinking, 'dwells in amazement on the thought that,' and so may be construed with the infinitive. *cernere* = *dēcertāre*, a usage almost confined to poetry.

- 710 Atque illī, ut vacuō patuērunt aequore campī,
 prōcursū rapidō coniectīs ēminus hastīs
 invādunt Martem clipeīs atque aere sonōrō.
 Dat gemitum tellūs; tum crēbrōs ēnsibus ictūs
 congeminant; fors et virtūs miscentur in ūnum.
- 715 Ac velut īngentī Sīlā summōve Taburnō
 cum duo conversīs inimīca in proelia taurī
 frontibus incurrunt (pavidī cessēre magistrī;
 stat pecus omne metū mūtum, mussantque iuvencae,
 quis nemorī imperitet, quem tōta armenta sequantur),
- 720 illī inter sēsē multā vī vulnera miscent
 cornuaque obnīxī īfigunt et sanguine largō
 colla armōsque lavant, gemitū nemus omne remūgit,
 nōn aliter Trōs Aenēās et Daunius hērōs
 concurrunt clipeīs; ingēns fragor aethera complet.
- 725 Iuppiter ipse duās aequātō exāmine lancēs
 sustinet et fāta inpōnit dīversa duōrum,
 quem damnet labor et quō vergat pondere lētum.
 Ēmicat hīc inpūne putāns et corpore tōtō
 altē sublātum cōnsurgit Turnus in ēnsem

710. ut . . . campī, 'when, the levels having been emptied, the plains (spread out, i.e.) were cleared.' vacuō . . . aequore is abl. absolute.

712. invādunt Martem is a poetic phrase, meaning 'they fight furiously at close quarters.' clipeīs . . . sonōrō: note the parallelism; § 222. The ablatives are instr.; they use their very shields as weapons.

714. miscentur in ūnum, 'are confounded,' 'are combined,' i.e. in this furious hand-to-hand encounter some strokes of each combatant are due to warlike prowess, some to mere accident.

717-719. magistrī, 'keepers,' 'herdsmen.' mussant has been well rendered, 'dumbly wait to see'; see on *mussat*, 657. quis . . . quem: since there are but two taurī, uter . . . utrum would be more strictly correct.

721. īfigunt, 'drive (strike) home.'

724. clipeīs balances frontibus, 717.

725, 726. aequātō exāmine: modal abl., 'with evened tongue (pointer)'; freely, 'evenly poised.' fāta . . . duōrum: the picture V. has in mind is found in other classical writers and in ancient works of art; in the latter cases the souls (fates) of the heroes are represented by small figures set one in each *lanx* of the scales.

727. quem . . . lētum: delib. questions in O.O.; we must render freely, '(to see) whom,' etc. quem is used as in 717; see notes there. quō (= utrīus) . . . pondere is causal abl.; the whole phrase = 'whose weight makes death sink,' i.e. 'for which of the two the sinking weight foreshadows death.'

729. altē . . . ēnsem: cf. ix. 749, with note.

et ferit; exclāmant Trōes trepidīque Latīnī, 730
 arrēctaeque ambōrum aciēs. At perfidus ēnsis
 frangitur in mediōque ārdentem dēserit ictū,
 nī fuga subsidiō subeat. Fugit ōcior Eurō,
 ut capulum ignōtum dextramque aspexit inermem.
 Fāma est praecipitem, cum prīma in proelia iunctōs 735
 cōnscendēbat equōs, patriō mūcrōne relīctō,
 dum trepidat, ferrum aurīgae rapuisse Metiscī,
 idque diū, dum terga dabant pālantia Teucrī,
 suffēcit; postquam arma deī ad Vulcānia ventum est,
 mortālis mūcrō glaciēs ceu futilis ictū 740
 dissiluit; fulvā resplendent frāgmina harēnā.
 Ergō āmēns dīversa fugā petit aequora Turnus
 et nunc hūc, inde hūc incertōs implicat orbīs,
 undique enim Teucrī dēnsā inclūsere corōnā,
 atque hinc vāsta palūs, hinc ardua moenia cingunt. 745
 Nec minus Aenēās, quamquam tardante sagittā
 interdum genua impediunt cursumque recūsant,
 īnsequitur trepidīque pedem pede fervidus urget,
 inclūsum velutī sī quandō flūmine nactus
 cervum aut pūniceae saeptum formīdine pinnae 750
 vēnātor cursū canis et lātrātibus īstat;

732, 733. *dēserit* . . . *nī* . . . *subeat*, 'deserts . . . should not flight,' etc. We say, less daringly and less effectively, 'plays him false (and defenceless he would be) if flight should fail,' etc. For *nī* . . . *subeat* cf. n. on *nī faciat*, l. 58.

734. *ignōtum* is explained by 735-737.

735, 736. *iunctōs* . . . *equōs* = *currum* or *bīgās*. *patriō*: Vulcan had made a special sword for Daunus, father of Turnus. Note the indicatives here in subordinate clauses of the O.O.!

738. *terga* . . . *pālantia*: freely, 'were in straggling flight.'

739. *arma* . . . *Vulcānia* = *arma* (*Aenēae*) *ā deō Vulcānō facta*; see viii. 608-728.

742. *dīversa* . . . *aequora*, 'divers parts of the plain'; cf. *in mediā nocte*, *in summō monte*, etc.

746-790. Aeneas spies his spear, fast in the stump of an oleaster; he is unable, however, to pull it out. Juturna gives to Turnus his sword. Angry at this, Venus releases Aeneas's spear. The champions face each other anew.

748. *trepidī*, 'his trembling foe.' *pede*: sc. *suō*.

750. *pinnae*: subjective gen., 'caused by,' etc. For hunting methods cf. notes on iv. 121. Here a rope on which bright scarlet feathers are fastened is stretched round a portion of woodland. The deer starts back in terror from this barrier.

ille autem insidiis et ripā territus altā
 mille fugit refugitque viās, at vividus Umber
 haeret hiāns, iam iamque tenet similisque tenentī
 755 increpuit mālīs morsūque ēlūsus inānī est.
 Tum vērō exoritur clāmor, ripaeque lacūsque
 respōnsant circā, et caelum tonat omne tumultū.
 Ille simul fugiēns Rutulōs simul increpat omnīs,
 nōmine quemque vocāns, nōtumque efflāgitat ēnsem.
 760 Aenēās mortem contrā praesēnsque minātur
 exitium, sī quisquam adeat, terretque trementīs
 excisūrum urbem minitāns et saucius instat.
 Quīnque orbīs explent cursū totidemque retexunt
 hūc illūc, neque enim levia aut lūdica petuntur
 765 praemia, sed Turnī dē vitā et sanguine certant.
 Forte sacer Faunō foliīs oleaster amārīs
 hīc steterat, nautīs ōlim venerābile lignum,
 servātī ex undīs ubi fīgere dōna solēbant
 Laurentī divō et vōtās suspendere vestēs,
 770 sed stirpem Teucrī nullō discrīmine sacrum
 sustulerant, pūrō ut possent concurrere campō.
 Hīc hasta Aenēae stābāt, hūc impetus illam
 dētulerat fixam et lentā rādīce tenēbat.

752. **ille**: the stag. **insidiis** . . . **altā** restates, in reverse order, *inclūsum* . . . *pinnae*, 749, 750. **altā**: the bank is so high above the water that the stag dare not jump into the stream.

753. **mille** . . . **viās**: cf. *it* . . . *viam*, vi. 122, with n. **vividus** in sense and meter balances *fervidus*, 748.

754, 755. **iam iamque tenet**: as in ii. 530. **tenentī**: sc. *praedam*.

758. **ille** (Turnus) balances *ille*, 752.

761. **quisquam** (see Vocab.) is allowable, since *sī* . . . *adeat* in effect contains a prohibition, *nē quis adeat*.

763. **retexunt**: Turnus, like the stag (753), doubles back on his own course.

766. **sacer Faunō** . . . **oleaster**: in vii. 59 a laurel is sacred to Apollo, in x. 423 an oak is sacred to the Tiber.

769. **divō**: Faunus. **vōtās** = *quās vōverant sē suspēnsūrōs esse*. Sailors in danger of shipwreck seem to have vowed to consecrate themselves and all they had to some god should their lives be spared. If they were saved, they offered up the garments they had worn in their time of danger, as a sort of symbolical offering of themselves.

770. **nullō discrīmine**: as in i. 574. The Trojans (who probably knew nothing of its sacred character) treated this tree as they did others thereabouts.

771. **sustulerant** is not to be taken too literally; a stump was left.

773. **fixam** is proleptic (§193), 'so that it became fixed there.' For Aeneas's spear-cast see 711.

Incubuit voluitque manū convellere ferrum
 Dardanidēs tēlōque sequī quem prēndere cursū 775
 nōn poterat. Tum vērō āmēns formīdine Turnus
 ‘Faune, precor, miserēre,’ inquit, ‘tūque optima ferrum
 terra tenē, coluī vestrōs sī semper honōrēs,
 quōs contrā Aeneadae bellō fēcēre profānōs.’
 Dixit opemque deī nōn cassa in vōta vocāvit, 780
 namque diū luctāns lentōque in stirpe morātus
 viribus haud ūllis valuit disclūdere morsūs
 rōboris Aenēās. Dum nītitur ācer et īstat,
 rūrsus in aurīgae faciem mūtāta Metiscī
 prōcurrit frātrīque ēnsem dea Daunia reddit. 785
 Quod Venus audācī nymphae indignāta licēre
 accessit tēlumque altā ab rādīce revellit.
 Ollī sublīmēs, armīs animīsque relectī,
 hīc gladiō fīdēns, hīc ācer et arduus hastā,
 adsistunt contrā, certāmine Martis anhelī. 790

‘Illud tē, nullā Fātī quod lēge tenētur,
 prō Latiō obtestor, prō māiestāte tuōrum: 820
 cum iam cōnubiīs pācem fēlicibus (estō)
 compōnent, cum iam lēgēs et foedera iungent,

776. *sī*: see lines 4-9 of the article on this word in the Vocabulary.

779. *fēcēre profānōs* = *profānāvērunt*, ‘have desecrated’; the ref. is to 770, 771.

784, 785. *in . . . Metiscī*: cf. *in . . . aurīgae*, 623, 624, with notes. *frātrī*: Turnus. *dea Daunia* = Juturna; cf. *Daunius hērōs* = Turnus, 723. For position see on *Dīdō*, iv. 171.

786, 787. *nymphae*: the nymphs were only semi-divine. *altā . . . rādīce*, ‘from the depth of the root.’

788-790. *sublīmēs*, ‘towering high,’ is the outward and visible proof of *armīs . . . relectī*. *relectī* strictly fits only *animīs*; see on *legunt*, i. 426. Render, ‘with arms restored and hearts revived.’ *arduus hastā*: freely, ‘towering with his spear’; strictly, *hastā* is abl. of

spec. *certāmine . . . anhelī*, ‘breathless with (lit., in consequence of) the martial struggle.’

819-842. Juno promises Jupiter to allow fate to take its course, provided the Trojans are not allowed to impose their name on the Latins. To this Jupiter agrees.

819, 820. *illud tē*: with *obtestor*, which here = *ōrō*. *tenētur* = *retinētur*, ‘is forbidden.’ For the general thought here cf. §§ 302, 304. Jupiter had begun this discussion, reminding Juno that she knew that the Trojans must prevail, and urging her to yield (791-818). *tuōrum*, ‘your kinsmen.’ The Latins were descended from Saturnus (§ 274), father of Jupiter.

821, 822. *estō*, ‘be it even so’; see

nē vetus indigenās nōmen mūtāre Latīnōs
 neu Trōas fierī iubeās Teucrōsque vocārī
 825 aut vōcem mūtāre virōs aut vertere vestem;
 sit Latium, sint Albānī per saecula rēgēs,
 sit Rōmāna potēns Italā virtūte propāgō;
 occidit, occideritque sinās cum nōmine Trōia.⁹
 Ollī subrīdēns hominum rērumque repertor:
 830 'Es germāna Iovis Sāturnīque altera prōlēs;
 īrārū tantōs volvis sub pectore fluctūs.
 Vērū age et inceptum frūstrā summitte furōrem;
 dō quod vīs et mē victusque volēnsque remittō.
 Sermōnem Ausoniī patriū mōrēsque tenēbunt,
 835 utque est nōmen, erit; commixtī corpore tantum
 subsident Teucrī. Mōrem ritūsque sacrōrum
 adiciam faciamque omnis ūnō ōre Latīnōs.
 Hinc genus Ausoniō mixtum quod sanguine surget,
 suprā hominēs, suprā īre deōs pietāte vidēbis,
 840 nec gēns ūlla tuōs aequē celebrābit honōrēs.'

on *estō*, iv. 35. *iungent* fits *foedera* better than it does *lēgēs*: see on *legunt*, i. 426.

824, 825. *fieri*: as subject sc. *eōs* = *Latīnōs*. *vōcem*, 'their tongue.'

827. *sit* . . . *propāgō* has been well rendered, 'let there be a Roman stock, strong with the strength of Italian manhood.'

828. *occiderit* . . . *sinās*: for constr. see on *sinite* . . . *revisam*, ii. 669. For tense of *occiderit* see on *fuert* . . . *secūta*, vi. 62. *cum nōmine Trōia*: the juxtapos. gives an effect like, 'let Troy have perished, name and nation alike.' For position of *Trōia* see on *Dīdō*, iv. 171.

831 proves the statement made in 830.

833. *victusque volēnsque*, 'o'erpowered and that, too, willingly.'

835, 836. *erit* = *sic erit*, 'so will it be.' *commixtī* (sc. *cum Ausoniīs*) . . . *Teucrī*, 'the Trojans will be mingled (with the Ausonians) in blood only (not in customs, speech, etc.), and will thus

hold the lower place (i.e. will count for less in the new race than the Latin elements will).' The spirit here is that discussed in § 61: V. is here, in a special sense, the national poet of Rome and Italy; he must therefore now exalt the Italian and native elements of Roman life and history and belittle the Trojan (i.e. the foreign) elements, even though by so doing he runs counter to the pride and insistency with which, heretofore, he has dwelt on the Trojan lineage of the Romans. *mōrem* . . . *sacrōrum*, 'the sacred custom and usage of holy rites'; these are to be Trojan, of course.

837. *faciam* . . . *Latīnōs*: cf. *genus* . . . *Latīnum*, i. 6, with n. With 830-837 cf. Aeneas's language, 189-194.

838. *hinc* refers to 834-837, and is further explained by *Ausoniō mixtum* . . . *sanguine*, 'through union with Ausonian blood.'

840. *nec* . . . *honōrēs*: the Trojans are to obey the injunction of Helenus,

Adnuīt hīc Iūnō et mentem laetāta retorsit;
intereā excēdit caelō nūbemque relinquit.

Aenēās instat contrā tēlumque coruscat
ingēns, arboreum, et saevō sīc pectore fātur:
'Quae nunc deinde mora est? aut quid iam, Turne, retrāctās?
Nōn cursū, saevīs certandum est comminus armīs. 890
Verte omnīs tēte in faciēs et contrahe quidquid
sīve animīs sīve arte valēs; optā ardua pinnīs
astra sequī clausumque cavā tē condere terrā.'
Ille caput quassāns: 'Nōn mē tua fervida terrent
dicta, ferōx; dī mē terrent et Iuppiter hostis.' 895
Nec plūra effātus saxum circumspicit ingēns,
saxum antīcum, ingēns, campō quod forte iacēbat
līmes agrō positus, litem ut discerneret arvīs:
vix illud lēctī bis sex cervīce subīrent,
quālia nunc hominum prōdūcit corpora tellūs, 900
ille manū raptum trepidā torquēbat in hostem
altior insurgēns et cursū concitus hērōs.
Sed neque currentem sē nec cognōscit euntem

ūnum . . . *dōnīs*, III. 435-439; see notes.

842. *nūbem*: i.e. the cloud from which she had been watching the battle. —Jupiter now sends a fury to prevent Juturna from giving further aid to Turnus.

887-952. Aeneas wounds Turnus with his spear, but hesitates to slay him till he catches sight of Pallas's baldric on Turnus's shoulder.

887. *contrā*: sc. *Turnum*. Vss. 791-886 are parenthetical, interrupting the main story.

889. *deinde* seems to refer to 783-785, 789, and to = 'thereafter,' i.e. after recovering your sword. Aeneas is tauntingly saying, 'why are you delaying your attack now, after this miraculous assistance? in fact, why are you even retreating?'

891-893. The conclusion to these vss., 'nevertheless you can not escape

me,' is left to Turnus's imagination. *tēte*: a strengthened form of *tē*; cf. the nom. *tūte*. In other cases *tū* is strengthened by *-met*; cf. *egomet*.

894. *caput quassāns*: as in vii. 292.

898. *arvīs* is a dat. of interest, involving personification, 'for the welfare of the fields.'

899. *subīrent* is a cond. sent. of the type *subeant* (*sī cōnentur*), made to apply to past time; see G. 596, 2.

900 is in appos. with *lēctī bis sex*, 'frames such as,' etc., i.e. 'with such (weak) frames as,' etc.

901, 902. *torquēbat*: conative impf. *altior insurgēns*: cf. *altior exsurgēns*, xi. 697. Note the prefix; he draws himself up in order to throw his weight into the stone. *hērōs*: emphatic by position, as in i. 196 (see n. there); freely, 'with all a hero's prowess.'

tollentemve manū saxumque immāne moventem;
 905 genua labant, gelidus concrēvit frīgore sanguis.
 Tum lapis ipse virī vacuum per ināne volūtus
 nec spatium ēvāsīt tōtum neque pertulit ictum.
 Ac velut in somnīs, oculōs ubi languida pressit
 nocte quiēs, nēquīquam avidōs extendere cursūs
 910 velle vidēmur et in mediīs cōnātibus aegrī
 succidimus (nōn lingua valet, nōn corpore nōtae
 sufficiunt virēs, nec vōx aut verba secuntur);
 sic Turnō, quācumque viam virtūte petīvit,
 successum dea dīra negat. Tum pectore sēnsūs
 915 vertuntur variī; Rutulōs aspectat et urbem
 cunctāturque metū tēlumque instāre tremēscit
 nec, quō sē ēripiat, nec, quā vī tendat in hostem,
 nec currūs ūsquam videt aurīgamve sorōrem.
 Cunctantī tēlum Aenēās fātāle coruscat
 920 sortītus fortūnam oculīs, et corpore tōtō
 ēminus intorquet. Mūrālī concita numquam
 tormentō sic saxa fremunt, nec fulmine tantī
 dissultant crepitūs. Volat ātrī turbinis instar
 exitium dīrum hasta ferēns ōrāsque reclūdit

905. *genua*: for scansion see § 240.

906. *ipse*, 'too,' 'also'; the stone shares in Turnus's weakness. *vacuum* . . . *volūtus*: i.e. though there was no external force to check its flight.

909. *extendere*, 'ply,' 'pursue.'

911, 912. *corpore*: coll. sing. in local abl., 'in our bodies'; the dat. would have been more natural. *secuntur*, 'attend (our effort),' 'come at our bidding.'

913. *quācumque* (sc. *parte*), 'however'; lit., 'wherever.' *viam*: i.e. an opening, a chance to attack Aeneas.

914, 915. *dea dīra*: the fury sent by Jupiter to Juturna; see on 842. *vertuntur* is a middle voice, 'revolve,' 'whirl.'

916. *tēlum* . . . *tremēscit*, 'notes

in terror that the spear is pressing him sore'; for the constr. cf. *stupet* . . . *cernere*, 707-709, with note.

919. *cunctantī* (sc. *eī*) is dat. with *coruscat*, which here=*minātur*.

920. *sortītus* . . . *oculis*: lit., 'having first allotted himself success with his eyes,' i.e. having marked the point where his spear could pierce his enemy's armor and win for himself success.

921-923. *mūrālī* . . . *tormentō*: a machine for destroying walls, like the *ballista* or the *catapulta*; Caes. *B. G.* iii. 4, talks of *falcēs mūrālēs* as used for the same purpose. *nec* . . . *crepitūs*, 'nor through (the discharge of) the thunder do peals so grievous leap apart'; Milton wrote of 'bursts of thunder.'

lōricae et clipeī extrēmōs septemplicis orbīs: 925
 per medium strīdēns trānsit femur. Incidit ictus
 ingēns ad terram duplicātō poplite Turnus.
 Cōnsurgunt gemitū Rutulī, tōtusque remūgit
 mōns circum, et vōcem lātē nemora alta remittunt.
 Ille humilis supplexque oculōs dextramque precantem 930
 prōtendēns, 'Equidem meruī nec dēprecor,' inquit;
 'ūtere sorte tuā. Miserī tē sī qua parentis
 tangere cūra potest, ōrō (fuit et tibi tālis
 Anchīsēs genitor), Daunī miserēre senectae
 et mē seu corpus spoliātum lūmine māvīs 935
 redde meis. Vicistī, et victum tendere palmās
 Ausoniī vidēre; tua est Lāvīnia coniūnx;
 ulterius nē tende odiīs.' Stetit ācer in armīs
 Aenēās volvēns oculōs dextramque repressit,
 et iam iamque magis cunctantem flectere sermō 940
 coeperat, infēlix umerō cum appāruit altō
 balteus et nōtis fulsērunt cingula bullīs
 Pallantis puerī, victum quem vulnere Turnus
 strāverat atque umerīs inimicum insigne gerēbat.
 Ille, oculis postquam saevī monumenta dolōris 945

925. lōricae . . . clipeī: the order here is the reverse of the natural one, to emphasize the effectiveness of the stroke; the spear goes even through the lōrica! See also on referēs . . . ibis, ii. 547. extrēmōs . . . orbīs, 'the edge of the circular layers.'

930, 931. oculōs . . . prōtendēns: cf. tendēns . . . lūmina, ii. 405, 406, with note.

932-934. miserī . . . parentis: obj. gen. with cūra, 'regard for.' fuit . . . genitor, 'you too (et) had a father in like plight.' tālis: i.e. as old and as anxious as my father is now.

935, 936. mē . . . meis: i.e. either spare my life or at least, after you have slain me, give back my body to my kin.

938, 939. ācer in armīs, 'a fiery warrior'; lit., 'fiery in the midst of,' etc. A contrast is intended between this phrase and 939; in appearance he is a fiery, hostile warrior; in action he hesitates to do the things such a warrior would naturally do.

941. infēlix, 'ill-omened,' 'fatal.' The ancients seem to have felt that what was given by an enemy or was taken from him was apt to bring ill luck.

942, 943. cingula . . . puerī: cf. x. 495-505.

944. inimicum insigne may=(1) 'a decoration won from a foe,' (2) a 'decoration hostile (to himself),' or (3) both ideas may be intended at once. See on longam, i. 703.

exuviāsque hausit, furiis accēsus et irā
 terribilis, 'Tūne hinc spoliis indūte meōrum
 ēripiāre mihi? Pallās tē hōc vulnere, Pallās
 immolat et poenam scelerātō ex sanguine sūmit.'

950. Hōc dicēns ferrum adversō sub pectore condit
 fervidus; ast illī solvuntur frīgore membra,
 vītaque cum gemitū fugit indignāta sub umbrās.

947-949. **hinc** and **mihi** reinforce each other. **indūte**: grammatically, the nom. would be possible, but (1) it would be unmetrical, and (2) the voc. ('o man decked,' etc.), is more emotional and emphatic. **meōrum**, 'won from,' etc.; the pl. is an exaggeration. **ēripiāre** is a true middle voice. **immolat**: a strong verb; Turnus is a vic-

tim required by justice. 940-949 constitute a fine tribute to Aeneas; he is ready to spare his bitterest foe, till grief for one he had known but a short time makes him relentless.

951. **solvuntur** . . . **membra**: nearly as in i. 92; see notes there.

952. **vīta** . . . **umbrās** = xi. 831; see notes there.

INDEX

In this Index the abbreviations *f.*, *m.*, *n.*, *intr.* and *tr.* are used as they are in the Vocabulary. + sometimes = 'construed with'; (?) following a reference means that two explanations are given in the note referred to, so that the interpretation is not altogether certain, *vs.* = 'compared with,' or 'distinguished from,' *ibid.* = 'in the same place,' i.e. in the passage last referred to. For all other abbreviations see p. 108.

The Index has been made sufficiently comprehensive, it is hoped, to give the student easy access to all matters of importance discussed in the Introduction or the Notes. For the sake of completeness references have at times been added to passages, even though the topic is not discussed in the notes on such passages; such references are usually enclosed in brackets.

ā final in nom. sing., declension 1, *animā*, xii. 648.

ab-, force of, i. 108.

ab, prep., in expressions of time and place, ii. 87; with words denoting inanimate things personified and so viewed as agents, iii. 533; *a tergo*, i. 186.

ABBREVIATIONS in this book, p. 108, note above, preceding Index, and p. 1 of Vocabulary.

abiete=a spear with shaft of firwood, xi. 667; trisyllabic, §240, ii. 16, v. 663, xi. 667.

ABLATIVE: see CASES, V; FORMS, I, 1, (c), I, 5, (c).

abnego+infin., ii. 637, §161.

ABRUPT LANGUAGE gives power, ii. 390; token of emotion, i. 237, ii. 3-6.

abscondo, force of, iii. 291.

ABSTRACT for concrete: see METONYMY, 7.

ABSTRACTIONS, worshiped by Romans, §269.

ABSTRACT NOUNS, Latin weak in, *motos . . . fluctus*, i. 135.

ab usque=*usque ab*, vii. 289.

ac: see *atque*.

acanthus, used as pattern in embroidery and sculpture, i. 649.

accestis, form, §105, i. 201.

accido, of bad fortune, i. 96.

accingo, intr., ii. 235 (§139); archaic pass. infin. *accingier*, §102, iv. 493.

accipio (sc. *animis*), 'mark', iv. 611; 'welcome', i. 289, vi. 393, vi. 412; 'receive' an omen, xii. 260.

ACCUSATIVE: see CASES, IV.

acer, of fear, 'harrowing', i. 362; *acer in armis*, xii. 938; *acer ecus*, 'charger', 'war-horse', i. 444; epithet of a bow, ix. 665.

acerbus, of premature death, vi. 429.

ACHATES, armor-bearer of Aeneas, i. 188; characterized as *fidus*, i. 188, §192.

Acheron, the powers of the underworld, vii. 91.

ACHILLES, foremost champion of the Greeks before Troy, i. 468, bitter foe of Troy, i. 30, i. 458, foe of the Greeks also, i. 458; slays Penthesilea and Memnon, i. 490.

Achilli, gen. sing., i. 30, etc., §97.

acies, 'eye', iv. 643; 'vision', vi. 200.

ACTIUM, games at, founded by Augustus, iii. 280; victory at, commemorated by Augustus, iii. 504, 505; battle of, §§1, 12, described on Aeneas's shield, viii. 675-713, §67.

ad, 'at', 'among,' *ad costas*, xi. 817,

ad superos, vi. 481; 'against', ii. 443; 'according to', 'in unison with', v. 834; position of, §210, iv. 257; *ad auras*, 'upwards': see *aura*.

ad auras: see *aura*.

addico, 'adjudge', iii. 653.

addo, 'put on', v. 817; + *infin.*, viii. 637; *Teucris addita Iuno*, vi. 90.

adduco, 'draw home', 'strain', *adductis* . . . *lacertis*, v. 141 (cf. ix. 402), *adducto* . . . *arcu*, v. 507, *adducta sagitta*, ix. 632, *adductis* . . . *habenis*, xii. 622.

adeo, force of, iv. 96; emphasizes numeral adj., iii. 203; emphasizes pronoun in predicate, vii. 427.

adfecto, force of, iii. 670.

adgredior+*infin.*, ii. 165.

adigo+*infin.*, vi. 696.

ADJECTIVE:

1. Forms of: (a) made directly from proper name, *Lyaeus*, i. 686, *Sychaeo*, iv. 552; (b) comparative forms of, strengthened, *ante* . . . *immanior omnis*, i. 347; (c) superlative forms of, strengthened, *ante alios pulcherrimus omnis*, iv. 141, vii. 55, *primus ante omnis*, ii. 40, v. 491, 492; *iustissimus unus*, ii. 426; (d) positive strengthened so that it really=a superl., *felix una ante alias*, iii. 321.

2. Force and use of: (a) Adj. compounded of *in*, 'not', and pf. pass. prtcl.=adj. *in-bilis*, v. 591, v. 681.

(b) Adj. denotes only part of the noun: *prima*, i. 541; *interior*, i. 637; *summis*, ii. 460; *summa*, ii. 463; *summo*, iii. 22; *prima*, iii. 426; *postrema*, iii. 427; *primi*, v. 566; *primam*, vi. 810; *summa*, x. 476; *longo*, x. 769; *diversa*, xii. 742; *extremos*, xii. 925.

(c) Adj. carries main thought (cf. n. on *motos* . . . *fluctus*, i. 135); *reduces socios*, i. 390; i. 589, 590; i. 662; *degenerem* . . . *Neoptolemum*, ii. 549; iii. 352; *acri* . . . *equo*, iv. 156, 157; *contraria*, iv. 628; iv. 693, 694; v. 263, 264;

v. 466; vi. 267; ix. 447; *intacta n.*, x. 504; *ima* . . . *terra*, x. 115, 676; xii. 242, 243; *infecto foedere*, xii. 286; *conscia virtus*, xii. 668; *alta* . . . *radice*, xii. 787.

(d) Adj. used as formulaic epithet: §192; *pius* of Aeneas, i. 220, iv. 393, v. 26, v. 418, vi. 176, x. 591, x. 783; *fidus*, of Achates, i. 188 (cf. vi. 158).

(e) Adj. as proleptic epithet: §193; *diversos*, i. 70; *clausam*, i. 311; *furentem*, i. 659; *mc dius*, i. 682; *lamentabile*, ii. 4; *obscurus*, ii. 135; *immensam*, ii. 185; *caecos*, ii. 357; *inertia*, ii. 364; *spumeus*, ii. 419; *sterilis*, iii. 141; *latentia*, iii. 237; *secundos*, iii. 455; *ingentem*, iii. 462; *opaci*, iii. 508; *labantem*, iv. 22; *dotalis*, iv. 104; *oblita*, iv. 528; *submersum*, v. 125; *palantis*, v. 265, xi. 734; *terni*, v. 580; *laeta*, v. 816; *natantia*, v. 856; *furenti*, vi. 100; *atra*, vii. 329; *laxos*, viii. 708; *spumantem*, ix. 103; *diversa*, ix. 623; *mediam*, ix. 750; *stringentia*, x. 331; *incautum*, x. 812; *arrectum*, x. 892; *avius*, xi. 810; *rostrum*, xii. 187; *fixam*, xii. 773.

(f) Adj. as transferred epithet: §194; *memorem*, i. 4; *asperrima*, i. 14; *maestum*, i. 202; *velivolum*, i. 224; *tristis*, i. 238; *triste*, ii. 184; *obscurus*, i. 411; *ater*, i. 511; *flagrantis*, i. 710; *virgineas*, ii. 168; *sera*, ii. 373; *sceleratas*, ii. 576; *crudelis* . . . *avarum*, iii. 44; *ancipiti*, iii. 47; *fessis*, iii. 145; *labente*, iii. 281; *concordia*, iii. 542; *crudo*, v. 69; *apricis*, v. 128; *contenta*, v. 513; *cito*, v. 610; *soporatum*, v. 835; *atri*, vi. 127; *undantia*, vi. 218; *pallentes*, vi. 275; *securos*, vi. 715; *infectum*, vi. 742; *fumida*, vii. 76; *opaca*, vii. 84; *undantis*, vii. 463; *rostrata*, viii. 684; *constructus*, ix. 326; *biforem*, ix. 618; *iusso*, x. 414; *fugientia*, xi. 654. See also VERB, 1.

(g) Adj.=adv.: §195; (1) general cases: *adversus*, i. 103, ii. 416, vi. 684; *Alpini*, iv. 442; *alter*, vi. 713; *alternus*, iii. 423, v. 584, xi. 426; *altus*, i. 209, vi. 9; *anticus*, i. 12; *castus*, iii. 409, vi. 402; *certus*, v. 2, ix. 96; *dexter*, ii. 388, v. 162, vi. 541; *dispersus*, x. 406; *diversus*, ii. 298, v. 166, ix. 416; *extremus*, iv. 179; *ferus*, iv. 466; *gratissima*, ii. 269; *gravis*, v. 178, v. 387, v. 447; *imus*, x. 785; *inanis*, iv. 449; *infensus*, ii. 72; *ingens*, iii. 62; *largior*, vi. 640; *medius*, i. 348, iv. 61, iv. 204; *multus*, ii. 397; *nocturnus*, iv. 303, iv. 490, vi. 252; *nullus*, iv. 232; *oblicus*, v. 274; *omnis*, i. 180; *par*, v. 580; *plurimus*, i. 419, xii. 690; *praecep*, v. 254; *primus*, i. 613, i. 737, v. 66; *rapidus*, i. 644; *secretus*, iv. 494, viii. 610; *serus*, v. 524; *splendidus*, i. 637; *subitus*, iii. 225; *sublimis*, i. 415, vi. 720, i. 259; *tertius*, iii. 645; *turbidus*, ix. 57; *vanus*, i. 392; *verus*, ii. 78; *violentus*, vi. 356; *volatile*, viii. 694; (2) in pred. with prtcl: §195, end; *lenis crepitans*, iii. 70; *arduus attollens*, v. 278; *gratior* . . . *veniens*, v. 344; *ostentans arduus*, v. 567; *creber* . . . *adspirans*, v. 764; *surgens* . . . *altus*, ix. 30; *arduus insurgens*, xi. 755.

(h) Adj.=noun: §196, 2; (1) in sing., *recti*, i. 604; *supremum*, ii. 630, *lacrum*, ii. 693, ix. 631; *diverso*, iii. 232; *pravi* . . . *veri*, iv. 188; *tranquillo*, v. 127; *praeceps*, ii. 460, vi. 578; (2) in pl., *brevia*, i. 111, *inculta*, i. 308, *deserta*, i. 384, *strata*, i. 422, *extrema*, i. 577, *angusta*, ii. 332, *opaca*, ii. 725, *caerula*, iii. 208, iv. 583, *prima*, v. 194, v. 338, *lubrica*, v. 335, *ardua*, v. 695, *laeva*, v. 825, *secreta*, vi. 10, *obscuris vera*, vi. 100, *convexa*, vi. 241, vi. 750, *opaca*, vi. 633, *avia*, ix. 58, *mediis*, x. 407.

(i) Adj., proper,=gen. of noun: §191; *Scyllacam*, i. 200; *Typholia*,

i. 665; *Hectorea*, i. 273; *Hectoreum*, ii. 543; *Phineia*, iii. 212.

(j) Adj., common,=gen. of a noun: *nauticus*, iii. 128, *hostilem*, iii. 322, *regia*, vii. 56; =subjective gen.: *maternis*, xii. 107, *Vulcania*, xii. 739; =objective gen.: *feminea*, ii. 584, *fraterna*, iv. 22, *patriae*, x. 824.

(k) Adj.=a clause: (1)=a causal cl., *memor*, i. 23, *maximus*, i. 521, *non ignara mali*, i. 630, *pauper*, ii. 87, *consciis*, ii. 99, *ignaros*, ii. 384, *Phoenissam*, iv. 348, *fessi*, v. 717, *sutillis*, vi. 414, *virum* . . . *maximus*, x. 312; (2)=an advers. cl., *acer*, i. 208, *impar*, i. 475, *fessum*, iii. 710, *tuta*, iv. 298, *absens*, iv. 83, iv. 384, *invalidus*, vi. 114, *insones*, vi. 435, *exiguam*, vi. 493, *immanem*, vii. 305, *antiquam*, vii. 306, *velocem*, xi. 760.

3. Syntax of: (a) Adj., in positive degree, +partitive gen.: *lectis equitum*, ix. 48.

(b) Adj. of fulness +abl.: with *fetus*, i. 51, ii. 238; with *creber*, i. 85, v. 459, 460.

(c) Adj. in pred.: *memores*, i. 543; *cavae*, ii. 53; *felices*, iii. 493; *rorantia*, iii. 567; *incerta*, iv. 110; *libera*, xii. 74. See also ADJECTIVE, 2, (g), (2).

4. Position of: see ORDER OF WORDS, 4, 5, 6, 7, 8, 9, 12.

5. Adjectives, coordinate, joined by *et*, ii. 709.

adloquitur, scansion of, iv. 222, §243. *adnuo*, 'grant', xii. 187.

adoleo, 'render generously', iii. 547; 'kindle', vii. 71.

ADOPTED PERSON takes name of adopter, p. 12, footnote.

ADRIATIC, navigation of, dangerous, i. 243.

adsto, 'alight', i. 301, vi. 17.

adsuetus, as middle, + acc., vii. 806.

adsurgo, of rising to deal death stroke, x. 797.

ADULTERY, punishment of, vi. 612.

advena, 'adventurer', iv. 591, xii. 261.

ADVERB:

(a) modifies verbal noun: *late regem*, i. 21.

(b) in attributive position=adj., *longe*, i. 13; *super*, iii. 489, iv. 684; *porro*, vi. 711; *quondam*, xi. 819.

(c) with *videor* or *esse*, *temere est visum*, ix. 375; *maeste virtute*, ix. 641.

ADVERSATIVE RELATIVE CLAUSE, subj.

In: see MOODS, II., 4, (c), (2).

adversus=an adv., i. 103, ii. 416, vi. 684; remarks on force of, i. 166, i. 420, iii. 287, iv. 701, v. 477, v. 504, vi. 279, vi. 418, vi. 755, x. 571, xi. 710, xii. 307.

advertio, 'mark', 'note', ii. 712, iv. 116.

adytum vs. *templum*, ii. 404.

Acacides, said of king Perseus (?), vi. 839.

aecus, 'kind', 'friendly', vi. 129.

aeger, 'fainting', 'exhausted', ii. 566, iii. 140; of breathing, 'labored', v. 432.

aegis, §279, ii. 616, viii. 435; worn by Pallas, ii. 616, viii. 435.

AENEAS, story of, long familiar to Romans, i. 1; wounded before Troy by Diomedes, i. 98; escapes from Troy, §52, meets Dido, §58; quits Carthage, §56; a man of Fate, i. 2, i. 382, iii. 5, iii. 9; *pietas* of, §62, vi. 408 (see also *pietas*, *pius*); gets Penates, etc., from spirit of Hector, ii. 296, 297, from Panthus, ii. 320, 321; bears the Trojan gods (Penates, etc.) from Troy, iii. 12, iii. 148-150, iv. 598; brings gods with him to Italy, i. 6, xii. 192; reaches Italy, §56; visits Sibyl, §56; sees Anchises in underworld, §56, wars of, in Italy, i. 5; career of, in Italy, i. 7; marries Lavinia, i. 7; stays three years in Italy before the founding of Lavinium, i. 266, i. 7; conquers the Rutuli in Italy, i. 266; warlike prowess of, *palantis*, v. 265, *agmina*, x. 318; is con-

queror and lawgiver, §62, 63. i. 264; has armor-bearer like Homeric heroes, i. 188, shield of, viii. 626-728; disappears from mortal sight in Italy, *ante diem*, iv. 620, *sacrum*, v.l. 797; last seen on banks of Numicius, vii. 797. ferocity of, *non . . . lambent*, x. 557-560; embodiment of spirit of Rome, §62.

AENEAS vs. Turnus, §63.

AENEID, §§39, 42; composition of, §§48, 49; composed first in prose, etc., §49; published after Vergil's death, §50; incomplete, §§48, 50; incomplete verses in, §49; inconsistencies in, §49; an epic poem, of imitative type, §§76, 77, i. 1; story of, §§51-57; falls into two parts, §78, i. 1, vii. 44, 45; intimately related to Augustus's government, §1; purpose of, and three elements in, §58; national element in, §§59-63, i. 33, xii. 703, xii. 835, 836; religious element in, §§66-68, i. 33, *celebramus*, iii. 280, *libens*, iii. 438, *accepti*, iii. 544, *in morem*, v. 556, *more . . . averti*, vi. 223, 224, *sallos . . . Lupercos*, viii. 663, *agens . . . dis*, viii. 678, 679, viii. 685-688, *omnigenum . . . Minervam*, viii. 698, 699, viii. 714; glorification of Augustus, §64, 65; want of city, keynote of, i. 437, i. 522, ii. 294, 295, iii. 494, v. 617, v. 681; gods in, §271; text-book among Romans, §§73, 80, 814; imitated by Dante, Tasso, Ariosto, Camoens, Schiller and by English poets, §81; merits of, §78; originality of, §§84, 74, 75; success of, §§79-81; recent criticisms of, §§84, 85.

AEOLIDES, title of Ulixes, vi. 529.

AEOLUS, king of the winds, i. 52-83.

aequo, 'keep pace with', vi. 263.

aequor defined, v. 456.

aer in gen.=adj., 'misty', vi. 887; acc. *aera*, i. 300.

aera, 'bronze plates' of a helmet, ix.

809, of a shield, x. 336 (cf. *aerea suta*, x. 313).

aes, type of indestructibility, i. 295.

aether, 'pure dazzling air', vi. 640; acc. *aethera*, i. 379, vii. 65.

AGENCY, dative of: see CASES, III, 3.

age, agite, paves way for another imp., i. 627, i. 753, iii. 462, iv. 223.

agito, a hunter's word, ii. 421.

agger, force of, v. 44, v. 273; 'rampart', vi. 830.

agmen, 'march', 'movement', of serpents, ii. 212, v. 90, 'play' of oars, v. 211; 'current' of stream, ii. 782; of regular order (opposed to *turba*), i. 393 (cf. i. 186), xii. 248, 249.

ago, in personal pass. constr., poetic use, i. 574; *scse . . . agebat=ibat*, vi. 337; 'set in motion', ix. 814; *testudinem agere*, ii. 441; 'plague', 'scourge', vi. 379. See *age*.

AGREEMENT:

1. Of verb: (a) sing. verb with several subjects: *insequitur*, i. 87, *imminet*, i. 165; *parta (est)*, ii. 784; *aperitur*, iii. 275.
- (b) Pl. verb, with collective noun in sing. as subject: i. 212; *pars . . . mirantur*, ii. 31, 32 (cf. xii. 277, 278).
- (c) Sing. and pl. combined, in one passage, with collective noun in sing. as subject: *pars stupet . . . et . . . mirantur*, ii. 31, 32; *ruit certantque*, ii. 63, 64; *ruit . . . complent*, iii. 675, 676.
- (d) Shift from sing to pl., *prendimus*, vi. 61.
- (e) Pl. verb due to change in thought, *ruunt*, xi. 673.

2. Of adjective: (a) n. pl. for sing. in pred., *nota (sunt)*, i. 669; (b) in certain phases, *summi fastigia tecti*, ii. 302, *summi fastigia culminis*, ii. 458, *summi culmine tecti*, iv. 186.
3. Of participle: pl. m., with collective noun in feminine sing.:

pars . . . parati, v. 108, *manus . . . passi*, vi. 660.

4. Miscellaneous: Sing. due to shift in thought or to confusion, *litore*, iii. 419, *qualis*, ix. 102.
5. See also GENDER.

AGRICULTURE esteemed by Romans. §§22, 47.

AGRIPPA, M. VIPSANIUS, friend and schoolmate of Augustus, §10, helps Augustus to beautify Rome, §18.

-āi, gen. sing in: see FORMS, I, 1, (a).

AIR AND FIRE identified by ancients, *vigor*, vi. 730; air and light identified, iii. 600, vi. 363; air called 'liquid' by the poets, vi. 16, vi. 202.

alacris, nom. sing. m.,=*alacer*, v. 380 (cf. also vi. 685).

alae, of huntsmen, iv. 121.

ALBUNEA, grove and oracle of, §200, vii. 82-91.

aliquis, force of, iv. 625; 'some measure of', i. 463.

alius, in incorrect expression, *alias animas*, vi. 411.

ALLITERATION: §223; i. 421; i. 493; double, i. 562; ii. 84; ii. 361, 362; iii. 412; iv. 216; ix. 89; ix. 340, 341.

alma, 'life-giving', 'quickenings', i. 618.

ALTARS, fires on, iii. 279, vii. 71; garlands on, iv. 202 (cf. i. 417); place of sanctuary, i. 349; touched during the taking of an oath, iv. 219, vi. 124, xii. 201; erected to dead, iii. 63, 64, iii. 305, v. 48, v. 86.

alter, 'the other of two', i. 544; 'second', iii. 86, vii. 321; in comparisons and contrasts, i. 544.

alternus=an adv., iii. 423, v. 584, xi. 426.

altus, 'high', of cities, i. 7; 'exalted', x. 374, xi. 797; 'intense' (?), i. 209;=*sublimis*+instr. abl., *altus*, xii. 295.

- alveo, scansion of, vi. 412, vii. 303, §248.
- AMAZONS, appearance of, xi. 649, xi. 803 (cf. i. 490-493); cut of, described, p. 5; allies of Troy, i. 490; skilful archers, v. 311.
- ambiguae, 'wavering', v. 655.
- ambas=duas, vi. 540.
- amblo, 'approach', 'cozen', iv. 283, vii. 333.
- amens animi, iv. 203.
- amittebat, scansion of, v. 853, §242.
- amo, of 'hugging' a shore, v. 163.
- amor, 'love charm', iv. 516; +infin., ii. 10; scanned *amôr*, xii. 668, §242.
- Amphitheater, etc., floor of, v. 836.
- amplius, constr. after, when *quam* is omitted, i. 683.
- AMYCLAE, story of, x. 564.
- an, (a) used merely to separate single questions, xii. 636.
- (b) in single questions=*num*, v. 28.
- (c) *an* . . . *an*, i. 329, x. 681-683.
- (d) *anne*=*an*, vi. 864.
- ANACHRONISMS: in reference to anchors, i. 169, to biremes, i. 182, to boiled meat, i. 213, to tents, i. 469, to scaling ladders, ii. 442, to battering rams, ii. 492, in use of *barbaricus*, ii. 504, in reference to a formal siege, iii. 52, ix. 598, to astrology, iii. 860, to triremes, v. 119, in use of *quondam*, iii. 704, v. 865; in use of names of places, *Lavinia* . . . *Itora*, i. 2, 3, *portus* . . . *Vellnos*, vi. 366. See also on iii. 689.
- ANACOLUTHON (i. e. interruption of proper grammatical structure): *Martem indomitum*, ii. 440; *Nautes . . . isque*, v. 704-708 (see n. on latter va.); *illa*, vii. 787, *phaleras . . . cingula*, ix. 359, 360; *me*, ix. 427; *at . . . utrosque*, ix. 792, xi. 753-756; *reges*, xii. 161. See also CONFUSION, (a).
- ANAPHORA, *tu . . . tu . . . tu*, i. 78, 79; *ubi . . . ubi . . . ubi*, i. 99, 100; *ut . . . ut . . . ut*, i. 486; unde . . . unde, i. 748; *hic . . . hic . . . hic*, ii. 29, 30; *nunc . . . nunc . . . nunc*, iv. 376, 377.
- anceps, 'irresolute', ii. 47.
- ANCHISES, consort of Venus, §32; has gift of divination, ii. 687; defied after death, *divini*, v. 47, *adytis*, v. 84; prayers to, for winds, v. 59; spirit of prophesies to Aeneas, §311.
- ANCHORS not known in Trojan times: i. 169. See ANACHRONISMS.
- ANCIENT PEOPLE thought of as better than later, x. 792.
- ANDES, Vergil born near, §35.
- Androgeo, Greek gen. form, vi. 20.
- animā, nom. sing., xii. 648; 'shade', 'spirit', vi. 884; in pl. 'lives', x. 376, 'spirit' of one person, v. 81.
- anima mundi, philosophical doctrine of, *spiritus* . . . *ant*, vi. 726, *mens*, vi. 727; *ollis* . . . *seminibus*, vi. 780, 781, *aurai* . . . *ignem*, vi. 747.
- ANIMALS, DRAUGHT, how yoked, iii. 113.
- animus vs. mens, ii. 316, 317; *animi*, loc.: see CASES, VII, (c); in pl. 'courage', ii. 386, *animis*=*animose*, xi. 438, 'pride', iv. 414, 'spirit', vi. 782; *animum reflecto*=*animadverto*, ii. 741; *animis adverto*=*animadverto*, ii. 712.
- annus, 'time of year', 'season', vi. 311.
- ante, adv., 'betimes', i. 673, x. 385; 'else', 'otherwise', vi. 52; 'first', xii. 680; semipleonastic after *prae*, iv. 24-27.
- ante, prep.: (a) *ante diem*, 'prematurely', iv. 620, iv. 697.
- (b) *ante omnis*, *ante alios* used to strengthen (1) a positive adj., *felix una ante alios*, iii. 321, *ante omnis pulcher*, v. 570, *ida ante alios . . . sola*, xi. 821, (2) a comp., *ante immanior omnis*, i. 347, (3) a sup., *ante alios pulcherrimus omnis*, iv. 141, vii. 55.

- primus* . . . *ante omnis*, ii. 40, v. 491, 492.
- ANTECEDENT, (a) omitted, (*eius*) *quem*, iv. 598; (*eos ipsos*) *quos*, iv. 545.
- (b) incorporated in rel. clause: see ORDER OF WORDS, 15.
- (c) attracted to relative, *urbem quam*, i. 573.
- (d) seldom has modifiers beside the rel. clause, *ignotum*, ii. 59.
- (e) to be found in thought of preceding sentence, *unde*, i. 6, *quo*, iii. 604, *quod*, vi. 97.
- ante diem: see *ante*, prep.
- ante omnis, used to strengthen adjectives: see *ante*, prep.
- ANTENOR, i. 242.
- antequam, parts of, separated, i. 192, 193 (cf. iii. 384-387).
- Anticipation of the sequel: *neququam*, ii. 515, vii. 652, ix. 364; *longe servet*, ii. 711 (see on ii. 716); *deus*, v. 841; *tamen*, ix. 315.
- anticus, 'dear old', ii. 635.
- ANTONY, MARK, *magister equitum* of Caesar, §2; in control at Rome after Caesar's death, §4; gains Macedonia, later Gallia Cisalpina as his province, §4; opposed by Cicero and Senate, §5; besieges D. Brutus at Mutina, §6; withdraws across Alps and joins Lepidus, §6; goes to East and meets Cleopatra, §9; marries Octavia, §9; defeated at Actium, §12; suicide of, §12.
- anus=adj., *vetus*, vii. 419.
- aperit, 'makes a way through', i. 146; *aperitur*, 'looms up to view', iii. 275.
- apex, 'tongue' of fire, ii. 683.
- APODOSIS: see CONDITIONAL SENTENCES, 7.
- APOLLO builds walls of Troy, ii. 610; oracle of, at Delphi, iii. 92. is long haired, iv. 148, i. 740, §281; wears arms, iv. 149; presides at Cumae, vi. 9, 10; temple erected to, by Augustus, in Rome, vi. 69, viii. 720, §18; games in honor of, at Rome, vi. 70; games in honor of, at Actium, viii. 704; temple of, at Actium, iii. 275; standing friend of Troy, ix. 638; helped Augustus at Actium, §§18, 67, viii. 704; comes from heaven in disguise to compliment Ascanius, §307; guides surgeon's knife, x. 317; worshiped at Soracte, xi. 785-788; cuts of, described, pp. 3, 5.
- APOLLONIUS RHODIUS, *Argonautica* of, popular among Romans, §71, imitated by Vergil, §73.
- APOSIOPESIS: *quos ego*, i. 135, *quamquam o*, v. 195.
- APOSTROPHE, token of emotion: *te* . . . *Teucrum*, i. 555; ii. 56; ii. 429, *at* . . . *maneres*, viii. 643; by Vergil to characters of whom he is writing, iv. 65, iv. 408.
- APPOSITION: (a) word in apposition with sentence, *infandum*, i. 251, *omen pugnae*, x. 311; (b) distributive, *pars* . . . *pars*, i. 423-425, xii. 278 (cf. *hic* . . . *hic*, xii. 789); (c) appositional phrase expresses (1) purpose, *munera* . . . *dii*, i. 636; x. 311; *causam lacrimis*, iii. 305, (2)=a temporal clause, *responsa Sibyllae*, vi. 44.
- aptus, 'joined to', 'fitted out (with)', iv. 482.
- apud, 'among', vi. 568.
- aqual, form, vii. 464, §88.
- ara . . . *sepulcri*, 'funeral altar', vi. 177.
- ARABIA, famous for perfumes, etc., i. 416.
- arbor mali, 'tree-like mast', v. 504.
- ARCHAISMS, defined, §87. Examples are:
- I. In nouns.
1. Gen. sing. *in-āi*; see FORMS, I, 1, (a).
2. Forms like *vinclum*: see FORMS, III, (a).
3. Miscellaneous: *navita*=*nauta*, vi. 315, *quaesitor*=*quaestor*, vi. 432.
- II. In verbs.
1. Third conjugation forms for

- second (or fourth) : see FORMS, II, 1.
2. Archaic pres. infin. pass. : see FORMS, III, 2.
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4. Future imp., so-called, *teneto*, III. 408.
5. *subrigit=surgit*, iv. 183.
- III. Pronouns.
1. *olli, ollis=illi, illis*; see FORMS, I, 5, (a), (b).
- IV. Conjunctions: (a) *ni=ne*, III. 686; (b) *ast=at*: see FORMS, III, (c); (c) *quianam=quidnam*, v. 13.
- V. Gender: *fnis* as feminine, II. 554, III. 145, v. 327, v. 384.
- Arctenens, epithet of Apollo, III. 75, §281.
- ardeo+infin., I. 514, I. 580, 581, §162; *ardens*, of burnished weapons, II. 734.
- arduus in pred. with prtcpl., XI. 755, §195.
- argentum, 'silver plate', I. 640, x. 527.
- Argi, 'Greece', I. 24, II. 95.
- argumentum, 'theme', 'device', VII. 791.
- ARIADNE, story of, VI. 28.
- aries, 'battering-ram', II. 492; scan- sion of, XII. 706, §240.
- ARIOSTO imitated Aeneid, §81.
- arma=*scutum*, x. 412; 'tackle' (cf. *armamentum*), v. 15, VI. 353; 'im- plements', I. 177. See also on I. 119, I. 183.
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v. 142; *plaudunt choreas*,
vi. 644.

(b) with verbs of vocal expression, emotion, etc.: §130; *hominem sonat*, i. 328; *plura querentem*, i. 385; *multa gemens*, i. 465; *supremum congemit*, ii. 630, 631; *intonuit laevum*, ii. 693, ix. 631; *mortale sonans*, vi. 50; *obloquitur . . . discrimina vocum*, vi. 646; *arma fremit*, vii. 460; *magnum stridens*, ix. 705; *horrendum stridens*, vi. 288, ix. 632 (see also §134); *dira frementem*, x. 572; *horrendum sonuere*, ix. 732; *horrendum . . . intonat*, xii. 700; *stupet . . . donum*, ii. 31; *iura . . . erubuit*, ii. 541, 542; *morsus horresce*, iii. 394; *sonitum . . . tremesco*, iii. 648; *horrendos*, ii. 222.

(c) With verbs expressing haste, etc.: §131; *maturate fugam*, i. 137; *celerare fugam*, i.

357; *haec celerans*, i. 656; *festinare fugam*, iv. 575.

(d) With verbs denoting some physical act or state: §132: (1) in figurative connections: *exspirantem . . . flammam*, i. 44; *odorem spiravere*, i. 403, 404; (2) in literal sense (see esp. §132, n.): *navigat aequor*, i. 67; *vastum . . . currimus aequor*, iii. 191, *aequora curro*, v. 235, *currit iter*, v. 862; *maria omnia vecti*, i. 524; *cum freta . . . terras . . . ferimur*, v. 627, 628; *ire viam*, iv. 468, *it . . . viam*, vi. 122; *fugit refugitque vias*, xii. 752.

(e) Cognate accusative: *furere . . . furorem*, xii. 680.

(f) With compound verbs: §133; *accestis scopulos*, i. 201; with *evado*, ii. 731, iii. 282, iv. 685, vi. 425; *tela . . . exit*, v. 438, xi. 750 (but see notes); *innare lacus*, vi. 134; *insistere limen*, vi. 563; *magnum . . . circumvolvitur annum*, iii. 284 (but see notes).

3. Adverbial: §134; *multum*, i. 3, iii. 348, vi. 481, *multa*, iii. 610, iv. 390; *quid*, i. 9, iii. 56; *hoc tantum*, ii. 690; *ecquid*, iii. 342; *cetera*, iii. 594, ix. 656; *omnia similis*, iv. 558, ix. 650; *transversa*, v. 19; *tantum*, v. 21, ix. 806; *tantum . . . quantum*, vi. 199, 200; *potes . . . omnia*, vi. 117, *hoc . . . posse*, ix. 50, 51, *si quid . . . possunt*, ix. 446; *grave olentis*, vi. 201; (*aeternum*, vi. 401); *torva tuentem*, vi. 467, *acerba tuens*, ix. 794; *plurima . . . luserat*, ix. 335, 336; *hoc erat . . . quod*, ii. 664.

4. Of specification: §135: (a) with adjectives: *nuda genu*, i. 320, *nudus membra*, viii. 425; *os umerosque similis*, i. 589; with *lacerum* (four accusatives), vi. 495-497; *sacra comam*, vii. 60; *capita . . . corusci*, ix. 678;

saucius . . . *pectus*, xii. 5, *saucius ora*, xii. 652; (b) with participles: *colla tumentem*, ii. 381; *nigrantis terga*, v. 97; *flaventem* . . . *malas*, x. 324; *animum arrecti*, i. 579; with *accensa* (three accusatives), vii. 74, 75; *mentem* . . . *pressus*, iii. 47; *membra* . . . *victus*, ix. 337 (these last four cases might be grouped under §137); (c) with verbs: *comam* . . . *nutat*, ii. 629; *vultum* . . . *movetur*, vi. 470.

5. With pf. pass. prtcpl. construed as in middle voice:

(a) General examples: §136: *oculos suffusa*, i. 228; *sinus collecta*, i. 320; *tunsae pectora palmis*, i. 481; *vultum demissa*, i. 561; *faciem mutatus et ora*, i. 658; *oculos suffecti*, ii. 210; *circum terga dati*, ii. 218, 219; *perfusus* . . . *vittas*, ii. 221; *exuvias indutus*, ii. 275; *crinem* . . . *solutae*, iii. 65; *redimitus tempora*, iii. 81; *caudas* . . . *commissa*, iii. 428; *chlamydem circumdata*, iv. 137; *mentum* . . . *crinem* . . . *subnexus*, iv. 216, 217; *crinis effusa*, iv. 509; *exuta pedem*, iv. 518; iv. 589, 590; *interfusa genas*, iv. 644; *os impressa toro*, iv. 659; *defluxus lumina*, vi. 156; *picti scuta*, vii. 796; *adsueta manus*, vii. 806; *protecti corpora*, viii. 662; *fusus* . . . *barbam*, x. 838; *thoraca indutus*, xi. 487; *oculos* . . . *fluxus*, xi. 507; *pictus* . . . *tunicas*, xi. 777; *conversi lumina*, xii. 172.

(b) Special examples: §137; *per pedes traiectus lora*, ii. 273; *manus* . . . *revinctum*, ii. 57; *innexa pedem*, v. 511; see also 4, (b), end.

(c) With verbs of clothing, in finite mood forms: §138; *galeam* . . . *insigne* . . . *induitur*, ii. 392, 393; *ferrum cingitur*, ii. 510; *umeros* . . . *colla* . . . *insternor*, ii. 721, 722; *velare*

comas, iii. 405; *capita* . . . *velamur*, iii. 545; *caput* . . . *nec-tentur*, v. 309.

(d) With infin. used as middle: *expleri mentem*, i. 713; *accingier artis*, iv. 493.

6. Of exclamation: *stirpem* . . . *fata*, vii. 293, 294.

7. In apposition with a clause or sentence: *infandum*, i. 251; *omen pugnae*, x. 311.

8. With verbs of swearing: vi. 324, vi. 351, xii. 197.

9. Acc. of person with *oblivi-scor*, ii. 148.

10. Two accusatives with *ob-testor*, xii. 819, 820.

11. Ellipsis of acc.: §139: *incumbo*, i. 84, ii. 514, ii. 653, iv. 397; *averto*, i. 104, i. 402; *praecipito*, ii. 9, iv. 251, iv. 565; *tulisset*, ii. 94; *insinuat*, ii. 229; *accingunt*, ii. 235; *non* . . . *abstinuit*, ii. 534; *transmittunt*, iv. 154; *proripis*, v. 741.

12. Accusative in predicate: *ultorem*, ii. 96.

V. Ablative.

1. General remarks on: the abl. as the adverbial case: *Libyae*, i. 556.

2. Of separation: (a) General examples: §140; *Latio*, i. 31; *Italia*, i. 38; *finibus extorris*, iv. 616; *montibus*, vi. 182; *raptas* . . . *consessu*, viii. 635, 636; also in figurative connections: *cassum lumine*, ii. 85; *carcere dolis*, ii. 44; *morte* . . . *resignat*, iv. 244.

(b) With verbs of hanging, fastening, etc.: §140, n.; *umeris* . . . *suspenderat*, i. 318; *complexu* . . . *colloque pependit*, i. 715; *collo intendunt*, ii. 236, 237; *intenta* . . . *remis*, v. 136; *coniuncta crepidine*, x. 653 (can be taken differently).

3. Of source, with participles: *Maia genitum*, i. 297; *nate dea*, i. 582, i. 615; *satum quo*, ii. 540,

Hammone satus, iv. 198, *satus Anchisa*, v. 244, v. 424; with *genuit*, v. 38, 39; *Sulmone creatos*, x. 517.

4. Of material without *ex*: *scopulis* . . . *saxo*, i. 166, 167; *aerc*, i. 449; *ostro* . . . *superbo*, i. 639; *abiete*, v. 663.

5. Local ablative: (a) in literal expressions of locality: §142; *terris et alto*, i. 3; *foribus*, i. 505; *media testudine*, i. 505; *umbris*, i. 547; *montibus*, i. 607; *templis*, i. 632; *asylo*, ii. 761; *humo*, iii. 3; *imo* . . . *gurgite*, iii. 421; *iugo*, iii. 542; *Erymantho*, v. 448 (note *Ida in magna*, v. 449).

(b) in figurative connections: §143; *alta mente*, i. 26; *animis*, i. 149; *promissis maneat*, ii. 160; *dictis* . . . *maneres*, viii. 643.

(c) partly local, partly instrumental: §142; *ponto*, i. 40; *antro*, i. 52; *speluncis*, i. 60.

(d) expresses extent of space: §144; *aequore toto*, i. 29; (*ponto*, i. 70); *toto* . . . *corpore*, v. 683.

6. Of time: *servitio*, iii. 327; *tranquillo*, v. 127.

7. Of duration of time, *perpetua* . . . *iuventa*, iv. 32.

8. Of route; §146; *caelo* . . . *aperto*, i. 155; *ore* . . . *tuo*, iii. 696; *portis*, iv. 130; *scaenis*, iv. 471; *primis* . . . *undis*, v. 151; *pectore summo*, v. 558; *cito* . . . *tramite*, v. 610; *aqua*, vi. 356; *porta* . . . *eburna*, vi. 898; *recto* . . . *litore*, vi. 900; *nota* . . . *regione viarum*, xi. 530; *multa* . . . *pruna*, xi. 788; *profundo*, xii. 263.

9. Modal: (a) without modifying adjective: §145; *cumulo*, i. 105, ii. 498; *rimis*, i. 123; *turbinc*, i. 83; *arte*, i. 639; *volumine*, ii. 208; *ludo*, 'playfully', v. 593; *studio*, vi. 681; *hospitio*, ix. 361; *astu*, 'deftly', x. 522; *animis* (=animose), xi. 438.

(b) with modifying adj.: (*pelago sonanti*, i. 246); (*modis* . . . *miris*, i. 354); *subito* . . . *fluctu*, i. 535; *nullo discrimine*, i. 574, xii. 770; *flcto pectore*, ii. 107; *caeco Marte*, ii. 335; iii. 46; iii. 535; iv. 11; *aequatis* . . . *velis*, iv. 587; *ingenti mole*, v. 118, v. 223; *iunctis* . . . *frontibus*, v. 157, 158; *aequatis* . . . *rostris*, v. 232; v. 372; v. 662; *tanta mole*, viii. 693; xii. 190; *aequato examine*, xii. 725.

(c) ablative of accordance: *foedere certo*, i. 62; *composito*, ii. 129; *non aequo foedere*, iv. 520.

10. Of attendant circumstance: §147; (a) with *cum*: *magno cum murmure montis*, i. 55; *vasto cum murmure montis*, i. 245; *vastis cum viribus* . . . *magnoque* . . . *murmure*, v. 368, 369; (b) without *cum*: *talia fando*, ii. 7 (see esp. the n. here), *per maria nando*, v. 594; *haud numine nostro*, ii. 396; *magno* . . . *murmure*, i. 124; *maioribus* . . . *auspiciis*, iii. 374, 375; *melioribus* . . . *auspiciis*, iii. 498, 499; *dis* . . . *auspiciibus* . . . *et Iunone secunda*, iv. 45; *hoc* . . . *caelo*, v. 18; *plausu* . . . *fremittuque secundo*, v. 338; *clamore secundo*, v. 491; *multa morte*, ix. 348; very loosely used, *aulaeis* . . . *superbis*, i. 697.

11. Of measure of difference: *longo* . . . *tempore*, iii. 309.

12. Of characteristic: *praestanti corpore*, i. 71; *silvis* . . . *coruscis*, i. 164; i. 269; *lato hastilia ferro*, i. 313; cf. iv. 131; i. 469; i. 702; ii. 204; ii. 333; *lato* . . . *ore*, ii. 482; ii. 697; iii. 13; iii. 350; iii. 426; *sanie* . . . *cruentis*, iii. 618; *leti discrimine parvo*, iii. 685: cf. x. 511; v. 77, 78; v. 104, 105; v. 609; vi. 107; vi. 225; vi. 296; vii. 474; vii. 817; *pingui flumine*

Nilus, ix. 31; ix. 722; xi. 522; xii. 207; xii. 218.

13. Of specification: (*bello* . . . *superbum*, i. 21); *stetit* . . . *regno*, i. 268; *facilem victu*, i. 445; iii. 419; (*honore*, iii. 484); *ordine debilis uno*, v. 271; *gravis ictu*, v. 274; *celsam* . . . *moltibus urbem*, v. 439; *adversi spatii*, v. 584; *gravis* . . . *alvo*, vi. 516; *saeva sonoribus arma*, ix. 651; *gyro interior*, xi. 695; *arduus hasta*, xii. 789.

14. With adj. of fulness: *loca feta* . . . *Austris*, i. 51, *feta armis*, ii. 238; *creber* . . . *procellis*, i. 85; *densis ictibus heros creber*, v. 459, 460.

15. With verb of want: *defensoribus* . . . *eget*, ii. 521, 522; *carere dolis*, ii. 44.

16. With *comitor*: *comitatus Achate*, i. 312; *turba et* . . . *comitata ministris*, ii. 580; *lectis equitum comitatus*, ix. 48.

17. With *misceo*, *iungo*, etc., *se corpore miscet*, vi. 727, *comixtus sanguine*, vi. 762.

18. With *vescor*: i. 546, iii. 339.

19. With *fides* (*est*), iii. 69, ix. 79.

20. Ablative absolute (a)=causal clause: ii. 14; ii. 52; iii. 614, 615; vi. 354.

(b)=conditional clause: iv. 48.

(c)=advers. clause: *dis* . . . *aequis*, v. 809.

(d) loosely used: *mixto* . . . *luctu*, x. 871, xii. 667.

(e) used to denote lineage: *Clytio* . . . *patre*, xi. 666.

(f) used impersonally: *libato*, i. 737.

VI. Vocative used instead of expected nom.: *miserande*, x. 327; *moriture*, x. 811; *indute*, xii. 948; *macte virtute*, ix. 641.

VII. Locative: §148; (a) in a common noun: *humi*, i. 193; (b) in

names of countries, *Cretae*, iii. 162; *Libyae*, iv. 36.

(c) In form *animi*: (1) with an adj., with *fidens*, ii. 61; with *amens*, iv. 203; with *infelix*, iv. 529; with *furens*, v. 202; with *praeceps*, ix. 685; (2) with *miseror*, vi. 332, x. 686.

CASSANDRA, §310; relations with Apollo, ii. 247; prophecies of, not believed, ii. 246, 247, ii. 345, 346, iii. 186, 187.

CASSIUS, governor of Syria for 43, §2; defeated at Philippi, §8.

CATALEPTON, collection of poems by Vergil, §39.

CATTLE, pastured in wooded districts, ix. 383.

CAUSAL RELATIVE CLAUSES in subjunctive: see MOODS, II., 4, (c), (1).

Cavea, 'ring' in amphitheater, etc., v. 340.

cavus, 'frail', 'unsubstantial', iii. 191, vi. 293; 'enfolding', 'sheltering', i. 516, ii. 360, ix. 46; 'vaulted', ii. 87.

CAXTON printed translation of Aeneid, §81.

CEILINGS laid out in costly panelling. *laquearibus aureis*, i. 726.

celebro, 'throng', i. 735, iii. 280.

celero, tr., i. 357, i. 656, §131 (cf. iv. 641, v. 609).

celsus, epithet of cities, iii. 293.

centum, of an indefinitely large number, i. 416, i. 634, i. 635, vi. 43, vi. 786.

Ceres=*frumentum*, i. 177; = *panis*, i. 701; §288; law giver, iv. 59; temples to, outside city gates, ii. 714; cut off, described, p. 4.

cerno=*decerto*, poetic use, xii. 709.

certo+infin., ii. 64.

certus, defined, i. 576, vi. 322, xii. 112; + infin., *certa mori*, iv. 564.

cervix, in prose, chiefly in pl., i. 402.

cesso+in and acc., vi. 51.

cete, Gk. acc. pl. n., v. 822.

cetera, as adv., §134, iii. 594, ix. 656.

- ceu in comparison involving facts, ii. 355, ii. 416, in comparisons involving hypotheses, ii. 438.
 CHARIOTS, at races, at first confined within barriers (*carceres, fines*), v. 139.
 CHARLES I. of England used the *Sortes Vergillianae*, §82.
 CHILDREN, death of, before that of parents, esp. sad to Romans, vi. 308.
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 cinis *vs.* *Manes*, iv. 34, iv. 427.
 circum, position of, i. 32, i. 466, §210.
 circumfero+acc. and abl., vi. 229, §203.
 circumflecto+acc., (§128) force of, iii. 430.
 CIRIS, early poem by Vergil, §39.
 CITY, gates of, closed in war times, ii. 27, viii. 385, 386; lack of, keynote of *Aeneid*: see *AENEID*; lines of new, marked out by plow, v. 755; described as *altus*, i. 7, as *oelsus*, iii. 293.
 CLEOPATRA and Antony, §§9, 11, 12; war declared against by Senate, §12; flees from Actium, §12; suicide of, §12.
 CLOELIA, viii. 651.
 CLOUDS, formed by condensation of air, v. 20; gods sit on or travel on, ix. 111, ix. 638-640, xii. 842.
 CODEx MEDICEUS, CODEx PALATINUS, CODEx ROMANUS, §314.
 COGNATE ACCUSATIVE: see CASES, IV., 2, (e).
 cognomen=*nomen*, iii. 133.
 colligere arma, 'make all snug on shipboard', v. 15.
 colo, force of, iii. 77, iii. 73, iii. 13.
 COLOR, prominent in Latin poetry, especially in contrasts, *flavo argentum*, i. 592, 593.
 comes, 'member of suite', etc., *comitum*, vi. 865.
 comitor+abl.: see CASES, V, 16.
 COMMAND, pf. subj. in: see TENSES, IV, 8.
 committo, of wrong-doing, i. 231, i. 136.
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 COMPARATIVE DEGREE (a) has intensive force: *tristior*, i. 228; *gravior*, ii. 436; *senior*, ii. 509; (b) strengthened forms of: see ADJECTIVE, 1, (b).
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 COMPASS, unknown to ancient sailors, iii. 507.
 compono, used fig., of quieting waves, i. 135, of quieting cares, iv. 341; of burial, i. 374.
 compostus=*compositus*, i. 249.
 COMPOUND ADJECTIVES rare: *navifragum*, iii. 553 (cf. *velivolum*, i. 224).
 con-, force of, *conclamant*, ii. 233.
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 CONCRETE much used by Romans, ix. 711.
 concretus, dep. prtcpl. from intr. verb: vi. 738, vi. 746; 'ingrained', vi. 746.
 concurro, 'meet in battle shock', i. 493.
 CONDITIONAL SENTENCES.
 1. Future less vivid condition, so called, transferred back to refer to past time: *subirent*, xii. 899.
 2. (a) Indicative in apodosis of contrary to fact condition: *impulcrat*, ii. 55; *potui*, iv. 19; *fucrat*, iv. 603; *merui*, v. 355; *tenebam*, vi. 358; *eget*, ii. 521.
 (b) pf. infin. (instead of *-urus fuisse*) in such cases: *meruisse*, ii. 434.
 3. Impf. subj. in, with special

- force (involving FIGURE OF VISION), vi. 31, vi. 34.
4. Clauses vital to thought in unreal condition follow contrary to fact form in moods, iv. 329, x. 615, 616.
5. Mixed form: *sunt . . . dubitem*, vii. 310, 311; *deserit . . . ni . . . subeat*, xii. 732, 733.
6. Protasis supplied (a) by a wish contrary to fact, *vocasses*, iv. 678 (?); (b) by a question, i. 572; implied (c) in an adj., *potens*, vi. 871, (d) in a prtcl., *sequens*, iii. 368, (e) in a pronoun, *hoc*, ii. 104; (f) in a noun, *pugnae*, iv. 603, (g) in a prepositional phrase, *in hoste*, ii. 390; (h) in an infin., vi. 39; (i) entirely suppressed, iv. 401, v. 28.
7. Apodosis (a) left to be supplied, i. 375, 376, *et . . . summo*, vi. 123; (b) implied in an adj., *felix*, ix. 337; (c) in an ungrammatical form, *absiste . . . tuis*, viii. 403, 404.
8. Condition in a paratactic sentence form: *da . . . habebit*, x. 421-423.
9. *si*-clause virtually expresses purpose: see *si*, (d).
- confido*, constructions with, i. 452; + dat. of person, *divis*, ii. 402.
- conferi*, form, iv. 116.
- CONFUSION: (a) of syntax (due to fusion of different syntactical forms); *arduus ad solem*, ii. 475; *substitit erravitne*, ii. 739; iii. 305; *longo . . . tempore*, iii. 309; *me . . . habendam*, iii. 329; iv. 169, 170; *madida . . . prensantem*, vi. 359, 360; *namque*, x. 614; *praecipites . . . ruunt*, xi. 673; *non . . . agat*, xii. 78. See also ANACOLUTHON.
- (b) of expression, thought or language: *instauramus*, iii. 62; iv. 42; iv. 486; *cinis . . . habebat*, iv. 633; *genus . . . Memmi*, v. 117; *si qua . . . auxi*, ix. 406, 407; *horridus Austris*, ix. 670.
- congiemo*+acc., ii. 630, 631.
- coniugium*, 'husband', ii. 579, iii. 296, vii. 423.
- consci*+gen., iv. 519; + dat., iv. 167, 168.
- consisto*, 'come to rest', i. 629, i. 643.
- conspectus*, 'onlookers', ii. 69.
- constiterunt*, scansion of, §246, iii. 681.
- CONSUALIA, viii. 635, 636.
- consurgit in ensem*, ix. 749, xii. 729.
- contingo*, 'touch', i. 413; of good fortune, i. 96.
- contortus*, 'hurtling', ix. 705.
- conversus*, 'revolving', ix. 724.
- COORDINATION (a) avoided, and means used to achieve that end, i. 69; *abreptas . . . torquet*, i. 108; ii. 148; ii. 736; iii. 45; iv. 17; *exceptum . . . inmerserat*, vi. 173, 174.
- (b) preferred in poetry: i. 398; *atque . . . Achilli*, i. 475; *prohibe . . . aspice*, i. 525, 526; *mori**amur . . . ruamus*, ii. 353; *epulas . . . dabat*, iv. 484, 485; *tenere ferunt . . . haerent*, vi. 284; *inice . . . require*, vi. 366; *piabunt . . . mittent*, vi. 379, 380; *exercet . . . et . . . mittit*, vi. 543; *tegebat*, ix. 346; *figit volatque*, x. 883.
- contra*, position of, i. 13, §210.
- CONTRASTS, pers. pronoun in: see PERSONAL PRONOUN, (b).
- conubilis*=*coniugi*, vii. 96; quantity of its *u*, *ibid.* (for *ū* in this word see iii. 319).
- convenit*, 'it is agreed', xii. 184.
- COPA, early poem by Vergil (?), §39.
- cordi*=indeclinable adj.: *cui . . . cordi*, vii. 325, 326, ix. 615.
- cornu*, 'bow' of horn, §187, ix. 606, xi. 773; 'horn' of yardarm, iii. 549, v. 832; 'horn' of moon, iii. 645.
- Corona civica*, vi. 772; *corona rostrata*, viii. 683, 684.
- corpora curare*, force of, iii. 511.
- corripere viam*, force of, i. 418; *corripere spatium* (*spatia*), v. 316, vi.

634; (*corripere campum*, v. 144, 145).
 cortina, 'oracle', vi. 347; seat of Delphic priestess, iii. 92.
 coruscat=*minatur*, +dat., xii. 919.
 CORYBANTES, attend Cybele, ix. 112.
 COUCHES, banqueters recline on, i. 639; have 'purple' coverlets, i. 639, i. 700; brodered, i. 708, iv. 206, 207.
 COUNTRY, name of, for name of people, *Etruria*, xii. 232.
 COVERLETS of couches 'purple', i. 700, i. 639.
 crater, of great size, i. 724, ix. 346; wreathed at banquets, i. 724, iii. 525, 526.
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 creber+abl., i. 85, v. 459, 460.
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 CREUSA, wife of Aeneas, translated to heaven, §311, ii. 788; has prophetic gifts, §311; becomes attendant (*famula*) of Cybele, *famulum*, v. 95.
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fallo, force of, i. 684.

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fero, 'extol', i. 625; 'bear away', ii. 555, ii. 600; 'undo', 'overpower', *tulisset*, v. 356; 'carry' tales by word of mouth, vi. 822; 'report', vi. 503; 'noise abroad', vii. 78; *se ferre*, 'display one's self', xi. 779; *fero*+parts of body as object, i. 189, i. 315; *ferens*, of a favorable wind, iii. 473, iv. 430; *se fero*, 'go', 'proceed', i. 314, ii. 455, 456; in middle voice='go', 'proceed', ii. 588; in passive='move', 'proceed', ii. 169, ii. 655; *ferre sub auras*, 'reveal', ii. 158; in pass.+acc., §132, n., v. 627, 628; *fertur=dicitur*, i. 15, vi. 893 ('is represented as'). See also VERB, 2, (c).

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fio, true passive of *facio*, ii. 209.

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- harena, floor of amphitheater, etc., v. 336.
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- haurio, in fig. sense, iv. 359, iv. 661.
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- HAWK, sacred to Apollo, used in augury, xi. 721.
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- HELMET, with crests, viii. 620; vii. 785-788; ix. 678; double-crested, worn by Mars and Romulus, vi. 779.
- HEROES, stature of, i. 99, *ingens . . . truncus*, said of Priam, ii. 557; *ingens Periphas*, ii. 476; v. 265; v. 487, vi. 222, vi. 413; spoke frankly of their own merits: see FRANKNESS.
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- HIATUS: see LICENCES, 8.
- hic (a)=*meus*, i. 78, i. 98, ii. 140, ii. 292, iii. 654.
- (b) in deictic use, 'yonder', *has . . . hanc*, iii. 396; *hic*, iii. 399; *hanc*, iii. 477; *hoc*, iii. 600; *haec* (acc. pl.), iv. 372; *hoc*, v. 236; *haec* (n. acc. pl.), ix. 323. *Cf. hunc . . . morem*, i. 539.
- (c)='this only', *hoc*, x. 400.
- (d) *hoc erat . . . quod*, 'was it for this that', ii. 664.
- (e) *hoc illud . . . fuit*, iv. 675 (*cf. hoc erat . . . quod*, ii. 664).
- (f) *hunc illum poscere Fata*, vii. 272.
- (g) *hoc . . . opus*, force of, x. 469 (different from that in vi. 129).
- hic, with *i* short, vi. 791, iv. 22; *hic . . . hic* together, vi. 791.
- hic vero, ii. 699.
- hiems, 'storminess', 'inclemency', ii. 111.
- hinc, 'next', iii. 551, i. 194 (correlative to *primum . . . tum*); *hinc . . . hinc*, i. 162; *hinc atque hinc*, i. 500.
- HISTORICAL PRESENT: see TENSES, I, 3.
- HISTORICAL INFINITIVE: see MOODS, IV, 1.
- hoc=*huc*, archaism, viii. 423.
- hoc habet, xii. 296.
- HOMERIC POEMS: §70; example of primitive epic, §77; Vergil borrows from, §73, i. 411; *supereminet*, i. 501; iii. 613; vi. 445; x. 572.
- homo, 'human being', iii. 426, i. 328.
- honor, 'offering', i. 49, i. 632, iii. 118, iv. 207; said of games, v. 601.
- HORACE, §§28, 35; contributes to religious revival, §21.
- horreo+infin., ii. 12; tr., *horrendos*, ii. 222; *horrens*, of untrimmed trees, i. 165 (*cf. i. 311*).
- HORSE, head of, on Carthaginian

coins, *equi*, i. 444; as omen, iii. 537-542; scale-armor for, xi. 771.
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 hospes, meaning of, i. 731, iv. 424.
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 Hymenaeus, 'bridal', iv. 127; *hymenaei*, 'marriage', i. 651, iv. 316.
 HYPERMETRIC VERSES: see LICENCES, 7.
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i, properly vowel, counting as consonant: see LICENCES, 1.
 i ironically paves way for second imp., ix. 634 (cf. vii. 426). See *i nunc*.
 lacere muros, v. 631.
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 lactetūr, scansion of, §243, i. 668.
 iam: (a) *vs. nunc*, i. 133, ii. 69, 70.
 (b) 'at last', ii. 34, iii. 41, vi. 63, vi. 81, xii. 179.
 (c)+imp., *iam parce sepulto*, iii. 41.
 (d) 'straightway', intensifying expression of time, i. 623, *iam . . . denique*, ii. 70; emphasizes *inde*, vi. 385; *iam istinc*, vi. 389.
 (e) 'presently', i. 150, ii. 209, ii. 217, v. 324.
 (f)='any longer', 'hereafter', v. 633.
 (g) *iam iam lapsura*, vi. 602; *iam iamque tenet*, ii. 530, xii. 754.
 (h) *iam dudum*, with pres. and impf. tenses, *tot . . . gero*, i. 47, i. 580, 581; *iam dudum . . . tenens*, v. 513, 514.
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 (j)='in turn', i. 272.
 (k) *iam . . . cum*, correlatives, ii. 567, ii. 730, 731, iii. 135-137, v. 268-270, ix. 351-353.
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 ignarus+gen., i. 198, iv. 508, viii. 730.
 igneus, 'with lightning-like speed', xi. 718, xi. 746.
 ignotus, 'unsuspected', xi. 527; 'strange', 'grotesque', xi. 678.
 ILIAD, §70.
 ille: (a) deictic, 'yonder', xi. 809, xii. 5; used of Jupiter, ii. 779, x. 875.
 (b)='the aforesaid', *haec illa Charybdis*, iii. 558.
 (c)='the following', iii. 435.
 (d)='the famous', 'the glorious', ii. 274, ii. 448, ii. 503, iii. 401.
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 IMAGINATION, Roman *vs.* Greek, §269.
 imago, 'counterfeit presentment', i. 408; 'guise', 'form', ii. 369; 'semblance', vi. 293; 'portraiture', viii. 730.
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IMPERATIVE: see MOODS, III.

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imperium, meaning of, iii. 159.

IMPERSONAL PASSIVE: see PASSIVE, (c).

IMPERSONAL ABLATIVE ABSOLUTE, *libato*, i. 737.

improbis, force of, ii. 80, ii. 356; 'braggart', v. 397; 'knave', xi. 512.

imus, 'even', 'very', i. 125, ii. 120 (cf. i. 84); =adv., 'deep down', x. 785.

in+acc., 'against', v. 16, viii. 386; 'against', i. e. at the prospect of, vi. 798; to express purpose, viii. 386, iii. 223, x. 455; in two senses at once, viii. 386; *in abruptum*, 'sheer downwards', iii. 422, xii. 687; so *in praeceps*, vi. 578; +acc., =adv., *in numerum*, 'rhythmically', viii. 453; +abl., 'in connection with', ii. 390, ii. 541; 'in midst of', v. 537; =temporal clause, iii. 406.

in-, force of, xii. 902.

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incedo defined, i. 46; used of a deity, i. 46; of Dido, i. 497; =a strengthened *sum*, v. 68.

incensus, 'blazing', i. 727, ii. 327.

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incohat, force of, vi. 252.

INCOMPLETE VERSES: §49; cf. i. 534, i. 560, i. 636, ii. 66, ii. 233, ii. 346, ii. 468, ii. 614, ii. 623, ii. 640, ii. 720, ii. 768, ii. 787, iii. 218, iii. 316, iii. 340, etc.

INCONSISTENCIES IN AENEID: §49; i. 454; i. 507; ii. 138; *nox atra*, ii. 360; iii. 7 vs. ii. 780-784; iii. 52; iii. 168; *quaesitum*, iv. 647; iv. 664; *Aquillone*, v. 2; *splissa* . . . *harena*, v. 336, vs. *gramineum in campum*, v. 287; v. 626; v. 673, 674; vi. 211; vi. 354; *silentum*, vi. 432; *interfusa*, vi. 439; vi. 515; vi. 527; vi. 614; *sedet*, vi. 617; vi. 766; vi. 891; *labores*, vii. 421; xi. 411; *solis avi*, xii. 164; *commixti* . . . *Teucris*, xii. 835, 836.

inconsulti, 'uncounselled', rare sense, iii. 452.

INCORPORATION OF ANTECEDENT in relative clause: see ORDER OF WORDS, 15.

INCORPORATION OF ADJECTIVE in relative clause: see ORDER OF WORDS, 8.

increpito, 'challenge', i. 738.

indeprensus, 'unsolvable', v. 591.

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indignus+gen., Greek constr., xii. 649.

INDIRECTION: §225; i. 130; *constitit*, i. 187, i. 459; i. 188; i. 194; i. 270; i. 438; i. 453; *propius*, i. 526; ii. 59; ii. 84; ii. 105; ii. 223; *sacra* . . . *trahit*, ii. 320, 321; ii. 322; ii. 429; ii. 804; iii. 223; iii. 353; iii. 718; iv. 65; iv. 84; iv. 416; v. 282; vi. 32; *sequentum*, vi. 200; vi. 456; *tum* . . . *portae*, vi. 573, 574; vii. 68; viii. 617; ix. 84; ix. 332; *extremum*, ix. 352; ix. 363; ix. 445; ix. 768, 769; x. 394; x. 400; *reducta* . . . *hasta*, x. 552, 553; *effundunt*, x. 574; xi. 687; *responsa*, xii. 111.

indomitus, 'invincible', v. 681.

induere se, 'impale,' 'transfix', x. 681, 682.

indutus+acc., ii. 275, xi. 487, +abl., v. 674.

infelix, 'ill-omened', 'fatal', xii. 941; *infelix animi*, iv. 529.

inferiae, 'offerings to dead,' iii. 66.

infero, of making offerings to dead, iii. 66.

inferus, of things in the underworld, ii. 91.

infula denotes the whole 'fillet', x. 538.

ingemino+dat., v. 434.

ingratus, 'thankless', vi. 213.

ingressus, 'essaying', +infin., xi. 704.

inice, scansion of, vi. 366.

inicare manum, 'hale to prison', x. 419.

inicus, 'dangerous', v. 203.

inmittere, 'let (hair or beard) grow', iii. 593.

inmittere funis, viii. 708.

inmissis . . . *habenis*, v. 662, of fire.

in numerum, 'rhythmically', viii. 453.
i nunc ironically paves way for second imp., vii. 425. Cf. *i*.
hops+gen., iv. 300, §116.
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in praeceps, 'sheer downwards', vi. 578.
inrigo, constructions with, i. 691, 692, iii. 511.
insania+obj. gen., *insania belli*, vii. 461.
insanus, of inspiration, iii. 443.
INSCRIPTIONS, verb omitted in, iii. 288.
insequor+infin., §164; *convellere . . . insequor et . . . temptare*, iii. 31, 32; force of, i. 241, i. 616.
insido, force of, i. 719; in sinister sense, ii. 616.
insignibat, form, vii. 790; §103.
insono+acc., *verbera . . . insonuit*, vii. 451.
INSPIRATION, prophetic, accompanied by abnormal physical condition, iii. 370, vi. 45-50 (see on *comp-tae*, vi. 48).
instar, force and construction of, ii. 15, iii. 637; 'true greatness', vi. 865.
instauro, force of, iii. 62, iv. 63, vi. 530.
instituo+infin., vi. 143.
insto, tr., rare use, viii. 433, 434; +infin., i. 423-425, ii. 627, 628.
insurgere remis, force of, iii. 207, iii. 560.
integer+gen., *integer aevi*, ii. 638; §§113, 117.
intendo+abl., §140, n.; ii. 236, 237, v. 136; in inverted expressions (§203), *intendi bracchia velis*, v. 829; *intendere bracchia tergo*, v. 403.
inter, position of, §210; i. 218; i. 348; iii. 685; *haec inter*, viii. 671.
inter se expresses reciprocity, ii. 454; 'by turns', viii. 453.
interior, 'inner part of', i. 637.
INTERROGATIVE -ne, not necessarily attached to first word, ii. 597, iii. 248, iii. 319; with a participle (a rare use): *quid*, i. 9; vii. 307.

intexo+acc. of effect, ii. 16.
intono+acc., *horrendum . . . into nat*, xii. 700.
INTRANSITIVE, transitive verbs counting as: see CASES, IV, 11.
INUNDATIONS of Tiber, Po, etc., ii. 497.
invadunt Martem, xii. 712.
INVERSE ATTRACTION of relative: see ATTRACTION, (a).
INVERSION, INVERTED EXPRESSIONS: see ELABORATE LANGUAGE.
IPHIGENIA, sacrifice of, by Greeks at Aulis, ii. 116.
ipse: (a) intensive: *ipsa*, i. 42, i. 353, i. 589; 'even', *ipsi*, ii. 71, xii. 240 (twice).
 (b)='too', 'also', ii. 394, xii. 906.
 (c) marks contrast, i. 40.
 (d) used of chief personage, i. 114, i. 145, ii. 479, iv. 517, v. 752, xii. 701.
 (e) For *et ipse*: see *et*, 3.
IRIS, messenger of Juno, iv. 706, v. 606, ff.; comes unseen, v. 610, but returns in her divine form, v. 658; messenger of Jupiter to Juno, ix. 803-805.
is (a)='such', =*talis*, ii. 17, iii. 376, ix. 748; (b) *ea=eius rei*=objective gen., *ea signa*, ii. 171, *ea cura*, x. 828; *eo*=subjective gen., *eo terrore=eius rei terrore*, viii. 705.
ISLANDS regularly called 'high' by the poets, iii. 76, iii. 271.
iste, pronominal adj. of second person, (a) with contemptuous force, ii. 521, v. 397, x. 504, xii. 648; (b) without contemptuous force, ii. 661, ii. 708, ix. 94.
iuga, 'team', vi. 804.
iungo, constr. with, vi. 727.
IUNO hates Trojans, i. 4, i. 67, §54, §302; grounds of this hate, §53, i. 28; daughter of Saturn, i. 23; is *regina deum*, i. 9, i. 46; friend of Carthage, i. 15-18, iv. 45, i. 443-445, i. 671; has arms and chariot, i. 16, ii. 614; goddess of marriage, i. 73, iv. 45; foe of Venus, i. 671; comes to earth to

help Turnus, ix. 803, 804; honored by Roman race, iii. 435-439, xii. 840.

IUNO BARBERINI, cut of, described, p. 4.

Iuno inferna=Proserpina; §300, vi. 138.

IUNO LACINIA, cut of, described, p. 3.

IUPPITER, cut of head of, described, p. 3; of Otricoli, cut of, described, p. 6; §274; king of gods, i. 65; treated as the world's supreme power, §304, i. 229 (hence he orders Fate, iii. 376), but at times regarded as inferior to Fates, or as merely their viceroy and agent, §304; is *divum pater atque hominum rex*, i. 65, ii. 648; born in Crete, iii. 104; possesses knowledge of future, §310, which he reveals to other gods, §310; is *Saturnius . . . pater*, iv. 372; balances fates of Turnus and Aeneas, xii. 726.

iura dare, 'govern', 'be supreme', i. 293, i. 507, iii. 137, viii. 670.

iuro+acc.: vi. 324, vi. 351, xii. 197.

iuvenes, 'fighting-men', 'warriors', i. 399, i. 627, ii. 348.

iuventus, 'fighting-men', i. 467.

iuxta, as prep., iii. 506.

IVORY, how used, i. 592, iii. 464.

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JULIAN gens, connected with Iulus (Ascanius) and Aeneas, i. 268.

JUPITER: see IUPPITER.

JUXTAPOSITION: see ORDER OF WORDS, 3.

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KING AND PRIEST ONE PERSON: at Delos, iii. 80; among Romans, iii. 80; among Latins, vii. 92, ix. 327.

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labes, meaning of, ii. 97.

labor, of the passage of time, i. 283.

labor, poetically='course', of the sun, i. 742.

LABYRINTH, in Crete, v. 588-591, vi. 26, 27.

laetor+infin., vi. 392, 393.

laetus, used of crops, ii. 306; 'making glad', ii. 306, iii. 220; +gen., *laetissimus umbrae*, i. 441.

LAOCOON, group of statuary known as, cut of, described, p. 5, n. on ii. 233.

Laomedontae, scornful, iv. 542.

Laomedontiadae, scornful, iii. 248.

laquearia, often elaborate and costly, i. 726.

LAR, §§297, 298; brought, with Vesta, Penates, etc., from Troy, *Pergamcum . . . Larem*, v. 744; (worshiped with incense and spelt, v. 744, 745).

lateo, as tr. verb, i. 130.

LATIN RACE, origin of, as conceived by Vergil, i. 6, 7.

LATIN WRITERS mostly provincials, §35.

LATONA, type of mother love, i. 502.

laudo+infin., ii. 585, 586. .

LAUREL in house or palace, ii. 512, 513, vii. 59, 60; sacred to Apollo, iii. 81, iii. 360, iv. 148.

laus, 'merit', i. 461.

LAVINIUM, city of, founded by Aeneas, i. 5.

Lavinium, scansion of, §251, i. 258.

LAWS, inscribed on bronze tablet, vi. 622.

lebetas, form, iii. 466.

lego, 'skim' (the seas), iii. 127, iii. 292; 'gather up', 'reel up' (threads), x. 815.

lenibant, lenibat, form, §103, iv. 528, vi. 467.

lentus, 'nerveless', xi. 829; of fire, 'smouldering', v. 682.

LEPIDUS, Marcus Aemilius, Caesar's *magister equitum*, §1; fights Sextus Pompeius in Spain, §6; receives government of Africa, §9; turns traitor to Augustus and loses his position in triumvirate, §10.

LIBATION, at feast, usually after the eating, *epulata*, iv. 207 (cf. i. 736, iii. 355); poured on table at banquet, i. 736; poured upon hearth, iii. 177, 178; poured between horns

of victim, iv. 60, 61, vi. 244; after a vision or dream, iii. 177, 178; made to the dead, iii. 303.

libato, impers. abl. abs., i. 737.

LIBERATORS, name assumed by Brutus, Cassius, etc., §2; condemned as outlaws, §7.

libo, force of, i. 256; 'besprinkle', a rare sense, xii. 174.

LICENSES, METRICAL, defined, §239.

Examples are:

1. (a) *i*, properly vowel, counting as consonant: §240; *abiete*, ii. 16, v. 663, xi. 667; *ariete*, ii. 492, xii. 706; *parietibus*, ii. 442, v. 589; *omnia*, vi. 33.

(b) *u*, properly vowel, counting as consonant; §240; *genua*, v. 432, xii. 905.

2. DIASTOLE: §§241-245.

(a) lengthening of *-que*, §241; iii. 91, iv. 146, vii. 186, viii. 425, xii. 181.

(b) Retention of original quantity in nouns, verbs, etc.: §242;

(1) in nouns: *pavōr*, ii. 369, *amōr*, xii. 668, *Numitōr*, vi. 768, *patēr*, v. 521, *pulvis*, i. 478, *sanguis*, x. 487, *pectoribūs*, iv. 64; (2) in verbs: *vidēt*, i. 308, *peterēt*, i. 651, *amittebāt*, v. 853, *dabāt*, x. 383, *sinīt*, x. 433.

(c) Lengthening before the caesura: §243; (1) in nouns: *domūs*, ii. 563, *nemūs*, iii. 112, *Euryalūs*, v. 337, *capūt*, x. 394; (2) in verbs: *iactetūr*, i. 668, *obruimūr*, ii. 411, *adloquitūr*, iv. 222, *datūr*, v. 284.

(d) Syllables properly light counted as heavy before a Greek word: *canīt hymenaeos*, vii. 398; *lanquentīs hyacinthi*, xi. 69.

(e) Miscellaneous examples: *petīt Euandri*, ix. 9; *graviā* iii. 464; *supēr*, vi. 254.

3. SYSTOLE: §246; *stetērunt*, ii. 774, iii. 48, x. 334; *constitērunt*, iii. 681.

4. SYNIZESIS: §§247-249.

(a) In forms from proper names in *-eus*; §247; *Oilei*, i.

41; *Ilionei*, i. 120; *Nerei*, x. 764; *Eurystheo*, viii. 292.

(b) In words properly cretics, or that help to make cretics: §248; *alveo*, vi. 412, vii. 303; *aurcā*, i. 698; *aureis*, i. 726, v. 352; *eādem*, x. 487; *ferrei*, vi. 280; *baltēi*, x. 496; *nescio*, ii. 735.

(c) In miscellaneous examples: §249; *dehinc*, i. 131, i. 256, etc.; *scio*, iii. 602; *semianimis*, iv. 686 (cf. x. 396, x. 404); *semiustus*, v. 697 (cf. iii. 578); *deinde* everywhere.

5. Varying quantity of proper names: §251.

6. Elision and Echthipsis: §252.

7. Hypermetric verses: §256; (a) in verses ending in *-que*: i. 332; i. 448; ii. 745; iv. 558; iv. 629; v. 422; v. 753; vi. 602; vii. 470; x. 781; x. 895; (b) . . . *Latinorum*, vii. 160.

8. HIATUS: defined, §§252, 257. Examples are:

(1) At a marked pause in the verse: §257; *Samo: hic*, i. 16; *dea. Ille*, i. 405; *matri et*, iii. 74; *pereo, hominum*, iii. 606; *spe inimica*, iv. 235; *colo. Huc*, v. 735.

(2) Between proper names, etc.: §258; *Dardanio Anchisae*, i. 617, ix. 647; *Neptuno Aegaeo*, iii. 74.

(3) Miscellaneous cases: §259; *femineo ululatu*, iv. 667.

9. SEMI-HIATUS: §260; *insulae Ionio*, iii. 211; *Illo alto*, v. 261; *te, amice*, vi. 507.

licet, as conjunction, +subj., *fluerit* . . . *licet*, vi. 802; *praestet* . . . *induat* . . . *licet*, xi. 438-440; postpositive, vi. 802.

LIGHT AND AIR identified, vi. 363; iii. 600; idea of, connected with gods, i. 402, *pura* . . . *luce*, ii. 590.

LIGHT SYLLABLE defined, p. 74, footnote.

LIGURIANS, trickery of, xi. 701.

linquo+dat., v. 795.

LITERATURE and the religious revival, §21; played subordinate part under the republic, §22; received high honor under the empire, §23; poetry especially encouraged then, §§23, 24; fostered by Augustus, Maecenas and Messala, §24.

lto, tr., poetic use, iv. 50.

LITOTES defined, *non simili*, i. 136; other examples are: *haud aliter*, i. 399; *haud secus=sic*, ii. 382; *non sic*, ii. 496; *haud . . . divum*, v. 56 (i. 387, 388, ii. 777, vi. 368); *non hos=longe alios*, iv. 647; *non aliter*, iv. 669; *haud alio*, v. 592; *non setius*, v. 862; *non indebita*, vi. 66; *non inferiora*, vi. 170; *laeta parum*, vi. 862; ix. 375; *fortasse*, x. 548; xi. 725. Cf. *non ignara mali*, i. 630; *haud impune*, iii. 628.

litus, force of, iii. 390.

lividus, 'dark-hued', vi. 320.

LIVIVS ANDRONICUS, §72.

LIVY, Roman historian, §26.

LOCALIZATION: §190: *Auster=ventus*, i. 51, i. 536, ii. 304, iii. 61, iii. 70; *Dorica=Graeca*, ii. 27; *Euro*, i. 383; *Noto*, i. 575; *Mycena=Graecia*, i. 650, ii. 25, ii. 577; *Argos=Graeciam*, ii. 95; *acernis=ligneis*, ii. 112; ii. 186; *Larissaeus=Thesalicus*, ii. 197; *pineas*, ii. 258; *robora*, ii. 260; *Cresia*, iv. 70, *Dictaeos*, iv. 73; *Zephyris*, iii. 120; *Cretes . . . Agathyrsi*, iv. 146; *Maurusia=Africana*, iv. 206; *Boreae*, iv. 442; *Gnosia*, v. 306; *Amazoniam . . . Threicis*, v. 311, 312; *Lyciam . . . pharetram*, vii. 816; *Threicias*, xi. 659.

LONG FINAL SYLLABLES worthy of note: see LICENCES, 2.

longius, construction after, when *quam* is omitted, i. 683.

longus, force of, i. 703; 'distant part of', x. 769.

LOTS, used by Dido to assign portions of work, etc., i. 508; appeal to, an appeal to the gods, *ibid.*; *ductus*, ii. 201; form of, i. 508; how drawn, v. 490; shaken in urn, vi. 432; cast to apportion oars to

(Trojan) crews, iii. 510; special parts of booty exempted from, v. 534.

LOVE CHARM, *amor*, iv. 516.

LOVERS make sacred compact, v. 6 (cf. iv. 520).

lumen=*dies*, vi. 356; 'light of day', iii. 658(?); 'eye', i. 226, iii. 658(?) etc.; in pl., 'glances', iv. 364.

LUPERCAL, grotto on the Palatine, *Mavortis . . . antro*, viii. 630.

lustrum, 'parade before', *lustrare*, v. 578; =*inlustrum*, iv. 6, iv. 607; 'track', 'follow', xi. 762.

lux, 'day', 'dawn', iv. 586; 'daylight', ix. 355.

Lydius=*Etruscus*, ii. 781.

LYRE, Greek, seven stringed, vi. 646; quill (plectrum) used in playing, *pectine*, vi. 647.

LYRIC POETRY, written by Horace, §28.

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MAECENAS, §14; helps V. to recover his farm, §40; friend of V., §41; patron of literature, §24.

macte . . . virtute, ix. 641.

Maeonidae, 'Etruscans', xi. 759.

magalla, 'huts', i. 421; 'suburbs' of Carthage, iv. 259.

MAGIC, methods of ancient, iv. 496, iv. 516; bronze used in, iv. 513; condemned by best Roman feeling, iv. 493.

magister, 'helmsman', v. 867, i. 115; 'keeper', 'herdsman', xii. 717.

MAGNA GRAECIA, why so called, iii. 398.

male used with adjectives, *male fida carinis*, ii. 23; *male . . . amicum*, ii. 735; *male sana*, iv. 8.

malignus, 'niggardly', xi. 525.

maneo+local abl., *promissis maneat*, ii. 160.

Manis, 'condition in underworld', vi. 743.

manus, 'handiwork', 'skill', i. 455; 'exploits', vi. 683.

MANUSCRIPTS OF VERGIL, §314.

MARBLE, whence obtained by Ro-

mans, *Parus* . . . *lapis*, l. 592, 593.
 maritus, 'suitor', iv. 35.
 marmoreus, 'bright', vi. 729.
 MARRIAGES, auspices taken at, at Rome, l. 345, 346; torches in processions at, iv. 18; married woman escorts bride, *pronuba*, iv. 166; customs connected with at Rome, *vertice*, iv. 168; second, condemned by Roman feeling, iv. 27.
 MARROW, seat of feeling, *ossibus*, l. 660; ii. 120, 121; iv. 66; iv. 101; v. 172; vi. 54, 55; *duris* . . . *ossibus*, ix. 65.
 MARS, fond of Thrace, iii. 13, iii. 35; cut of, described, p. 3.
 Mars=*pugna*, xii. 712.
 MASCULINE GENDER, special use of: see GENDER, (b), (c), (f).
 mater, title of honor for goddess, iii. 111; sarcastic, vii. 441.
 maturo+acc., l. 137, §131.
 maturus+gen., *aevi maturus*, v. 73, §116.
 maximus, 'eldest', l. 521, *maxima*, l. 654; ='eldest'='earliest', iii. 107 (note *maxima natu*, v. 644); 'deepest', x. 764.
 MEAT not boiled in Trojan times, l. 213.
 MEDIOLANUM, Vergil studied at, §38.
 medium as noun: see *medius*.
 medius=an adv., l. 348, iv. 61, iv. 204; 'central', v. 113; 'in twain', xii. 307; 'intervening', xii. 201, xii. 683; pleonastic, with *inter*, l. 348, iv. 61, iv. 204; proleptic, *medius* . . . *occurrere*, l. 682, *medius* . . . *prorumpit*, x. 379, *medius* . . . *intercipit*, x. 402; used in n. as noun, *aulai medio*, iii. 354, *caeli medio terraeque*, iv. 184, *tecti medio*, vii. 59, in pl., 'intervening spaces', x. 407.
 mei=possessive gen., iv. 654.
 MEMNON aids Troy with the Ethiopians, l. 489.
 mens, defined, l. 643; *vs. animus*, ii. 316, 317.
 mensas remove, 'end a feast', l. 216, l. 723.

mentior+infin., ii. 540.
 MERCURY, §286; conducts dead, etc., iv. 243; gives or takes away sleep, iv. 244; cut of, described, pp. 4, 6
 merere+de and abl., 'deserve (well, ill, etc.) of', i. e. 'benefit', iii. 667
 iv. 317, iv. 333-335.
 MERITS OF THE AENEID, §78.
 MESSALA, patron of literature, §24.
 MESSAPUS, V.'s conception of, §63; character of, xii. 289-291.
 METAPHOR: see FIGURES; used where English would use a simile, *custos*, iv. 186, *Amazon*, xi. 648, *venatrix*, xi. 780.
 METER, defined, §226; origin of, §227. See also HEXAMETER; LICENCES; METRICAL CONVENIENCE; METRICAL CORRESPONDENCE; REPETITION, 8.
 METONYMY, defined, §184. Examples are:
 1. In general: §184; *armis*=*armatis*, l. 506.
 2. Cause for effect: §185; *bomque labores*, ii. 306; *nimbus*, iv. 120, *nimbo*, v. 317; *pueri*, v. 602.
 3. Effect for cause: §186; *dolores*, l. 25; *frigore*, l. 92; *morsu*, l. 169; *laudi*, l. 461; *honorem*, l. 49, l. 632, iii. 118, iii. 264, v. 601; *umbra*, shade-trees, l. 165; *error*, 'mischief', 'trick', ii. 48; *vulnere*=*telo*, ii. 529; *imber*=*nimbus*, iii. 194; *invidia*, iv. 350; *amor*, 'love-charm', iv. 516; *vulnera*, 'deadly blows', v. 433; *error*, v. 591; *cursum*, vi. 313; *verbera* . . . *faces*, vii. 336, 337; *signa*, x. 310; *fidem*, 'trusty tidings', xi. 511; *fugam*, 'means of flight', xi. 706; *religio*, 'sacred majesty', xii. 182; *error*, x. 392.
 4. Material for thing made: §187: *aes*, l. 35, ii. 545, ii. 734, iii. 111, iii. 240, vi. 591, ix. 809; *argentum*, l. 640; *aurum*, l. 739, iii. 517, v. 817; *trabe*, 'ship', iii. 191; *pinus*=*navis pinea*, v. 153; *cornu*, 'bow', ix. 606, xi. 773.
 5. (a) Part for whole: §188; *carinae*=*naves*, ii. 23, ii. 198; *pup-*

pis=navis, ii. 256, v. 198; *umina*, 'temple', ii. 567, 'apartment', iv. 645; *Ausonias* and *Dictaea*, iii. 171; *trabibus=navibus*, iv. 566; *cardine=foribus*, iii. 448; *iugis=equis*, v. 147; (b) whole for part, *arcu*, 'bowstring', v. 507.

6. Name of deity for common noun, etc.: §189; *Ceres=frumentum*, i. 177, =*panis*, i. 701; *Bacchus=vinum*, i. 215, iii. 354, v. 77; *Penates*, 'home', i. 527, 'hearth', i. 704; *Vulcanus=ignis*, ii. 311, v. 662; *Mars=proelium*, ii. 335, =*pugna*, ii. 440, xii. 712, = 'warlike zeal', xii. 108; *Hymenaeus*, 'bridal', iv. 127 (cf. *hymenaei*, i. 651, iii. 328); *Venus=amor*, vi. 26; *Nereus=mare*, x. 764.

7. Abstract for concrete: *coniugium=coniunx*, ii. 579, iii. 296, vii. 423; *conspectus*, 'onlookers', ii. 67; *nefas*, 'guilty creature', ii. 585; *hospitium=amicus*, iii. 15; *virtus*, 'manly band', v. 754; *stragis*, vi. 504.

8. Container for thing contained: *nidi*, v. 214.

METRICAL CONVENIENCE determines choice of form or language: *medium in penetralibus*, ii. 508; iv. 127; v. 274; *primi*, vi. 255; *somni*, vi. 893; *lectis equitum*, ix. 48; *miserande*, x. 327; x. 392; x. 509; *ima*, x. 785; x. 811; x. 871; xi. 695; xii. 947. See also **PLURAL**, 1.

METRICAL CORRESPONDENCE: *rursum . . . longo vs. rursum . . . caeli*, iii. 229-232; *nocte vs. luce*, iv. 184-186; *fervidus vs. vividus*, xii. 748-753; *perque vias . . . perque domos*, ii. 364, 365; *clauda vs. tarda*, v. 278-280; *Siculisne . . . Italasne*, v. 702, 703. See also **REPETITION**, 8, (b).

METRICAL TREATMENT OF REPEATED WORDS: see **REPETITION**, 8

metuens+gen., v. 716.

MEZENTIUS, Vergil's conception of, §63, x. 773, *nate*, x. 851, *nec . . . ulli*, x. 880, *sic*, x. 901.

mi=mihi, vi. 104, vi. 123.

MIDDLE VOICE, defined, §152. It is used:

1. In direct reflexive sense=active voice+reflexive pronoun: (a) in finite verb forms of *verto*, i. 158, ii. 250, vii. 784, xii. 915, *implentur*, i. 215, *circumfundimur*, ii. 383, *expedior*, ii. 633; *cingor*, ii. 749, *aperitur*, iii. 275, *inferar*, iv. 545, *reddar*, vi. 545, *eripiare*, xii. 948, *imponere* (imp.), ii. 707; (b) in pf. pass. prtcpl. forms, with reflexive force, without acc. object: §155; *proruptus*, i. 246, vii. 459, *circumfusa*, ii. 64, *protecti*, ii. 444, *effusus*, v. 145, x. 803, *converso*, ix. 724.

2. In deponent sense, with acc. as direct object: (a) in finite forms of verbs of clothing: see **CASES**, IV, 5, (c), (d); (b) in pf. pass. prtcpl. forms: see **CASES**, IV, 5, (a), (b).

MILITARY FIGURES: see **FIGURES**.

mille, a round number, i. 498, ii. 198.

MINERVA, §279; warlike goddess, ii. 425; goddess of weaving, spinning, embroidery, v. 284, vii. 805; cut of, described, pp. 3, 4.

minime, strong neg., i. 633.

ministro, 'furnish', i. 213; 'serves' (sc. *navem*), vi. 302.

minores, 'younger generation', i. 532.

minus=non, i. 633; construction after, when *quam* is omitted, i. 683. *misceo*, favorite word of Vergil, i. 124, ii. 298, ii. 329, ii. 487; constr. with, vi. 727; +dat. (and acc.), viii. 432.

misereor+gen., ii. 143 (cf. iv. 435).

miseror+loc., vi. 332, x. 686.

MISTLETOE, ancient view of, vi. 206.

missio, *missus*, 'turn', 'event' at games, v. 286.

mitra, use of, condemned, iv. 215-217, ix. 616.

mitto=dimitto, i. 203; =*inmitto*, xii. 629; 'despatch', of games, v. 286, v. 545.

Mnesthei, form and scansion of. §§99. 247.

Mnestheus=ego, v. 194.

modo, 'only', 'just', with imp., i. 389; with imp. subj., ii. 160, iii. 116.

moenia, 'city', 'walled town', i. 264, ii. 187, v. 798, ix. 782; 'buildings', ii. 234, vi. 549, vi. 631.

noles, 'trouble', 'effort', v. 118; 'bulk', x. 771; 'towers', 'rampart', v. 439; 'masses', 'blocks of stone', ix. 711.

mollor expresses difficulty, etc., i. 564; *fugam . . . moliri*, ii. 108, 109; 'toil over' a road, vi. 477; *viam . . . molita*, 'having forced', etc., x. 477.

MONOSYLLABIC VERSE ENDING: §261; i. 65; i. 105; iii. 12; v. 481.

monstrum, §308; said of the wooden horse, ii. 245, of unexpected arrival of Trojans, iii. 307, of noises of Aetna, iii. 583.

monumentum, force of, iii. 102.

MOODS.

I. Indicative.

1. In conclusion of unreal conditions: see **CONDITIONAL SENTENCES**, 2, (a).

2. In subordinate clause of *oratio obliqua*: *cum . . . con-scendebat*, xii. 735, 736; *dum . . . trepidat*, xii. 737.

3. In deliberative question: *quem sequimur*, iii. 88; *quae . . . vito*, iii. 367; *quid ago*, iv. 534, x. 675, xii. 637.

4. In question (exclamation) following an imperative: *viden ut . . . stant*, vi. 779; *aspice ut . . . supereminet*, vi. 854, 855.

5. Future tense of, (a)=imp.: *noster eris*, ii. 149; *referes . . . ibis*, ii. 547; (b) in permissive sense,=*quamvis* or *licet*+subj., *excudent . . . dicent* (five verbs), vi. 847-850.

II. Subjunctive.

1. In expressions of the will (volitive subjunctive): (a) In commands: *maneas . . . serves*, ii. 160.

(b) In provisos: *dum . . . cadat*, xl. 792, 793.

(c) Paratactic subjunctive, (1) after verb of command: see

especially on *sinite . . . rev-isam*, ii. 669. Cf. also *dic . . . properet . . . ducat*, iv. 635, 636; *date . . . abluam . . . legam*, iv. 683-685; *stringat sinite*, v. 163; *ducat . . . ostendat . . . dic*, v. 550, 551; *habeant . . . sine*, v. 717; *canas oro*, vi. 76; *date . . . fungar*, vi. 883-885; *praemisit quaterent campos*, xi. 513; *occi-derit . . . sinas*, xii. 828; cf. *praemittit . . . ferat . . . ducat*, i. 645; (2) with *necesse est*, *praeterlabare necesse est*, iii. 478; (3) in a result clause: *licet . . . terreat . . . licet . . . servet*, vi. 400-402.

(d) In deliberative questions: i. 327; *eloquar an silcam*, iii. 39; iv. 371; iv. 535; v. 850; ix. 96; xi. 509; in deliberative questions in *oratio obliqua*, i. 218; *parent*, ii. 121; iv. 283, 284; ix. 67, 68; ix. 399-401; xii. 727.

(e) In expressions of obligation and propriety: (1) *quid . . . dicam*, iv. 43, *quid memorem*, vi. 123, vi. 601; (2) in expressions of unfulfilled past obligation: *vocasses*, iv. 678 (?); *maneres*, viii. 643; *dedissem*, x. 854 (?).

2. In wishes.

(a) In true wishes. These occur (1) without introductory particle: *sis . . . leves . . . doceas*, i. 330-332; *liceat*, i. 551; *velis . . . adsit*, i. 733, 734; ii. 537; *optem*, iv. 24; v. 60; *sic . . . faciat*, x. 875; (2) with introductory particle: with *si*, vi. 187, 188; vi. 882; x. 458; with *ut:ut . . . ludar . . . reflectas*, x. 631, 632.

(b) In so-called wishes contrary to fact ('vain regrets'): (1) with *utinam*, i. 575, 576, ii. 110, iii. 615; (2) without *utinam*, *cuperem . . . adesset*, x. 443; *vocasses*, iv. 678 (?): *de-*

dissem, x. 854 (?); (3) with *o* *si*, xl. 415.

(c) In a relative clause: *quod convertant*, ii. 191.

3. Potential subjunctive. (a) of present (future) time: *credas*, viii. 691; (b) of past time: *volaret . . . tingeret*, vii. 808-811; *aspiceret*, viii. 650; *videret*, viii. 676.

4. Subjunctive in subordinate clauses.

(a) In dependent questions: *impulerit*, i. 11; i. 307, 308; *tremor . . . cui . . . poscat*, ii. 121 (question here depends on a noun); *quid . . . possit*, v. 6 (depends on prtepl.=noun); *portenderet . . . posceret*, v. 706, 707.

(b) In clause forming integral part of unreal condition, iv. 329, x. 615, 616.

(c) In relative clauses: (1) causal: i. 388; ii. 230, 231 (two verbs); ii. 345, 346; v. 623, 624; vi. 590, 591; ix. 728, 729.

(2) adversative: ii. 248, iv. 536; x. 483.

(3) of purpose: i. 20; i. 62; i. 287; i. 706; ii. 184; v. 130, 131; vii. 98, 99; vii. 271, 272.

(4) of result: v. 590, 591; x. 679.

(5) of wish: *quod . . . convertant*, ii. 190, 191.

(6) of repeated action, *quantum . . . possent*, vi. 200.

(d) With *dum*, in final clause: i. 5, x. 800, x. 809.

(e) With *nihil est quod*, xii. 11, 12 (two verbs).

(f) In subordinate clauses of oratio obliqua: ii. 136; ii. 189; iii. 36; iii. 234, 235; iii. 262; iii. 652; iv. 193; iv. 289-291; v. 621; vi. 871; viii. 650, 651; ix. 41-43; ix. 805; etc., etc. See also II, 1, (d), above.

5. Omission of subjunctive: see on *viris*, i. 517; (*sit*, *sint*), i. 743; (*sit*), ii. 74; (*sit*), ii.

390; (*sit*), iv. 193; (*sint*) . . . (*sit*), iv. 293, 294; (*sint*), vi. 136.

6. Subjunctive, force of present tense of: see TENSES, I, 7.

III. Imperative.

1. Future tense of: *teneto*, iii. 408.

2. In prohibitions: §156; *ne credite*, ii. 48; *tu ne . . . time neu . . . recusa*, ii. 606, 607; *ne finge*, iv. 338; vi. 544; *ne subtrahe*, vi. 698; *ne . . . finge*, vii. 438; *ne trepdate*, ix. 114; *ne . . . prosequere*, xii. 72, 73; *neo . . . horresce*, iii. 394.

IV. Infinitive.

(a) Historical infinitive: §157; (1) ii. 98, 99 (three verbs); ii. 132; ii. 685, 686 (note conative sense); ii. 775; x. 458; (2) coupled with indic. forms: *fluere . . . referri . . . fractae (sunt) . . . aversa (est)*, ii. 169, 170; iii. 141, 142; iii. 666-668; (3) in a *nam*-clause: *nam . . . colere . . . credere* (denotes repetition), iv. 421, 422; (4) in a rel. clause, *quicum partiri curas*, xi. 822.

2. In exclamations: §158; *desistere . . . posse*, i. 37, 38; *mene . . . potuisse*, i. 97, 98; *heu . . . superesse*, v. 615, 616.

3. Of purpose: §159; *diffundere*, i. 319; *populare . . . vertere*, i. 527; *habere*, v. 262. See also §159, n.

4. Complementary infinitive: §§160-166.

(a) With verbs of willingness, etc.: §161; with *do* (=patior), i. 66, i. 79 (cf. §166, n.), i. 522, 523 (two infinitives, cf. §166, n.), iii. 77, iv. 192, v. 247, 248 (cf. §166, n.), v. 306, 307 (cf. §166, n.), xi. 794, 795; *dare . . . fatetur*, vii. 433, *abnegat . . . producere . . . pati*, ii. 637, 638.

(b) With verbs of preference, desire, etc.: §162; with *ardeo*, i. 514, 515, i. 580, 581; *instau-*

rati animi . . . *succurrere*, ii. 451; *subit ira* . . . *sumere*, ii. 575, 576; *omnibus idem animus* . . . *excedere* . . . *dare*, iii. 60, 61; with *curo*, iii. 451; with *oro*, vi. 313; with *propero*, vii. 57, vii. 264.

(c) With verbs of emotion, etc.: §163; with *gaudeo*, ii. 239; with *horreo*, ii. 12; with *vereor*, vi. 613; with *laetor*, vi. 392, 393.

(d) With verbs of effort, etc.: §164; i. 17, 18; with *insto*, i. 423-425 (five infinitives), ii. 627, 628; with *tempto*, i. 721, iii. 240, 241; with *certo*, ii. 64 (cf. v. 194); with *adgredior*, ii. 165; with *insequor*, iii. 31, 32; with *trepido*, ix. 114.

(e) With expressions of power, etc.: §165; (with *valeo*, ii. 492, iii. 415); *obniti* . . . *sufficimus*, v. 21, 22; *fidit* (=audet, potest) . . . *committere*, v. 69.

(f) With expressions of skill, etc.: §166; *premere et* . . . *sciret dare*, i. 62; *succurrere disco*, i. 630.

5. With verbs of asking, encouraging, etc.: §167; with *suadeo*, i. 357; with *hortor*, ii. 33, ii. 74; (with *posco*, v. 342).

6. With verbs of commanding, etc.: §168; with *impello*, i. 9, 10, ii. 55; with *facio*, ii. 538, 539; (with *ago*, iii. 682, with *stimulo*, iv. 575, 576); with *adigo*, vi. 696.

7. With adjectives: §169; *certa mori*, iv. 564; *certare* . . . *parati*, v. 108; *maior* . . . *videri*, vi. 49; *praestantior* . . . *ciere*, vi. 164, 165; *adsueta* . . . *pati* . . . *praevertere*, vii. 806, 807; *felicior* . . . *unguere* . . . *armare*, ix. 772, 773; (*avidus confundere*, xii. 290).

8. With a noun: §170; with *amor*, ii. 10, iii. 298, 299; with *cura*, i. 704, vi. 654, 655; with *cupido*, ii. 349, 350, vi. 133; with

potestas, iii. 670; with *spes*, v. 183.

9. In double construction: *perfundi*, xi. 495: see §§159, 169.

10. Perfect tense of, in apodosis of contrary to fact condition: *meruisse*, ii. 434; present tense of, with *memini*, i. 619.

11. In clause parallel in construction to a noun: *tantos* . . . *labores*, x. 759; in apposition with a noun, *fama* . . . *cessisse*, iii. 294-297.

12. With various verbs, in uses not covered by 4-6 above.

(a) With *addo*: *addiderat* . . . *consurgere*, viii. 637.

(b) With *facio*=*ostendo*: *fecerat* . . . *figere* (five infinitives), viii. 630-634; *fecerat* . . . *ferri*, viii. 710.

(c) With *instituo*: *ferri* . . . *instituit* (=iussit), vi. 142, 143.

(d) With *laudo*: *extinxisse* . . . *sumpsisse* . . . *laudabor*, ii. 585, 586.

(e) With *mentior*, ii. 540.

(f) With *stupeo*: *stupet* . . . *coisise* . . . *et cernere*, xii. 707-709.

(g) With *tremesco*: *telum* . . . *instare tremescit*, xii. 916.

mora, 'postponement', xii. 74.

mores, 'political institutions', i. 264.

MORETUM, §39.

moror, tr., v. 766; 'tarries over', 'gives second thought to', *in solo Volcente moratur*, ix. 439 (cf. ii. 287, v. 400).

morsus, 'flake' of an anchor, i. 169.

munus, 'funeral honors', v. 652.

murmur, force of, vi. 709.

MUSES, appeal to by poets, i. 8.

MUSICIANS wear long robe, *longa* . . . *veste*, vi. 645; long-haired, i. 740.

mussat, 'is at a loss', 'scarce knows', xii. 657, xii. 718.

MUTE AND LIQUID, vowel before: §250, n.

Mycena, rare sing., v. 52.

MYRTLE, described, iii. 23; sacred to

Venus, iii. 24, v. 72; used in rites in honor of dead, v. 72; used in spear shafts, iii. 23, vii. 817.

MYTH, defined, §268.

MYTHOLOGY, importance of in Aeneid and reasons for this, §267; names in Vergil's, Roman, but spirit Greek, §267; Greek *vs.* Roman, §269; resemblance between Greek and Roman, and causes thereof, §270.

N

NAEVIUS, *Bellum Punicum* of, §72.

nam, with ellipsis, i. 731; in questions, ii. 373, iv. 368; *quonam*, ii. 595, *quisnam*, iii. 338, *quianam*, v. 13.

NAME, dative in expressions of: see CASES, III, 2, (b); of people for name of country, *Argos*, i. 24, ii. 95; of country for name of people, *Etruria*, xii. 232; for personal pronoun, *Iunonis*, i. 48; ii. 79; iii. 433; iv. 308; v. 194; v. 354; vi. 510.

namque, elliptical, i. 65, i. 327, i. 390; used as result of confusion of constructions, x. 614; postpositive, v. 733 (fourth in clause); (cf. vi. 117, vi. 72, x. 614).

NAPLES, Vergil resided at, §42.

NARRATIVE (DESCRIPTION) and independent treatment combined, *vastabat*, i. 471, *vs. avertit*, i. 472; *priusquam* . . . *bibissent*, i. 472, 473; *raptaverat*, i. 473; *alternos*, viii. 634; *distulerant*, viii. 643; *reductis* . . . *remis*, viii. 689, 690.

nati=*pueri*, 'children', vi. 22.

NATIONAL FEELING revived by Augustus, §19.

natu, ellipsis of, *maximus*, i. 521, *maxima*, i. 654; *minores*, i. 532.

navita=*nauta*, vi. 315.

ne with imp.: see MOODS, III, 2.

ne: (a) position of, ii. 597, iii. 248, iii. 319; (b) shortened to -n, *Pyr-rhin*, iii. 319, *tanton*, x. 668; (c) added to relative, *quosne*, x. 673; (d) with *quia*, iv. 538; (e) in second member of disjunctive ques-

tion, *substitit erravitne*, ii. 739; (f) -ne . . . -ne=*utrum* (-ne) . . . an, i. 308, v. 95, v. 702, 703; (g) +inf. of exclamation, i. 37, i. 97, 98, §158.

necesse est+paratactic subj., iii. 478.

NECKCHAIN: see *torquis*.

nec minus: see *neque*.

nefandi=gen. of *nefas*, i. 543.

nefas=adj., iii. 365.

negat=*abnegat*, 'refuses', iv. 428.

NEGATIVE (a) carried over into the following clause: *non* . . . *aut*, iii. 42, iii. 161, 162 (x. 528, 529); *nondum* . . . *Orco*, iv. 698, 699; *nullis* . . . *aut*, iv. 438, 439; *nulla* . . . *aut*, x. 592, 593; *nec* . . . *nec* . . . *aut*, xi. 801, 802.

(b) double, ix. 428, 429, xi. 801, 802, xii. 189, 190.

(c) two negatives destroy each other, i. 633.

nemūs, scansion of, iii. 112, §243.

nego+*quin* and subj., x. 614-616; 'refuse', +inf., iv. 428.

NEPTUNE, §274, lord of the sea, i. 138, 139; calms the sea after a storm, i. 125 ff.; quiets waves by riding over them, *tumidum* . . . *aquis*, i. 147-156; v. 820, 821; helped to build walls of Troy, ii. 610, v. 811; connection of, with Troy, *Neptunia Troia*, iii. 3; cuts of, described, p. 4.

neque, nec (a)=*et non*, i. 38, i. 198, iii. 202, iii. 260, iv. 551.

(b) *nec* . . . *nec*=*et non* . . . *nec*, ii. 467.

(c) *nec*=*et non tamen*, ii. 314.

(d) *nec*=*neque enim* or *namque non*, iii. 173, iii. 628.

(e) *nec non et*, i. 707, i. 748.

(f) *nec*+imp., iii. 394.

(g) *nec* (for *neve* or *neu*) in a wish or command, iv. 618, 619, iii. 394.

(h) *neque enim*, i. 198 (ii. 376).

(i) *nec minus*=*nec non*, 'furthermore', i. 633.

Nerei=*maris* or *pelagi*, x. 764. §189: scansion of, *ibid.* §247

nescio quis, use of, ii. 735.

NEUTER ADJECTIVE (a)=abstract noun, *notum*, 'knowledge', v. 6; (b) used in talking of persons, *quidquid*, i. 601, v. 716; (c) in pred., after feminine subject, *varium et mutabile . . . femina (est)*, iv. 569, 570; (d) neuter pl. (for neuter sing.), in Greek idiom, *nota (sunt)*, i. 669.

NEWBORN CHILD, how treated, i. 175. **nl**, usage of, defined, i. 58, *ni . . . resistat*, ii. 599, *ni . . . subeat*, xii. 733; =*nisi forte*, i. 392; =*ne*, archaism, iii. 686.

NIGHT rises from ocean and descends into it again, ii. 8, 9.

nihil est quod+subj., xii. 11, 12.

NILE, enriching waters of, ix. 31.

nisus, of a boxer, v. 437.

nitor, force of, ii. 380, ii. 443; 'rest on', +abl., iv. 252, vi. 760.

nocturnus=an adv., iv. 303, iv. 490, vi. 252.

NOMINATIVE: see **CASES**, I.

non (a) in apparent prohibition, *non . . . agat*, xii. 78; (b) extends over two clauses, *non . . . aut*, iii. 42, 43; iii. 161 (x. 528, 529); (c) for *neque* or *nec*, *nec . . . non*, iii. 712, 713; (d)=*nonne* in indignant questions, ii. 596, iv. 592, iv. 600, xii. 229.

nos=*ego*, ii. 651, iii. 325; **nostri** (gen. pl.), with possessive force, iv. 237; *nostri vs. nostrum*, ii. 595; **nostra**=objective gen., iv. 213.

NOUN=(a) an adj.: *anus . . . sacerdos*, vii. 419; *regina . . . sacerdos*, i. 273; *dea*, i. 232; *lupi . . . rapttores*, ii. 355, 356.

(b)=a clause: see on *aeger*, i. 208; (1)=an advers. clause: *aeger*, i. 208; *hostis*, i. 625; i. 635; *puer*, iv. 156; iv. 386; v. 521; ix. 57; x. 428; xi. 499; xi. 705; (2)=a causal clause: *puer*, i. 648; *pater*, ii. 653.

novo, 'change for the worse', v. 604.

novus, 'strange', iii. 181, iii. 240; 'strange', 'startling', iii. 591; 'unprecedented'. viii. 695, ix. 110; 'unexpected', ix. 693.

nullis . . . aut=non . . . neque, iv. 438, 439.

numen, ii. 178, 'favor of heaven'. ii. 396; 'majesty', ii. 233; 'divine attention', iv. 611; 'will', ii. 123.

NUMERALS, DISTRIBUTIVE: see **DISTRIBUTIVE ADJECTIVES**.

numero, with expressions of number: *binæ . . . numero capita*, v. 61, 62, *tres . . . numero*, v. 560.

numerus, 'order', 'sequence', iii. 446, in *numerus*, 'rhythmically', viii. 453.

Numitōr, scansion of, §242, vi. 768.

numquam=a strong *non*, ii. 670.

nunc, proper force of, i. 132; *vs. iam*, i. 133, ii. 69, 70; emphatic, 'only now', 'now for the first time', iv. 596; with advers. asyndeton, i. 240, i. 395, ii. 85, x. 617.

NURSE, of great importance in Greek and Roman families, iv. 632.

nurus, used freely, ii. 501.

nusquam, 'at no time', v. 853.

NYMPHAE, §290: §291; l. 74; only semi-divine, xii. 786.

O

OAK sacred to Jupiter, iii. 681; sacred to Tiber god, x. 423; arms hung thereon as trophy, *ibid.*; oak crown as prize, vi. 772.

OARS of ships, made from boughs, i. 552, iv. 399.

Oaths by ashes or bones of kinsman, ii. 432.

ob-, force of, vi. 646.

obeo, 'scan' (prop. 'traverse'), x. 447; 'meet', hence 'surround', vi. 58.

OBJECT repeated, *Martem indomitum*, ii. 440; *costas*, xii. 276.

OBLIGATION, subjunctive of: see **MOODS**, II, 1, (e).

obliviscor+personal acc., ii. 148.

obruimūr, scansion of, ii. 411.

obscurus, 'obscuring', i. 411.

obtestor+two accusatives, xii. 819, 820.

occumbo, 'die', i. 97; *occumbere morti*, 'die', ii. 62.

occupo, force of, vi. 424; 'surprise', x. 384.

OCEAN, day rises from, etc., i. 745; night rises from, etc., ii. 8, 9; ii. 250.

ODYSSEY, §70.

offero+reflexive pronoun, 'put one's self in the way of', ii. 59-61, ii. 370-372.

OIL (*oleum*) used by wrestlers and athletes, ii. 281, v. 135.

OLEASTER, sacred to Faunus, xii. 766.

olim, etymology and meaning of, i. 254; used of the fut., i. 20, i. 203 (i. 234), i. 289; =*nonnumquam*, *saepe*, iii. 541, v. 125.

OLIVE, spray of, worn by priestess, vii. 418.

olli=*illi*, ollis=*illis*: see ARCHAISMS, III, 1.

OLYMPUS, dwelling place of gods, §273; day issues from, etc., i. 370.

OMENS consulted at Roman marriages, i. 345, 346; consulted afresh after failure or disaster, ii. 178; Roman attitude toward, ii. 178; omens seen in coming of snakes from Tenedos, ii. 203; in stumbling at threshold, ii. 243; in appearance of deer, i. 186; in light on head of Ascanius, ii. 683, 684; in fire (arrow), v. 526, 527; in fire, etc., vii. 79, 80; thunder from cloudless sky especially significant, ii. 693, ix. 631; taken before sacrifices and prayer, iii. 407; signs in east, good, ii. 693; if good, welcomed, v. 530, 531, xii. 257, xii. 260; if bad, deprecated, v. 530, 531; must go in pairs, *haec* . . . *firma*, ii. 691, *vias*, ii. 696, §309. See also AUGUR, AUGURY.

omnes=*ceteri*, i. 15, iii. 435.

onero+dat., i. 195.

ONOMATOPOEIA: §224, i. 55; i. 87; i. 102; i. 105; i. 147; ii. 53; ii. 313; ii. 380; ii. 418; ii. 465, 466; iv. 135; v. 217; v. 242; v. 481 (see §261, end); x. 842.

operor. force of and construction with, iii. 136.

oporere, 'die', i. 96.

opto+paratactic subj., iv. 24, 25.

ora, meaning of, i. 1; suggests distance, i. 1, i. 331, ii. 282; 'stretch of shore', iii. 397.

ORACLES, §312; utterances of, mysterious, §312, iii. 96.

oraclum, form, §106, iii. 143.

ORATIO OBLIQUA, indic. in: see MOODS, I, 2; subj. in: see MOODS, II, 4, (f).

orbis=*orbis terrarum*, iv. 119; 'cycle' of time, i. 269, v. 46.

ORDER OF WORDS.

1. General remarks on: §204; *conversa cuspidē*, i. 81; *ante aras*, i. 349; *restitit*, i. 588; *excessere* . . . *di*, ii. 351; *in lucem* (early position), ii. 471; *furens* (late position), ii. 498; *deseruere* (early position), ii. 565; iii. 305; iv. 69; *bene*, iv. 539; *Siculisne* . . . *Italasne*, v. 702, 703; vi. 189; *Iunonis* . . . *Iunoni*, iii. 437, 438; *saepe* . . . *saepe*, ii. 108-110; *sanguine* . . . *sanguine*, ii. 116-118; *in arma*, vii. 430. See also METRICAL CORRESPONDENCE.

2. Important idea stated first (some call this 'Hysteron Proteron'); *referes* . . . *ibis*, ii. 547; *repeto et cingor*, ii. 749; *reverti* . . . *circumflectere*, v. 130, 131; *inice* . . . *require*, vi. 366 (?); viii. 611; xii. 925.

3. Juxtaposition: §212; (a) of like ideas, etc.: v. 361.

(b) of contrasts: i. 15; i. 184; i. 243; i. 464; i. 493; *flavo argento*, i. 592, 593; i. 650; ii. 167, 168; ii. 245; *Danaum Phrygios*, ii. 276; ii. 328; ii. 508; iii. 137; iii. 716; iv. 106; iv. 212; iv. 234; iv. 440; *nigra* . . . *sub nube columbam*, v. 516; viii. 608; *regia culmo*, viii. 654.

(c) of cause and effect, or effect and cause; *impius ante aras*, i. 349; i. 352; i. 361; ii. 307; ii. 357; ii. 371, 372; *positis novus exuvii*, ii. 473; ii. 509; iv. 101; *patriae cecidere*, vi. 33;

- vi. 195; viii. 370; viii. 720; ix. 40.
- (d) Miscellaneous: *nautis pater*, v. 130; *genetrix nato*, viii. 383.
- (e) Faulty: *novo veterum*, iv. 181.
4. Adjective and noun, etc., at opposite ends of the verse: §205; i. 50; i. 74; i. 233; i. 353; i. 471; ii. 3.
5. Emphatic word at end of clause and beginning of verse: *impulerit*, i. 11; *audierat*, i. 20; *praeterea*, i. 49; *inposuit*, i. 62; *Iulius*, i. 288; *venatrix*, i. 319; *bellatrix*, i. 493, vii. 805; *Argolica*, ii. 119; *vera*, ii. 78; *saucius*, ii. 529; *exiguam*, vi. 493, etc.
6. Emphasis due to abnormal position: §207; *bonus . . . Acestes . . . heros*, i. 195, 196; *dea*, i. 412; *improba*, ii. 80; *angues*, ii. 204; *pater*, ii. 653; *tabida*, iii. 137; *pater*, v. 521; *ille . . . lupus*, xi. 809-811; *ille . . . leo*, xii. 5, 6; *heros*, xii. 902.
7. Position of attributive to several substantives: §208; *vacuos*, iv. 588; *infracta*, vii. 332.
8. Of adjective in relative clause, though the adj. really belongs with antec.: *ignotum*, ii. 59; *magna*, ii. 295; *inanem*, iii. 304; *proxima*, iii. 397; *maxima*, iii. 546; *secreta*, vi. 478; *maxima . . . nemorum*, vii. 83; *missile*, x. 421.
9. Of adjective in certain phrases: *summi fastigia tecti*, ii. 302; *summi fastigia culminis*, ii. 458; *summi culmine tecti*, iv. 186.
10. Postposition of conjunctions, relative pronouns, etc.: §209.
- (a) o . . . *longius et*, i. 262, iii. 668, (v. 344).
- (b) of *nec*: ii. 159.
- (c) of *necdum*: v. 415.
- (d) of *deinde*: i. 195, iii. 609; v. 258.
- (e) of relative pronoun: *quod*, i. 24; *quae*, i. 109; *qui*, i. 287, (ix. 629).
- (f) of *utinam*: ii. 110, iii. 615.
- (g) of *cum*: v. 810.
- (h) of *licet*: vi. 802.
- (i) of *namque*: v. 733 (fourth word in clause) (cf. vi. 117, vi. 72, x. 614).
- (j) of *quantus*: xii. 702.
- (k) of *quando*: vi. 50, x. 366.
- (l) of *quia*, viii. 650.
- (m) of *sed*, i. 353.
- (n) of *que*: see *que*, 10, 11.
- (o) *ceu*: ii. 355.
11. Position of Prepositions: §210.
- (a) Postponed: *circum*, i. 32, i. 466; *ad*, iv. 257; *inter*, i. 218, i. 348, iii. 685; *in*, ii. 654; *iuxta*, iv. 255, iv. 517, vi. 430, vi. 816.
- (b) set between two nouns: *contra*, i. 13; *in*, v. 512; *per*, vi. 692.
12. Distribution (separation) of words which belong together in sense: (a) in general, *gravem . . . pateram*, i. 728, 729; *Delius . . . Apollo*, iii. 162; *Ulixes . . . Ithacus*, iii. 628, 629; *Aeneas . . . improbus*, xi. 511, 512; (cf. also the examples under 6 above); (b) of parts of a vocative phrase: *servata . . . Troia*, ii. 160; *Hector . . . exspectate*, ii. 282, 283.
13. Joint subject of two or more clauses set in second clause: *cervi*, iv. 154; *Dido*, iv. 171; *imago*, iv. 353; *sidera*, v. 328; *Lavinia virgo*, vii. 72; *Ufens*, xii. 641; *dea Daunia*, xii. 785; *Troia*, xii. 828.
14. Position of noun in rel. clause, though it really belongs with the antec.: *iuvenum*, x. 327.
15. Incorporation of antecedent in rel. clause: *Deiopea*, i. 72 (cf. on i. 573); *quae munera*, iv. 263.

16. Position of interrogative *-ne*:
 see *-ne*, (a).
ordior, of speech, i. 325; *orsa*, pf.
 pass. prtepl., as noun=*dicta*,
verba, vii. 435.
ordo=*ordo rerum*, iii. 376; 'settled
 order' of fate, v. 707; 'arrange-
 ment of oars' on one side of a
 ship, v. 271.
ore favete, phrase used in holy rites,
 v. 71.
ORION, rising and setting of, at-
 tended by storms, i. 535-537, iv.
 52; sword and belt of, iii. 517.
oro+paratactic subj., vi. 76; +*infin.*,
 vi. 313; 'speak', vii. 446.
Ortygia, old name of Delos, iii. 124.
OVID, §§32, 35.
OXYMORON, *via . . . invia*, iii. 383;
belli commercia, x. 532; *dura quies*
. . . ferreus . . . somnus, xii. 309,
 310.

P

paciscor, force of, v. 230.
paco, 'break in' wild land, x. 409.
PAINING, art of, later than Homeric
 age, i. 464.
PALACE of King within the *arx*: vii.
 69, 70.
palaestra, 'wrestling-bout', iii. 281;
 'wrestling-ground', vi. 642.
PALAMEDES, death of, ii. 84.
PALLADIUM, significance of, ii. 166;
 carried off by Ulixes and Diomedes,
ibid.
PALLAS, §279; wields thunderbolt
 and destroys a Greek fleet, i. 39
 ff.; helps Greeks to build the
 wooden horse, ii. 15; as maiden
 goddess, ii. 31; preserver of fort-
 resses, ii. 616; foe of Troy, i. 479,
 ii. 616; called *armisona*, iii. 544.
PALLAS, son of Evander, savagery
 of, x. 462, 463.
palma=*victoria*, v. 111; 'prize-win-
 ner', v. 339.
PALM BRANCH given to victor in
 games, etc., v. 111, v. 472.
PALMS raised in prayer to gods, i.
 93: see *HANDS*; raised to sky as
 sign of grief, x. 844.

par, used of equality of any sort, ii.
 794; 'well-matched', v. 114.

PARADISE LOST, example of the imi-
 tative epic, §77.

Parallelism: §222. Examples may be
 seen in i. 19-22; i. 27; i. 41; i.
 200; i. 219; i. 282; i. 345, 346;
 i. 411, 412; i. 489; i. 562; i. 569,
 570; i. 688; ii. 446, 447; ii. 722;
 iii. 292, 293; iii. 467; iii. 662; iii.
 718; iv. 98; iv. 454, 455; v. 395,
 396; vi. 25; vi. 43; *palus . . .*
Styx, vi. 438, 439; vi. 615; vi.
 730; vii. 337, 338; ix. 75, 76;
 ix. 604; x. 654; xi. 526; xi. 772;
 xii. 712.

PARATACTIC SUBJUNCTIVE: see
MOODS, II, 1, (c).

Parataxis: §§218-222.

(a) In general: vi. 240, 241; ii.
 139; ii. 314; iv. 20-22.

(b) By use of parenthetical sen-
 tences: §219, i. 12, i. 150; i.
 530.

(c) By use of asyndeton: §220:
est . . . laterum, i. 159, 160;
 ii. 172; iii. 207, 208; iii. 512-
 517 (see on iii. 517); iii. 548,
 549; iv. 167, 168; x. 526; x.
 550.

(d) By use of clauses connected
 by *et*, *-que*, *ac*, *atque*: §221;
 ii. 353; ii. 692; *vis . . . et*, iii.
 8, 9; v. 857, 858; *tenebat et*
. . . prospexit, vii. 287-289 (n.
 on *et*, 288).

(e) In subjunctive constructions
 in connection with verbs of
 commanding, etc.: see *MOODS*,
 II, 1, (c).

paratus+*infin.*, v. 108; §169.

PARCAE, i. 22.

PARENTALIA, festival in honor of the
 dead, v. 59, 60.

parentes, 'sires', v. 57^a

PARIAN MARBLE, i. 59^a, vi. 471.

paries, scansion of: see *LICENCES*, I,
 (a).

PARIS, story of, §§53, 54; vii. 319,
 320.

pars with pl. verb, i. 212, ii. 31,
 32; *pars . . . pars* with pl. verb,

xii. 277, 278; *pars . . . alii* as correlatives, i. 212, 213; in distributive apposition, i. 423-425, xii. 277, 278.

PARTHIANS defeat Antony, §11; standards recovered from, i. 289, vi. 793, 794; maneuvers of, in fighting, xi. 654.

PARTICIPLE.

1. Is seldom coupled with interrogative word, vii. 307.
2. Gender of, determined by nearest noun: i. 100, i. 144.
3. present active (a)=adjective, +gen.: *servantissimus aequi*, ii. 427; *metuens . . . pericli*, v. 716; (b) expresses purpose: *scitantem*, ii. 114; (c) =past prtcl., and denotes antecedent time and action: *volvens*, i. 305, iii. 102; *labantem . . . signantem*, ii. 695, 696; *movens*, x. 890.
4. Future, expresses (a) purpose: ii. 47, xi. 741; (b) imminence and certainty of future events: i. 712; *ventura*, ii. 125; ii. 408; *casuras*, viii. 375; *fato ventura*, ix. 643.
5. Perfect passive participle, in full personal passive sense, from an intransitive verb; *credita*, ii. 247; *regnata*, iii. 14, vi. 793; *errata*, iii. 690; *concessa*, iii. 700.
6. perfect passive in middle sense, +acc.: for examples see CASES, IV, 5, (a), (b).
7. perfect, pass. or deponent, with force of present: §171; *invectus*, i. 155; *tunsae*, i. 481; *circumfusa*, ii. 64; *protecti*, ii. 444, viii. 662; *complexa*, ii. 514; *amplexae*, ii. 517; *percussa . . . abscissa*, iv. 589, 590; *vectos*, 'sailing', vi. 335; *actis*, viii. 636; *converso*, 'turning', 'revolving', ix. 724; *obnixa*, 'straining', x. 359; *effusa*, x. 803.
8. Deponent, perfect, in passive sense: see esp. on (*comitatus*) *Achate*, i. 312; *tutus*, i. 571, vi.

238, ix. 43; *pelago . . . remenso*, ii. 181, *remenso . . . mari*, iii. 143, 144; *Bacchatam*, iii. 125; *dignate*, iii. 475; *venerata*, iii. 460.

9. Deponent perfect, from intr. verbs or verbs usually tr.: *cretus*, ii. 74, iv. 191; *concretus*, ii. 277, vi. 738, vi. 746; *gramina pastus*, ii. 471; *suetus*, iii. 341, v. 414; *placitus*, iv. 38; *adsuetus*, v. 301; *titubata*, v. 332; *saturata dolorem*, v. 608.

10. Participle=a clause.

(a)=a causal clause: (1) present active, i. 23; ii. 729; iv. 101; iv. 298; (2) perfect passive or deponent, i. 29; ii. 384; ii. 729; iii. 188; iii. 323; *digressum*, ii. 718; (3) future active, *moritura*, iv. 604.

(b)=an adversative clause: (1) present, ii. 49; *ille . . . cupiens*, ix. 796; *ille . . . sperans*, x. 385; (2) perfect passive, iii. 341; v. 851; ix. 783; ix. 792; xii. 906.

(c)=a temporal clause: (1) present, i. 620; (2) perfect passive, *expulsum*, i. 620; iii. 154; iii. 708; iv. 207.

(d)=a conditional clause: (1) present, *sequens=si sequar*, iii. 368; (2) perfect passive, *avulsum*, xii. 685.

(e)=a relative clause: (1) perfect passive, i. 100; i. 172; ii. 610; vi. 470; xii. 769.

(2) deponent, ii. 422, iii. 156, 157; *passi*, vi. 660.

(3) =antecedent + relative clause: in pres. prtcl., *venientum*, i. 434 (poetic and post-classical use); in deponent prtcl., *passi*, i. 199.

11. Participle=an adverb: *merentem*, ii. 229; *congressi*, ii. 397; *libens*, iii. 438; *volens*, 'graciously', iii. 457; *aequatae*, 'evenly', ii. 844.

12. Participle carries main

thought: see on *motus* . . .
fluctus, i. 135.

(a) Pres. prtcpl. active: i. 742, v. 186.

(b) Fut. prtcpl. active: *mortura* . . . *Dido*, iv. 308.

(c) Perfect pass. prtcpl.: i. 135; i. 390; i. 391; ii. 116; ii. 183; ii. 413; *captac* . . . *urbi*, ii. 643; ii. 676; *stratis* . . . *iuvenis*, iii. 247; *sparsos* . . . *Penatis*, iv. 21; v. 283; *conversa* . . . *numina*, v. 466; v. 541; x. 426; *pulsae* . . . *virginis*, xi. 790, 791.

13. Participle=a noun: (a) perfect passive: §196, 1; *incepto*, i. 37, *inceptum*, ix. 694; *commissa*, i. 136; *iussa*, i. 302, vi. 461, x. 612; *facti*, i. 367; *capto* (masc.), ii. 64; *sepulto* (masc.), iii. 41; *abruptum*, iii. 422, xii. 687; *fletu*, iv. 188; *raptu*, 'prey', iv. 217, ix. 613; *exstructo*, 'throne', v. 290; *operta*, vi. 140; *auso*, 'venture', vi. 624; *orsa*, 'beginnings of a speech', vii. 435; *dictis*, 'promises', viii. 643.

(b) deponent perfect: *profectis*, i. 732; *egressis*, ii. 713.

(c) present active (poetic and post-classical use): *venientum*, i. 434; *venientis*, iii. 101; *furentem*, iv. 65; *amantis*, iv. 221; *faventum*, v. 148; *volantes*=*aves*, vi. 239, vi. 728; *silentum*, vi. 432; *fugientibus*, ix. 763; *sedentis*, xi. 692; *sequentem*, xi. 695.

pasco, force of, iii. 650.

PASSIVE: (a) shift to, from active, iii. 60, 61, v. 773, vii. 468, 469; (b) effect of, *relinquor*, ii. 678; (c) impersonal: *discumbitur*, i. 700; *ventum (est)*, iv. 151; *itur*, vi. 179; (d) personal passive from *ago*: see *ago*. See also *libato*, and PARTICIPLE, 5, 6, 7, 8.

PASTORAL POETRY defined, §47; type of, seen in Vergil's Eclogues, §47.

pater. (a) a term of respect, (1) for

gods, iii. 35, iii. 89, (2) for mortals, *pater Aeneas*, i. 580; of Aeneas again, with special force, v. 130, v. 424; *pater Iasius*, iii. 168; of Appenninus, xii. 703; (b) in pl., 'parents', ii. 579; (c) 'sire', 'ancestor', iii. 107; (d) scanned *patēr*, v. 521, §242; (e) suggests age, v. 521.

PATHOS, attained (a) by repetition: see REPETITION, 6; (b) by means of pathetic phrases, i. 111, ii. 402, vi. 21; cf., too, notes on *pauci*, i. 538; *iuvenis*, ii. 341; *ductis sortibus*, vi. 21; *mediis in undis*, vi. 339; *montis*, vi. 360; (c) by use of imperfect tense: see TENSES, II, 7.

PATIENCE, an Italian trait, v. 710.

patiens+gen., vi. 77, ix. 607.

patrius, 'hereditary', iii. 249; 'time-honored', iii. 281; 'of her (one's) own race', iii. 297.

PATRON bound to protect clients, vi. 609.

paucis (sc. *verbis*), 'briefly', iv. 116.

pavōr, scansion of, §243, ii. 369.

PEARLS, Roman fondness for, i. 654, 655.

pecten, 'quill', used with lyre, vi. 647.

pectoribūs, scansion of, 242, iv. 64.

PENATES, of house, §§296-298, of state, §299; of Rome brought from Troy, §298; representations of Penates of Rome in the *Atrium Vestae*, §298; appear to Aeneas in a vision, §313; brought by Aeneas from Troy into Italy, i. 6, i. 68, i. 378, ii. 717, iv. 598, v. 632; ii. 296, 297, iii. 12, *sacra* . . . *trahit*, ii. 320, 321; side with Augustus at Actium, viii. 679; represented by statues, *sacra*, ii. 293; given by Hector's shade to Aeneas, ii. 296, 297, ii. 717; statues of, near altar in Priam's palace, ii. 514.

Penates, 'home' (cf. §189), i. 527; 'hearth', i. 704.

pendens, of rocks, caverns, etc., i. 166; 'drooping', ix. 331.

penetrabilis active in sense, *pene-
trabile telum*, x. 481.
PENETRALIA of house entered only by
 members of family, ii. 508;
 'shrine', vi. 71.
PEOPLE, name of, for that of coun-
 try, i. 24, ii. 95.
peplum, offered to Pallas (Minerva),
 i. 480.
per (a) governs a clause, ii. 142,
 iv. 317, 318, vi. 459, x. 597; (b)
 +acc.=instrumental abl., ii. 340,
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auris ire=ad auris ire*, i. 375,
 376; (e) position of, *terras et
... per aequora*, vi. 692; (f)
perque ... per=perque ... perque,
 x. 313, 314.
PERFECT TENSE: see **TENSES**, IV.
PERFUMES, from Arabia, i. 416.
PERGAMA, citadel of Troy, ii. 177, ii.
 291, ii. 375, iii. 87.
periculum, form, §106, ii. 709, v. 716.
PERISTYLIUM of Roman house, ii.
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perosus, use of, vi. 435.
PERSON, FIRST, note on use of,
merui, v. 355.
PERSONAL NAME used instead of *ego*:
 see **NAME**.
PERSONAL PRONOUNS: see **PRONOUNS**.
persono, 'make ... ring', vi. 171,
 vi. 418.
pertaedet, construction with, iv. 18.
pes, 'sheet-rope', v. 830.
PETELIA, fame of, iii. 402.
peterēt, scansion of, i. 651; §242.
peto, of luges made by fencers,
petebas, iv. 675: 'strike', *petit*, x.
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PHILIPPI, battles of, §8.
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Phrygum, gen. pl., vii. 294), ix.
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plctai, form, ix. 26; §88.
pictus, 'embroidered', i. 708, i. 711,
 iv. 206 (as middle+acc., in this
 sense, xi. 777); 'tattooed', iv. 146;

of birds, 'gay-plumaged', iv. 525;
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 796; 'blazoned', xi. 660, xii. 281.
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rursus ... alternos, iii. 422, 423;
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 1. Used for singular: (a) for
 metrical convenience: §174;
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 206, ii. 22; *menta*, vi. 809.
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 202; i. 606; ii. 780; iv. 571;
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tectis, i. 627, etc.; *foribus*, i.
 449; *Scaean ... portas*, ii. 612.
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 §178; *reditus*, ii. 118; *auxillis*,
 ii. 163; *latices ... vina*, iv.
 454, 455; *frumenta*, 'grains of
 corn', iv. 406.

(f) To express distribution into parts: §179: *vina*, i. 193; *mella*, i. 432.

(g) Generalizing plural, §180; *puppibus*, i. 183; *montibus*, ii. 626; *iugis*, ii. 631.

2. In first person, in generalizing use, *horremus*, x. 880.

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5. Plural word referring to persons of different genders is regularly masculine, *quos*, i. 348.

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polibant, form, viii. 436; §103.

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POMPEIUS SEXTUS, fights Lepidus in Spain, §6; defeated by Agrippa and Augustus, §10; killed by Antony, §10.

pono, 'arrange', x. 623; see also VERB, 2, (i).

pons, a bridge connecting defensive tower of town with the town walls, xii. 675.

POPLAR, sacred to Hercules, v. 134.

POPPY, used for sugar, iv. 486.

porro—an adj., 'distant', vi. 711.

posco+paratactic subjunctive, iii. 457; +in+acc., *in proelia poscere*, viii. 614, x. 661.

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postquam, parts of, often separated, i. 192, 193; 'ever since', iii. 212.

potens+gen., i. 80.

POTENTIAL SUBJUNCTIVE: see MOODS, II, 3.

potestas+infin., iii. 670.

potior, third conjugation forms of, *potitur*, iii. 56, iv. 217.

prae-force of, *praemittit*, i. 644; *praevertere*, i. 721; *praetendere*, ix. 399.

praepes, a term of augury, iii. 361.

praesens, of manifestations of the divine presence, iii. 174; 'strong', 'comforting', iii. 611; 'ready', 'reluctant', v. 363.

praesentius, 'more powerfully', xii. 245.

praestans+infin., vi. 164, 165; §169.

praesto, force of, xi. 438.

praetendere, force of, ix. 599.

praeterea, 'thereafter', a rare use, i. 49.

PRAYER, attitude of Romans in, i. 93; Romans covered head during, *velare*, iii. 405.

PREDICATE, ADJECTIVE IN: see ADJECTIVE, 3, (c).

PREDICATE, NOMINATIVE IN: see CASES, I, 1; acc. in pred.: see CASES, IV, 12.

premo, force of, ii. 530; see also VERB, 2, (j).

PRE-OLYMPIAN GODS, §§273-275.

PREPOSITIONS, position of: see ORDER OF WORDS, 11; use of: see the separate articles on the prepositions.

PREPOSITIONAL PHRASES=(a) an adj., or otherwise closely associated with noun or pronoun: i. 109; i. 114; *ab alto*, i. 160; *a sanguine*, i. 550; *omnes a Belo*, i. 729, 730; vii. 418; *victor ab . . . rubro*, viii. 686; viii. 701; (b)=an adv., *ante diem*, iv. 620.

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PRIEST wears fillets, ii. 221; priest

- and king one, *iii.* 80, *vii.* 92, *ix.* 327.
- PRIMITIVE EPIC, §77; seen in Homeric poems, §77.
- primum . . . tum correlatives, *i.* 737, 738; *primum . . . tum . . . hinc . . . deinde*, *i.* 189-195.
- primus, 'first part of', *i.* 541, *iii.* 426, *v.* 566, *vi.* 810; force of, uncertain, *ii.* 253; =an adv., *i.* 613, *i.* 737, *v.* 66.
- principio, 'to begin with', *iii.* 381, *vi.* 724; *principio . . . inde* correlatives, *ii.* 752-756.
- priusquam, parts of, often separated, *i.* 192, 193; with purpose clause, *i.* 472, 473, *xi.* 809.
- pro, 'in payment for', *iii.* 247; 'like', *ix.* 677.
- proclamo, 'appeal', *v.* 345.
- procul, of slight distance, 'hard by', *iii.* 13; 'far back', *v.* 642; 'at a distance', *v.* 775.
- procul, o procul este, profani, formula at sacrifices, *vi.* 258.
- prodigium=*monstrum*, *iii.* 366.
- proditio, 'information', *ii.* 83.
- profundus=both 'high' and 'deep', *i.* 58.
- PROHIBITIONS, imperative in: see MOODS, *III.* 2.
- PROLEPTIC EPITHETS: see ADJECTIVE, 2, (c).
- promitto, 'declare', 'assert', *iv.* 487.
- PRONOMINAL ADJECTIVE = objective genitive: *ea signa*, *ii.* 171; *ea cura*, *x.* 828; =subjective gen., *viii.* 705.
- PRONOMINAL FORMS deserving attention: see FORMS, *I.* 5.
- PRONOUNS, personal, expressed when emphatic, *i.* 278, *i.* 369, yet often omitted in such cases, *i.* 548; expressed in contrasts, *ego*, *i.* 46; *tu mihi*, *i.* 78; *his ego*, *i.* 278; *tua nos*, *iii.* 155; *nos te*, *iii.* 156; *nos . . . tu*, *iii.* 157-159; *tu*, *iii.* 381; contrasted, brought together at head of sentence, *i.* 78; in gen.=possessive adj., *nostri*, *iv.* 237; *mei . . . imago*, *iv.* 654; in subject, attracted to gender of pred. noun: see GENDER, (a).
- pronuba, 'bride-escorting', ('bride-woman'), *iv.* 166, *vii.* 319.
- pronus, 'down-sloping', hence 'easy', *v.* 212; +*in* and acc., *proni . . . in verbera pendent*, *v.* 147, *pronus pendens in verbera*, *x.* 586.
- PROPER NAMES, varying quantity in, §251; Greek, forms of: see FORMS, *I.* 6.
- propero+*infin.*, *vii.* 57, *vii.* 264.
- PROPERTIUS, §31.
- PROPHECY, gift of, by whom possessed, §§310, 311; gift of, possessed only in limited measure, §311.
- PROPHETS, terms for, §310; names of those mentioned in the Aeneid §310; condemned, *iv.* 65; in abnormal physical state while prophesying, *iii.* 370, *vi.* 48.
- proprius *vs.* *suus*, *i.* 73.
- prorumpo+acc. of effect, *iii.* 572.
- PROSE declines under the Empire, §26.
- prosequor, *intr.*, 'proceed' in speech, a rare use, *ii.* 107; 'escort', *iii.* 130.
- PROSERPINA, §300; cut of, described, p. 4.
- prospicio+*dat.*, *alto prospiciens*, *i.* 126, 127; +acc., *i.* 154, 155; difference between these two constructions, *i.* 154, 155.
- PROTASIS: see CONDITIONAL SENTENCES, 6.
- protendo, with incongruous objects ('zeugma'), *xii.* 930, 931.
- provehor, 'proceed', in speech, *iii.* 481.
- PROVINCES well ruled by Augustus, §17.
- proximus *vs.* *secundus*, *v.* 320.
- pubes, 'fighting-men', *i.* 399, *ii.* 798, *vii.* 794.
- pulvis, scansion of, *i.* 478, §242.
- PURPLE (crimson) worn by great, *vi.* 221; Tyrian, described, *i.* 700.
- purpureus, 'bright', *i.* 591, *v.* 79, *vi.* 640, *xi.* 819; epithet of *anima*, 'life', *ix.* 349.
- pura . . . hasta, prize for bravery *vi.* 760.

Pyrrh, if large, an honor, vi. 215, vi. 232; arms, etc., placed on, (vi. 217), vi. 233, vi. 507.
Pyrrhin=*Pyrrhine*, iii. 319.

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qua=*quacumque*, vii. 100.
quacumque, 'however', xii. 913.
quaero=*inquiero*, vi. 868.
quaesitor, form, vi. 432.
quaeso, tr., and not parenthetical, iii. 358.
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quam, as interrog. adv., 'how', iv. 11, vi. 436.
quam magnus . . . talis correlatives, x. 763-768; *quam multa . . . sic*, v. 458, 459.
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quamvis+indic., v. 542.
QUANTITATIVE CHARACTER OF LATIN RHYTHM, §228.
QUANTITY, variation of, in proper names; §251; *Cythera* vs. *Cytherēa*, i. 657; special observations on: see LICENCES.
quando, postpositive: §209; vi. 50; x. 366; 'since', vi. 50.
quasi apologizes for figurative language, i. 82.
-que.
 1.= 'and in particular': §198; *Itallam . . . litora*, i. 2, 3; ii. 469; iii. 148; iii. 222; *Erebumque*, iv. 510; v. 577; x. 618 (?).
 2.= 'and as a result': §199; i. 31; ii. 60; iii. 579; iv. 203; vi. 122; x. 344.
 3.= 'and forthwith': §200; i. 302.
 4.= 'but'; see on ii. 94; examples are iii. 243; vi. 737; x. 802.
 5.= 'or', ii. 37; vi. 616.
 6.= 'for', vii. 51; x. 618 (?).
 7. joins things which are like in function though different in

form: i. 639 (cf. n. on i. 694); ii. 149; iv. 102, 103; iv. 484; v. 133; v. 157, 158; v. 446, 447; xi. 673; xii. 305.
 8.-*que . . . et* (rare in best prose), ii. 5, 6, x. 767.
 9.-*que . . . -que=et . . . et*, (i. 18), i. 43, xii. 705, 706, etc., etc.
 10.-*que*, (a) misplaced, *pronusque*, i. 115; *oculisque*, v. 634; see also on *pedibusque*, ii. 227; *partisque*, iv. 286.
 (b) postponed: *iamque* second in clause, iii. 588, v. 225.
 11. not usually appended to monosyllabic preposition, *pedibusque*, ii. 227, *partisque*, iv. 286.
 12. needless, xii. 305.
 13. counts as heavy: see DIASTOLE, under LICENCES, 2, (a).
 14. hypermetric: see LICENCES, 7.
QUESTION (a) in indic. following an imperative: see MOODS, I, 4; (b) =a neg. command: see *quīn*, (c); cf. also *creditīs . . . Danaum*, ii. 42, 43, *cessas . . . preces* (= 'loiter not', etc.), vi. 51; (c)=affirmative command: *non . . . aspiciēs*, ii. 596, *non . . . deripient* (three verbs), iv. 592, 593; (d) =neg. assertion, ii. 577-580 (see on *scilicet*, ii. 577): see also under 1. *quīs*; (e)=a prayer, *quae . . . mihi*, x. 675, 676; (f) questions are usually separated by disjunctive conjunction: *aut . . . -ve*, i. 369, 370, *-ve*, i. 539, *-ve . . . -ve*, ix. 376, 377, *an*, xii. 636; (g) =an exclamation i. 11, i. 605, 606.
qui, relative pronoun: (a) postpositive: *qui*, i. 287, ix. 629, *quem*, i. 584; =*quicumque*, or *si quis*, v. 67, v. 291, v. 486, vi. 568; +subj., after *dignus*, vii. 653, 654 (two examples).
qui, indefinite, used as noun, =*quis*, vi. 141.
qui, interrogative, used as noun, =*quis*, iii. 608.
quia, origin of, *quianam*, v. 13; postpositive, *pontem auderet quia*, viii.

650; +subj. (in O. O.), *auderet quia*, viii. 650.

quianam=*quidnam*, v. 13 (an archaism).

quid, interrogative, (a) as adv. acc. (acc. of extent of space), *quid . . . cogis*, iii. 56, iv. 412; see also l. 9; (b) in idiomatic questions, *quid . . . Ascanius*, iii. 339; *quid manus illa*, x. 672; (c) *quid*+indic. vs. *quid*+subj. in questions, *quid moror*, iv. 325, *quid . . . reservo*, iv. 368.

quid? paves way for second question, iv. 311.

quid vult (*sibi*), vi. 318.

quidam *ts. certus*, i. 576.

quin: (a) *quin etiam*, 'nay more', i. 279, iii. 403; (b) *quin et*=*quin etiam*, vi. 735; (c)='why not'+indic., =a command, *quin . . . exerceamus*, iv. 99, 100; hence *quin*+imperative, *quin morere*, iv. 547, *quin . . . aspice*, vi. 824, 825; (d) in result clauses, *quin . . . poscas*, iii. 456; x. 614-616 (see on 615).

quippe, sarcastic, i. 39, iv. 218; without sarcastic force, i. 59; in an explanation, i. 661.

1. quis, (a) as adj., for *qui*, *quis strepitus*, vi. 865; (b)=*uter*, *quis . . . quem*, xii. 719; *quem . . . quo*, xii. 727; (c)+subj.=negative assertion, *quis . . . temperet*, ii. 6-8; *quis . . . possit*, ii. 361, 362; *quis . . . crederet*, iii. 186, 187; ii. 656; iv. 66.

2. quis, used chiefly after *si*, etc., vi. 141.

quis=*quibus*: see FORMS, 1, 5, (b).

quisquam, found only in sentences essentially negative, ii. 43; xl. 415; xii. 761.

quisque+superlative: *proxima quaeque* (note pl.), x. 513.

quo (a)=*ad quam*, v. 29; =*in quam*, v. 489, xl. 524; =*ad* or *in quem*, ix. 86; =*in quem*, ix. 421; =*in quae*, x. 679; =*quocumque*, (v. 709).

(b) With subj. in purpose clause: iii. 378, iv. 452; without

a comparative, *quo . . . averteret*, iv. 106.

quocumque=*quolibet* or *quovis*, iii. 654, iii. 682.

quod, relative, with clause for antecedent, =*id quod*, vi. 97.

quod, conjunction, (a) in entreaties, 'but', ii. 141, vi. 363; so with *ut*+subjunctive in a wish, x. 631; (b) 'as to the fact that', ii. 180; (c) idiomatically used, *hoc erat . . . quod*, 'was it for this that', ii. 664.

quondam, 'at times', ii. 367, ii. 416, v. 448; used of the future, a rare use, vi. 876; in an anachronism, iii. 704, v. 865; =an adj., xl. 819.

quu, not a Roman mode of spelling, *secuntur*, i. 185, *licuntur*, iii. 28; *ecum*, vii. 651.

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rabies, used of prophetic frenzy, vi. 49.

RADIANCE, idea of, associated with gods, i. 710, ii. 589.

rado, 'graze', 'skim past', or 'over' (a goal, road, etc.), *radimus*, iii. 700, *radit*, v. 170, *radit*, v. 217.

rapio, of quick, unceremonious action, i. 176; 'range quickly through', 'scour', *rapit*, vi. 8; 'move (carry) quickly' (on board ship), iv. 581.

rarus, of separate things widely sundered, i. 118, iii. 314, ix. 383; of nets, 'wide-meshed', iv. 131.

ratis=*navis*, i. 43.

re-, with intensive force, *utero . . . recusso*, ii. 52; 'anew', *reponimus*, iii. 231.

recipio, 'welcome', ix. 780; 'rescue', i. 178; 'retrieve', vi. 818.

RECITATION, public, of literary works before publication, introduced by Pollio, §30.

reddo, 'return by way of answer', *reddita*, iii. 40; 'reproduce', vi. 768.

redimibat, x. 538, §103.

reduco, 'draw back', *reducta . . . dextra*, v. 478, 479; *reductis . . .*

remis, viii. 689, 690; *reducta* . . .
hasta, x. 552, 553; *securi* . . .*re-*
ducta, xii. 306, 307.
refero, 'reproduce', iv. 329, v. 564;
 'revive', v. 598; +dative, v. 605;
 in a periphrasis, *referunt gemitus*
 =*gemunt*, viii. 420.
refigo, 'annul' laws, vi. 622.
refugio+acc. of effect, *mille* . . .
refugit vias, xii. 753.
regio, 'line', 'direction', ii. 737, ix.
 385, xi. 530.
regno, in pers. pass., though properly
 intr., *regnata*, iii. 14, vi. 793.
RELATIVE CLAUSE: (a) antecedent in-
 corporated within: see ORDER OF
 WORDS, 15.
 (b) adjectives in, though be-
 longing in thought with ante-
 cedent: see ORDER OF WORDS, 8;
 of noun in, etc.: see ORDER OF
 WORDS, 14.
 (c) use of: (1) as explanatory:
quae (= *ea enim*) . . . *accepit*, iii.
 544; *cui* (= *ei enim*) . . . *debentur*,
 iv. 275, 276; *quam* (= *eam enim*)
 . . . *mitigat*, v. 783; *unde* (= *inde*
enim) . . . *ducis*, v. 801.
 (2) in apposition with noun:
quae . . . *fui*, ii. 5, 6.
 (3) in subj., to express pur-
 pose: see MOODS, II, 4, (c), (3).
 (4) in subj., to express cause:
 see MOODS, II, 4, (c), (1).
 (5) in subj., to express adversa-
 tive ideas: see MOODS, II, 4, (c),
 (2).
 (6) in subj., to express result:
 see MOODS, II, 4, (c), (4).
 (7) in subj., to express wish:
 see MOODS, II, 4, (c), (5).
 (8) in subj., to express repeti-
 tion: see MOODS, II, 4, (c), (6).
Relative pronoun: (a) used to con-
 nect clauses very closely: *quem*, i.
 64, i. 546; *cui*, iv. 138; *quam*, iv.
 90; *quam*, iv. 436; *quos*, v. 554;
 (similar is *cum*=*quo tempore*, vi.
 91).
 (b) seldom repeated in a dif-
 ferent case-form, *cui* . . . *locus*, ii.
 71; *catuli* . . . *expectant*, ii. 357,

358; iii. 382; v. 252; *duro* . . .
tergo, v. 403; vi. 350; *ab ea*, vii.
 63; *Turni* . . . *habebat*, ix. 593,
 594; x. 674; *et ipse*, xii. 226; xii.
 262, 263.

(c) postpositive: i. 287, i. 584,
 ix. 629.

religio, 'agency of religion', 'revela-
 tion', iii. 363; 'reverence', 'religious
 awe', ii. 715; 'holy observance',
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removere mensas, 'end a feast', i.
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8. Metrical treatment of repeated
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 vi. 700-702=ii. 792-794; vi. 901
 =iii. 277; xii. 165=i. 313.

Repetition, subjunctive of: see
 MOODS, II, 4, (c), (6).

repeto (sc. *memoria*), 'recall', iii.
 184.

repono+dative, v. 752.

reposco, 'claim as one's due', x. 374.

repostus=*repositus*, i. 26, iii. 364, vi.
 59.

res=*res publica*, i. 268, ii. 322;
 'state', 'condition', 'position', i.
 515, i. 563; 'narrative', ii. 196; in
 plural, 'troubles', i. 178; 'des-
 tinies', i. 278; 'the world', i. 282;
 'fortunes', i. 452; 'interests', ii.
 350; 'the truth', x. 666; 'role', xii.
 227; *res secundae*, i. 207.

resigno+abl. of separation, iv. 244.

resolvo, 'slacken limbs', vi. 422.

RESULT, emphasis laid on, rather
 than on process: see on *telo*, i. 99;
ante, i. 198; *vento accesserit*,
 (= *appulsus sit*), i. 307; *cadet*=
sternetur, i. 334; *patuit*=*ostenta*
est, i. 405; *ardescit*=*inflammatur*,
 i. 713; *stetit*, 'was kept firm'=
stabilita est, ii. 163; *incidit*=
fertur, ii. 305; *steterat*, ii. 352;
arduus=*erectus*, ii. 475; *labat*, ii.
 492; *adesse*=*venire*, ii. 732, (vi.
 34); *stant*, 'are set up', iii. 63;
steterant, iii. 110; *manifesti*, iii.
 150; *immotus*, iii. 570; *manerent*,
 iv. 343; *vidit*, iv. 453; *stant*, iv.
 509; *trahens*, iv. 701; *tacuit*, v.
 336; *stant* . . . *flamma*, vi. 300;
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 361; *ruebant*, x. 756; *stat*, x. 771;
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reus+gen., v. 237.

RHESUS, death of, i. 472, 473.

RHYTHM defined, §226; in Latin, quantitative, §228; Latin, *vs.* English, §228.

RIVERS, Roman poets interested in, ii. 497; in Latin poetry, type of swiftness, i. 317.

ROBES embroidered, etc., a reproach, ix. 614 (cf. iv. 215-217).

Roma, Vergil's etymology of, i. 277.

ROMAN HOUSE, peristylum of, ii. 528.

ROMANS, Trojan in origin, *hinc*, i. 234, *genus* . . . *Memmi*, v. 117, xii. 166 (cf. i. 33, text), §59; wont to dedicate to gods things for which they had no further use, *fluit*, i. 248; especially fitted to govern others, vi. 847-852.

ROME, streets of, well-paved, i. 422; noise in, *ibid.*; Vergil studies at, §38; colony from Troy, *deducere*, ii. 800.

Romulus, founder of Rome, i. 276, 277; to be reconciled to Remus, i. 292.

roseus=*pulcher*, i. 402, ii. 593.

rudentes, 'rigging', how handled, iii. 267; cf. *rudentis excutere*, iii. 682, 683.

ruina, 'downfall', etc., ii. 310.

rumpo, as tr.+acc. of effect, ii. 129, iii. 246, iv. 553; cf. *rupto* . . . *turbine*, ii. 416; =*abrumpo*, iii. 580, xii. 699.

ruo: see VERB, §2, (m).

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SABINES famous for purity of life, viii. 637; Sabine women, rape of, viii. 635, 636.

sacer, 'accursed', iii. 57; 'awful', vi. 573.

SACRIFICE of thanksgiving for safe arrival, *dapibus*, iii. 355, *templis*, i. 632; to nether gods performed at night, vi. 252.

SAILING in winter unusual, i. 551, iv. 309, v. 35.

SAILORS loath to leave land, having no compass, iii. 507; used stars as

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SAILS, how handled, iii. 549, v. 16, *fecere pedem*, v. 830; cf. also v. 831-832; square, *adversa*, i. 103, *aequatis* . . . *velis*, iv. 587.

SALTED MEAL used at sacrifices, ii. 133, xii. 173 (cf. iv. 517).

sanguis, scansion of, §§248, 242, x. 487.

SATURNUS, §§274, 275, 293; reigns in Italy, §§274, 275, i. 569.

satus+abl., ii. 540, iv. 198; *satus Anchisa*, v. 244, v. 424.

SAYING, verb of, omitted: see ELLIPSIS, V.

scaena, force of, i. 164, i. 429.

SCALE-ARMOR FOR HORSES, xi. 771.

SCALING-LADDERS unknown in Trojan times, ii. 442.

SCANSION, special notes: see LICENCES; METER; METRICAL CONVENIENCE; METRICAL CORRESPONDENCE; HEXAMETER; REPETITION, 8.

SCHEDAE VATICANAE, §314.

SCHILLER, admirer of Vergil, §81.

scilicet, with ironical emphasis, ii. 577, vi. 526 (cf. iv. 379); not sarcastic, vi. 750.

scio+infin., i. 63, §166; scansion of, iii. 602, §249.

secessus, 'estuary', i. 159.

secretus, 'apart', ii. 299, v. 613; =adv., 'apart', viii. 610; =noun, 'hidden haunt', vi. 10.

secundus *vs.* proximus, v. 320; of a chariot, 'swiftly gliding', i. 156.

securus+objective gen., i. 350, x. 326, vii. 304.

sed, postpositive, i. 353; *sed* . . . *autem*, ii. 101; *sed enim*, i. 19, ii. 164, vi. 28.

sedeo suggests inactivity, feebleness, i. 295; 'be firmly established', 'be resolved', ii. 660, v. 418.

sedes, 'lasting abode', i. 205, i. 247.

semianimis, scansion of, §249, iv. 686 (cf. x. 396, x. 404).

SEMI-HIATUS: see LICENCES, 9.

semita, 'path', 'foot-path', i. 418, ix. 383.

semiustus, scansion of, §249, v. 697 (cf. iii. 578).

sensus, 'mind', 'intelligence', vi. 747.

sentio, 'feel to one's sorrow', vii. 434.

sepello, loosely used, iii. 41; in extravagant phrase, ii. 265 (cf. iii. 630); *sepultus*=*soporatus*, vi. 424.

septena=*septem*, v. 85.

sequax, of waves, 'ravenous', v. 193.

SEQUEL, anticipation of: see **ANTICIPATION**, etc.

SEQUENCE OF TENSES: see **TENSES**, VII.

sero, of speech, vi. 160.

servo, 'keep in view', vi. 200; 'cling to', ii. 568, vi. 402, ix. 43; 'keep green in memory', vi. 507.

seu (a) in dependent questions, i. 218, 219, ii. 739; (b) after relative conditional clause, v. 69; *seu . . . sive*=*utrum* (or-*ne*) . . . *an*, poetic use, i. 218, 219.

SEVEN a sacred number, v. 85.

SEVEN AGAINST THEBES, expedition of, vi. 479, 480.

SHIELD, often described as of seven layers, viii. 448, 449; bears device, *insigne*, ii. 392, *picti scuta*, vii. 796, *pictis . . . armis*, xi. 660, xii. 281; without device, xi. 711; mode of carrying, ii. 672; originally made largely of ox-hide, x. 482; banged to frighten enemy, x. 568; Vergil fond of elaborate descriptions of, x. 482, viii. 625, viii. 448, 449.

SHIPS, stern of, higher than main body, hence called high, i. 183, ii. 375, iii. 527; in Trojan times had only one bank of oars, i. 182; arms on poop of, i. 183; sails of, square: see **SAILS**; pitched or greased, iv. 398; have figure-heads at bow, v. 116-122 (see n. on v. 122); have painted sterns, *pictas . . . puppis*, v. 663, *pictas . . . carinas*, vii. 431; in Homeric times could not sail against head winds, ii. 111; steering-gear of, v. 177; tackle of, called *arma*, *armamentum*, v. 15, or *rudentes*, i. 87, iii. 267; maneuvers

of, in tacking, *fecere pedem*, v. 830, *torquent . . . detorquent*, v. 831, 832; in Vergil's time crossed from Brundisium, Italy, to Dyrachium, Greece, iii. 382, iii. 507; anchored prow to sea, iii. 277, v. 901; drawn up on land after voyage and in winter, i. 551, ii. 30, vi. 3; garlanded when entering or leaving port, iv. 418; commander of, has place on stern, viii. 680 (cf. iv. 554, v. 132, 133).

SHORT FINAL VOWEL before initial & consonant, and before double consonant: see **FINAL SHORT VOWEL**.

si: (a) *iu* wishes: vi. 187, 188, vi. 882, x. 458 (?).

(b) in vain regret or wish contrary to fact: *o si . . . adesset*, xi. 415.

(c) *si* in reverent allusions to the future: v. 64, 65; vi. 770; vi. 829.

(d) *si* in clause which virtually expresses purpose: *si . . . videat*, i. 181, 182; *si . . . possit*, iv. 85; *si . . . possit*, vi. 78; *si . . . adiuvet*, x. 458 (?).

(e) With no element of doubt, 'if, as is the case', 'since', iii. 433, 434 (see on *vati*); in a prayer, ix. 406, 407, (twice), xii. 778.

(f) in dependent questions, 'whether', iv. 110.

(g) *si . . . sin* correlatives; i. 553-555, ii. 189-192.

(h) *si* omitted: *sineret dolor*, vi. 31; used twice in a single protasis, v. 398.

SIBYL, §56; iii. 443; writes prophecies on leaves, iii. 444-452; when inspired is superhuman, *maior . . . videri*, vi. 49.

SIBYLLINE BOOKS highly honored: §82, *penetralia*, vi. 71; in charge of commissioners, *sacrabo . . . viros*, vi. 73, 74; mode of consulting, §82.

sic, emphatic, 'thus only', iv. 637; gathers up preceding description, i. 225, x. 875, x. 901. xii. 304.

- siccus, 'hungry', II. 358.
 Sidonius, 'Carthaginian', 'Phoenician', I. 446.
 sidus=*tempus*, IV. 309; in pl., 'signs of the zodiac', VI. 795.
 SIEGE, mention of, an anachronism, III. 52, IX. 598.
 SIGNALS made by fire, etc., II. 256.
 signa, figures chased on silver, V. 267, on a *crater*, V. 536; figures in embroidery, I. 648; 'signal-giving instruments', X. 310.
 signo, 'make valid', 'give meaning to', III. 287.
 SILVIUS, cognomen of the Alban kings, VI. 763.
 similis, constructions with, V. 594.
 SIMPLE VERB for compound: see VERB, 2.
 simplex, 'pure', 'elemental', VI. 747.
 simul=*simul atque*, III. 630; *simul* . . . *simul*=one *simul*, I. 513.
 simul as preposition+abl., *simul his dictis*, XI. 827 (cf. V. 327).
 simulacrum, force of, II. 772.
 simulo *vs.* *dissimulo*, I. 516; 'make like to', III. 349.
 sin, correlative to *si*, I. 555, II. 192.
 SINGULAR, noteworthy uses of: see AGREEMENT, I, (a), (c), IV.
 SINGULAR, collective: §172; *cardo*, I. 449; *custode*, I. 564; *milite*, II. 20, II. 495; *fronde*, II. 249; *myrtus*, III. 23; *certamine*, III. 128; III. 266; *rupe*, III. 647; IV. 152; IV. 202; IV. 261; *carina*, IV. 398; V. 116; V. 349; V. 490; *pedis*, V. 567, *pedem*, V. 830; VI. 4; VI. 137; VI. 431; VI. 492; *Aegyptus* . . . *Arabs*, VIII. 705, 706; *pater* . . . *Romanus*, IX. 449; X. 538; XII. 911.
 sinistra (sc. *manus*), 'left arm', X. 545.
 sinit, scansion of, X. 433; §242.
 sino+paratactic subjunctive: II. 669, V. 163, V. 717, XII. 828.
 sinus, 'curve', 'bend' in general, then 'gulf', I. 161; 'bay', II. 23; 'winding course' of a river, VI. 132; 'fold' of sail (III. 455), V. 16, V. 831.
 si quis=*quicumque*, II. 420.
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 SKINS of beasts as robes, I. 275, II. 722; Charon's boat fashioned of, *sutilis*, VI. 414.
 SKY conceived of as palace, from which day issues, etc., I. 374.
 SLAVES, all of one age, possessed only by those of royal rank, I. 705.
 SLEEP, Vergil's view of, *consanguineus*, VI. 278; viewed as a blessing, II. 253, IV. 522-530, VI. 522; kinsman of death, VI. 278; =death, XII. 309, 310.
 SNAKES, crests of, II. 206; twin, symbol of coming ruin, VIII. 697 (cf. II. 203 ff., VII. 450).
 socio+acc. and abl., I. 598-600 (cf. IV. 16, IX. 594).
 solvo, of 'slackening' (paralysis) of limbs, I. 92, XII. 951.
 somnus, 'dream', II. 794, III. 173.
 sonans (*est*)=*sonat*, VI. 50.
 sono+acc. of effect, I. 328; *horrendum sonuere*, IX. 732.
 sopor, 'dream', III. 173.
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 sortior, loosely used as='choose', II. 18.
 SOUL (spirit) of individual is a portion of the *anima mundi*, VI. 726; disposition of, in underworld, *crimina*, VI. 433; post mortem condition of, *Manibus et cineri*, X. 828; purified after death by punishment, VI. 739-742; of dead craves vengeance, *umbris*, X. 519. See also DEAD.
 SOURCE, ablative of, with participles: see CASES, V, 3.
 spatia, '(race) course', V. 316.
 SPEAR, headless, prize of bravery in war, VI. 760; got by warrior from bodies of slain, *raptas*, IX. 763; *steterunt* . . . *campis*, X. 334, 335, *iaculo* . . . *raptō*, X. 342, *hastam* . . . *receptat*, X. 383.
 specula, 'height', XI. 526.
 SPEECH, verb of, omitted: see ELLIPSIS, V.
 SPELLING: see *quu*.

- spero*, 'expect' evil, 'fear', i. 543, iv. 292, iv. 419.
- SPOLIA OPIMA* taken but thrice in Roman history, vi. 855.
- SPONDAIC VERSE* defined, §233; example of such verse, v. 320.
- SPONDEE* defined, §230; effect of, in verse, x. 842.
- stagna*, force of, i. 126.
- STARS*, believed to be fed by ether, i. 608; revolve, *volvuntur*, iv. 524; used by sailors as guides, iv. 578, 579; fixed like nails in the sky, v. 527, *axem . . . aptum*, iv. 482.
- stat* (sc. *mihi*), 'I am resolved', ii. 750, xii. 678.
- STATUE OF DEITY* confounded with *delty* proper, §299, *salsus*, ii. 173.
- STATURE OF GODS*, i. 501, ii. 592, ii. 773; of the dead, ii. 773.
- STEERING-GEAR* of Roman ship, v. 177.
- STEREOTYPED EXPRESSIONS* of prose avoided by poets, *terris . . . et alto*, i. 3; *foedera iungi*, iv. 112.
- sterno*, in military metaphor, i. 190.
- STERNS* of ships painted, high, etc.: see *SHIPS*.
- stetērunt*: scansion of, ii. 774, iii. 48, x. 334; §246.
- sto*=a strengthened *sum*, iii. 210, *stet*, vi. 471; 'stand firm', x. 359; 'come to anchor', iii. 403; =passive of *arrigo*, 'be uplifted', vi. 300. See also on iii. 63, iii. 110. See *stat*.
- STONES* used as anchors in Trojan times, i. 169.
- STORM-GOD*, (*Hiems*), offerings to, iii. 120.
- STRANGERS* (foreigners) treated as foes by Carthaginians, i. 298, i. 526. See *FOREIGNERS*.
- STREETS* (in Rome, etc.), narrow, ii. 332.
- strido*, third conjugation forms of; see *FORMS*, II, 1; ='gurgles', 'sobs', said of a wound, iv. 689; +acc. of effect: §130, *horrendum stridens*, ix. 632, *magnum stridens*, ix. 705.
- stringo*+acc. of effect, i. 552; +*de* and abl., *strinxit de corpore*, x. 478.
- struo*, force of, i. 704; of difficult tasks, ii. 60.
- studium*, in plur., 'enthusiastic cheers', v. 148, v. 228.
- STUMBLING* on threshold, ominous, ii. 243.
- stupeo*+acc., ii. 31; +infin., xii. 707-709.
- Stygius frater*=Pluto, ix. 104.
- STYX*, unburied dead wander about, i. 853.
- suadeo*+infin., i. 357.
- sub-*, compounds with, denote motion upward, i. 424, i. 438, i. 551.
- sub* suggests trickery, ii. 83; 'within', 'in', i. 36; 'under cover of', in figurative relations, ii. 188; 'with help of', v. 585, x. 497; 'at the hands of', x. 438; 'just before', vi. 255, i. 662; 'immediately after', v. 394; 'close behind', v. 323; 'at', v. 285.
- subduco*+dat., x. 615.
- subeo*, 'steal over', ii. 560, ii. 575, x. 371, ix. 757; 'assails', ix. 344; 'face', 'meet', x. 798.
- SUBJECT OF TWO VERBS* in second clause: see *ORDER OF WORDS*, 13.
- SUBJUNCTIVE*: see *MOODS*, II.
- sublimis*=a perfect pass. participle (*sublatus*), iv. 240, v. 255;=an adv., i. 415, vi. 719.
- subrigo*, old form of *surgo*, iv. 183.
- sufficio*+infin., v. 21, 22; §165.
- SUETONIUS*, §34; biographies by, §34; ultimate source of Donatus's life of Vergil, §34.
- SUGGESTIVENESS OF VERGIL'S LANGUAGE*: *adsurgens*, i. 535; *longam . . . penum*, i. 703, 704; *struere*, i. 704; *insidat*, i. 719; *hospitibus*, i. 731; *quantus*, i. 752; *attollentem iras*, ii. 381; *spumeus*, ii. 419; *defessi*, ii. 565; *ubere laeto*, iii. 95; *subnixā*, iii. 402; *frena . . . ferre*, iii. 542; *infreni*, iv. 41; *obscenum*, iv. 455; *veniens . . . gente*, v. 373; *ferre manum*, v. 402; *deponunt*, v. 751; *manu*, vi. 435; *manus*, vi. 629; *taedae*, vii. 322; *mediam . . . quietem*, vii. 414;

alti, ix. 697; *inimicum insigne*, xii. 944.

sum, loss of present participle of, causes inconvenience, ii. 447; imperfect of, has pathetic effect, i. 343, i. 354, i. 544; perfect of, has pathetic effect, *fuit*, ii. 325, iii. 11, vii. 413; 'be possible', vi. 596, viii. 676.

summus, 'top (surface) of', i. 737, ii. 460, iii. 22, x. 476; 'last', ii. 324; 'end of', ii. 463.

SUN, track of, symbolic of civilized world, i. 568; rises from and sinks into ocean, i. 745, iii. 508.

suovetaurilla, v. 96, 97.

super, adverb,=*desuper*, v. 697, x. 384, x. 893; ='besides', i. 29, ii. 348; =an adj., 'surviving', iii. 489, 'lingering', iv. 684; scanned *supēr*, vi. 254, §§241, 245.

super=*de*, as preposition, i. 750, iv. 233.

SUPERLATIVE (adjective), fondness for, with proper name, i. 496, i. 72, i. 741; strengthened forms of: see ADJECTIVE, 1, (c).

supero, 'survive', =*supersum*, ii. 597, iii. 339, v. 519, v. 713; with dat., because it=*supersum*, ii. 643.

superus in sing.=*deus*, a rare use, vi. 780; in pl., 'gods of heaven', i. 4, etc.

superus, adj., of upper world of life, ii. 91.

Supine: (a) in-*u*, *miserabile visu*, i. 111; *mirabile dictu*, i. 439; *digna . . . relatu*, ix. 595.

(b) in-*um*, of purpose, etc., *servitum*, ii. 786.

SUPPLIANTS, regularly unarmed, i. 487.

supplicatio, 'thanksgiving', i. 632.

supposta=*supposita*, vi. 24.

supra est=*supereminet*, vii. 784.

suscipio, special force of, i. 175, iv. 327; 'catch', vi. 249; 'catch up' ('answer') a speaker, vi. 723.

suspectas habuisse *vs.* *suscepissc*, iv. 97.

suus *vs.* *proprius*, i. 73; stands in

subject of sentence, i. 461, iii. 469, iii. 494, x. 438, x. 467; special uses of, *suum*, iv. 633, *suis*, x. 392.

SWEARING, acc. with verbs of, vi. 324, iv. 351, xii. 197. See *iuro*.

SWINE, SHEEP AND OXEN sacrificed together, v. 96, 97.

SYLLABA ANCEPS, §234.

SYLLABLES HEAVY AND LIGHT, p. 74, footnote.

SYNAPHEIA, §256.

SYNCOPATED FORMS: see FORMS, III, (b).

SYNZESIS: see LICENCES, 4.

SYNTAX, notes on: see ANACOLUTHON; CASES; MOODS; TENSES; confusion of: see CONFUSION, (a).

SYRACUSE, complimented by Vergil, iii. 697.

SYSTOLE: see LICENCES, 3.

T.

tabeo, force of, i. 173.

TABLE conceived of as altar (hence libations poured on), i. 736; removed at close of feast, i. 216, i. 723.

taceo, transitive, *tactum*, vi. 841.

tacitus, 'faltering', 'subdued' (step). xii. 219; see also *taceo*.

taeda, 'marriage torch', iv. 18, iv. 339; 'pine-beams', iv. 505.

taedet, construction with, iv. 451.

taenis=*taenitis*, v. 269.

talentum, 'great weight', v. 112, v. 248.

talīs, 'noble', 'godlike', i. 606; refers now to what follows, now to what precedes, i. 94.

TALLNESS admired by the Greeks, i. 501.

tam . . . quam=*quo* . . . *eo* (with comparative), vii. 787, 788.

tamen, 'at least', iv. 327; see on ix. 315.

tandem in questions, i. 331; with the imperative, ii. 523.

tant!, gen. (?) of price, iii. 453.

tanton=*tantone*, x. 668.

tantum, adv. acc., 'enough' v. 21, ix.

806; as noun, 'so much only', x. 400.

tantus, 'grievous', i. 231; '(that) awful', i. 566; 'huge', 'monstrous', v. 404; 'illustrious', i. 606.

TASSO imitated Vergil, §81.

telum, used of a blow, v. 438; of the stroke of a sword, x. 586.

temno=contemno, i. 542.

TEMPLES, purificatory water at doors of, vi. 635, 636.

templum *vs.* adytum, ii. 404.

tempto+infin., i. 721, iii. 240, 241; 'search for', iii. 146.

tempus, 'chance', xi. 783.

tendo (sc. *iter, viam*), 'go', i. 205; (sc. *tentoria*), 'tent', ii. 29; boldly used with unusual objects, *tendere* . . . *lumina*, ii. 405; *tendo* . . . *cum voce manus*, iii. 176; *oculos* . . . *tetendit*, v. 508; *cum voce manus* . . . *tendit*, x. 667. Cf. *protendo*.

teneo: see VERB, 2, (p).

TENNYSON, influenced by Vergil, §81; poem by, to Vergil, p. 9.

TENSES.

1. The Present.

1. (a) General remarks on: *eripis*, ii. 665; *relinquor*, ii. 678; *congeritur*, ii. 766; *fumat*, iii. 3; *vindicat*, iv. 228; *ferre*, vi. 464; *volvuntur*, vi. 581; *ferre*, x. 442; *congregior*, xii. 13; *componi*, xii. 109; (b) pres. *vs.* pf., iii. 3; (c) expresses continued action, *versat*, i. 657.

2. +expressions of duration of time: *tot annos* . . . *gero*, i. 47, 48; *tertia* . . . *tremesco*, iii. 645-648.

3. Historical present ('present of vivid narration'): (a) much used by Vergil: §149; (b) used even in relative clauses: *quae* . . . *mittit*, ix. 361; *cui* . . . *petit*, x. 312, 313; *mittit*, x. 351; x. 518; (c) combined with imperfect: *ibat* . . . *laxat*, ii. 254-259; (d) combined with perfect: *abavit* . . . *fatur*, i. 256; (e)

combined with instantaneous perfect: §151; *volat* . . . *adstitit*, i. 300, 301; *convellimus* . . . *impulimus*, ii. 464, 465; *diripueret* . . . *et* . . . *ingruit*, xii. 283, 284.

4. Expresses repeated action: *obtruncat*, ii. 663.

5. Used in prophecies and in retrospects: see FIGURE OF VISION.

7. In subjunctive, has future force: *vertant*, i. 671; *merset*, vi. 615; in a conditional sentence, iv. 401.

8. Has conative force: see on *arceret*, i. 300, and on ii. 480. Examples are (a), in indic., *lustrum*, ii. 564; *captat*, iii. 514; *proturbant*, ix. 441, x. 801; *rapit*, x. 486; *terres*, x. 879; *trahit*, xi. 816; (b) in present infin: *trepidare* . . . *restringere*, ii. 685, 686; *tendere*, ix. 377; (c) in participle, *euntis*, ii. 111; *fugiens*, v. 276; *tegentem*, vi. 498.

II. Imperfect.

1. Used of lasting states: *tenebant*, ii. 1, vii. 287.

2. Combined with historical present: *ibat* . . . *laxat*, ii. 254-259.

3. Implies repetition: *ferebat*, ii. 344; *fundabat*, vi. 4; *dabat*, v. 706, vi. 116.

4. ='began to', etc.: *parabat*, i. 360.

5. Has conative force: (a) in indic., *agebat*, v. 272; *lenibat*, vi. 467; *tegebat*, ix. 346; *torquebat*, xii. 901; (b) in subj., *arceret*, i. 300; *simularet*, vi. 591.

6. +*iam dudum*, etc., i. 580, 581; *iam dudum tenens*, v. 512, 513 (the prtcl. here really=an imperfect).

7. Expresses pathos: *erat*, i. 343, i. 354, i. 544.

8. General remarks on: *vasta-*

- bat*, i. 622; *timebat*, 'used to fear', ii. 130; *impf. vs. plpf.*; ii. 344; *iacebat*, ix. 336.
- III. Future: see MOODS, I, 5.
- IV. Perfect.
1. Third person pl. indic. in *-ere*. see FORMS, II. 4.
 2. Denotes success: *caravit*, ii. 481.
 3. Used to effect pathos: *fuimus* . . . *Illum*, ii. 325; *vixi*, iv. 653; *fuit*, iii. 11; *fuit*, vii. 413.
 4. Instantaneous perfect: §§150, 151; (a) in indic., i. 84; i. 90; i. 301; i. 588; ii. 1 (combined here with *impf.*); ii. 380; ii. 465; iv. 164; iv. 582; v. 145; x. 804; xii. 283; (b) in subjunctive mood: *tulerint* . . . *hauserit*, ii. 600.
 6. 'Gnomic' perfect in similes: *constitērunt*, iii. 681.
 7. Special force of: *deseruere* . . . *dedere*, ii. 565, 566; *vs. plpf.*, iv. 200.
 8. Perfect subjunctive in commands or exhortations: *fuerint*, iii. 453; *fuerit* . . . *secuta*, vi. 62; *occiderit* . . . *sinas*, xii. 828.
 9. Perfect infinitive in apodosis of unreal condition: *meruisse*, ii. 434.
- V. Pluperfect: *steterat*, ii. 352; *sacraverat*, iv. 200; *tulisset*, ii. 756; *laesisset*, vii. 809; *invaserat*, ix. 799; *impulerat*, x. 363; *debueram*, x. 853; *vs. impf.*, ii. 344; *vs. pf.*, iv. 200.
- VI. Future perfect: *fuerit quodcumque*, ii. 77; *fuerit*, iii. 499; *defuerint*, vi. 89; *oraveris*, vi. 92; *redarguerit*, xi. 688; *ediderit* . . . *miserit*, ix. 785; *torserit*, x. 334.
- VII. Sequence of Tenses: *arceret*, i. 300; *peragat* . . . *relinquat*, iv. 452; *adires*, vi. 534.
- TENTS, mention of, an anachronism, i. 469.
- tepidus, force of, iii. 627.
- ter, in sacred connections, ii. 174, iv. 510.
- terga of a shield, x. 482, x. 784.
- terque quaterque, 'many times', 'greatly', i. 94, iv. 589.
- terni=*tres*, v. 560.
- terrarium omitted, with *orbis*, iv. 119.
- testor=*imploro*, iii. 599.
- testudo, 'vaulted roof', i. 505.
- tete, xii. 891.
- thalamus, 'marriage', x. 649 (cf. vi. 94).
- THANKSGIVING for safe return from a journey or voyage, i. 632, iii. 355.
- THEATRE, Roman, form of, *theatri circus*, v. 288, 289; back wall of (*scaena*), i. 164; allotment of seats in, *ora prima patrum*, v. 340, 341.
- THEOCRITUS, imitated by Vergil in Eclogues, § 46.
- THESEUS, descent of, to Hades, vi. 122, 123.
- THESIS, § 231.
- THIRD CONJUGATION FORMS for those of second or fourth conjugation; see FORMS, II, 1.
- THIRD PERSON, INDEFINITE, 'men', as subject: *habitant*, iii. 106; *habitant*, iii. 110; *iactant*, ix. 712.
- THRACE, typical land of cold, xi. 660; haunt of Mars, iii. 13, § 283.
- THRACIANS good archers, v. 312.
- THREE a sacred number, *ter*, ii. 174, iv. 510.
- Threicius, 'northern', xi. 659.
- THUNDERBOLT represented as winged, v. 319.
- TIBULLUS, § 31.
- TIMAVUS, description of, i. 246.
- TISIPHONE causes bloodshed, *pallida*, x. 761 (cf. Allecto's influence, vii. 325 ff.); punishes guilt, vi. 570-572.
- Titan=*sol*, iv. 119.
- TITANS, §§273, 274; confused with giants, iv. 179.
- Titania . . . *astra*=the sun, vi. 724.
- TMESIS: § 211; *circum* . . . *fudit*, i. 412; *quae* . . . *cumque*, i. 610; *quae* . . . *cumque*, xi. 762; *circum* . . . *dati*, ii. 218; *quo* . . . *usque*, v.

- 384; *hac* . . . *tenuis*, v. 603, vi. 62;
in . . . *ligatus*, x. 794.
- TOGA the distinctive dress of Romans,
 i. 282.
- TOMBS, Romans fond of massive,
onerabit, x. 558.
- TORCHES at weddings, vii. 322 (see
Taeda); at funerals, vii. 322;
 borne by Furies: see FURIES.
- tor, nouns in,=pres. participles ac-
 tive, *bellator*, xii. 614.
- tormentum, (artillery) engine, xii.
 921, 922.
- torqueo, 'poise', ix. 402.
- torquis, neck chain worn by Romans,
 v. 558, *auro*, viii. 661.
- tortus, 'pelting' (rain), viii. 429.
- torus, 'bier', vi. 220.
- tot, defined, i. 204; 'many', i. 204.
- totiens, 'time and again', i. 407.
- TOWELS used at banquets, i. 702.
- TOWER, of various stories, part of city
 defenses, xii. 674, 675.
- trabes, 'timbers', i. 552; in sing.,
 'ships', iii. 191; in pl., 'ships', iv.
 566.
- TRAGIC POETRY written by Pollio, §30.
- trahere ruinam, 'fall in trailing ruin',
 ii. 465, 466, ii. 631.
- TRANSFERRED EPITHET: see ADJEC-
 TIVE, 2, (f).
- TRANSITIVE VERB intransitive: see
 CASES, IV, 11.
- traxe=*traxisse*, v. 786; §105.
- TREATY, ceremonies at making of, xii.
 13.
- tremo, of fresh raw meat, i. 212, iii.
 627.
- tremesco+acc., §130; iii. 648; +infin.,
 xii. 916.
- trepido+infin., ix. 114.
- TRICKERY not condemned in Homeric
 age, *Ulixes*, ii. 44; v. 338.
- TRIPOD, seat of priestess at Delphi,
 etc., iii. 92 (cf. vi. 347); offered to
 the gods, *sacri*, v. 110.
- TRIREMES unknown in the Homeric
 age, v. 119.
- tristis, 'sorrow-causing', i. 238, ii.
 184; *tristior*, 'in dire distress', i.
 228; 'awful', 'cruel', ii. 548.
- TRITON, §289.
- TRIUMPHAL PROCESSIONS, vi. 836,
 837; floats in, viii. 727.
- TRIUMVIRATE, second, §7; renewed,
 §9.
- TROILUS, death of, i. 478.
- TROJANS, exiles of, in Crete, Epirus,
 and Sicily, i. 602; language of, *ora*
 . . . *signant*, ii. 423; start from
 Ida, iii. 8; wander seven years, i.
 755, iii. 8.
- TROPHIES, etc., hung up in or on tem-
 ples, *fixit*, i. 248; iii. 287, 288; v.
 360; *aptat* . . . *postibus*, viii. 721,
 722.
- TROUSERS condemned by Romans, xi.
 777.
- TROY, story of, §§51-54; founded by
 Dardanus, who came from Italy, i.
 380; walls of, built by Neptune and
 Apollo, ii. 610; twice captured, ii.
 642, 643, ix. 599.
- TRUMPET gives signal for battle, x.
 310, xi. 424.
- trunca=*truncata*, iii. 659.
- tu, with imp., denotes urgency, ii.
 606, 607.
- TUCCA, PLOTIUS, §50.
- tueor+acc. of effect, §§128, 134,
acerba tuens, ix. 794.
- tum, 'besides', 'moreover', i. 164, iii.
 175, v. 455, vi. 20; repeats thought
 of preceding participle, vii. 76;
 gathers up thought of preceding
 temporal expression, x. 445; em-
 phatic, 'in such a crisis', i. 151.
- tumultus, used especially of Gallic
 uprisings, vi. 857.
- tunc, emphatic, 'in those memorable
 days', x. 517.
- TUNICS WITH SLEEVES condemned, ix.
 616.
- turba, 'disorderly throng', i. 191; iii.
 233; opposed to *agmen*, xii. 248,
 249.
- turbo, intrans., §139, vi. 800, ix. 339.
- TURNUS, §57; foil to Aeneas, §63;
 Vergil's estimate of, vii. 467; sav-
 agery of, x. 443.
- turpis, 'squalid', vi. 276.

turritus, 'tower-crowned', epithet of Cybele, vi. 785.

tutus as full passive participle, i. 571, vi. 238, ix. 43.

TYPHOEUS, §274; fight of, with Jupiter, i. 665, ix. 715, 716.

tyrannus as an honorable title, vii. 266.

Tyrius, 'Carthaginian', i. 12.

U

ubi, 'in what plight' (?), ii. 596; in purpose clause, v. 131.

ULIXES is called *dirus*, ii. 261, *durus*, ii. 7; to Trojans is prince of tricksters, ii. 44, ii. 90, *artifcis*, ii. 125, vi. 529, *fandi fctor*, ix. 602; parentage of, *Aeolides*, vi. 529.

ullus, only used in sentences really negative, ii. 43.

ultra, 'besides', ii. 145, v. 55; 'actually', ii. 193; 'of one's own initiative', ii. 279, ii. 372.

ululo, tr., iv. 609.

umbra, 'shadows of death', x. 541.

unde=prep.+relative, *fontem* . . .
unde=*fontem ex quo*, i. 245;=*a quo*
(of a person: a rare use), vi. 765,
766; in purpose clause, *unde* . . .
scirent, v. 130, 131.

UNDERWORLD, gods of, §300.

UNIVERSE, beginnings of, §273.

unus, 'pre-eminently', with relative pronoun, v. 704; with a phrase of comparison, i. 15; with superlative, ii. 426.

UNFINISHED PASSAGES: see on vi. 743, 744; ix. 363; §50.

unus, 'only one', i. 584; =*idem*, vi. 47; strengthens a superlative, ii. 426.

usque adeo, 'so very', xii. 646.

ut, uti, (a) 'how', i. 466, i. 667, ii. 4, vi. 513; (b) 'how gladly', ii. 283; (c) properly 'as', in a comparison, freely used in varying senses, 'where', v. 329, xii. 270; cf. v. 388, ix. 47, xii. 623; (d) in a wish (rare use): *ut* . . . *ludar* . . . *reflectas*, x. 631, 632; (e) improperly repeated, in a purpose clause which

contains only one verb, *ut* . . .
utque, ii. 665.

uterque, force of, ii. 214.

utinam with wishes unfulfilled, i. 575, ii. 110, iii. 615; postpositive, ii. 110, iii. 615.

V

vada, 'waters', vi. 320.

vanus+gen., *veri vana*, x. 630, 631.

VARIATIONS FROM FAMILIAR EXPRESSIONS: see ELABORATE LANGUAGE.

VARIETY, Vergil's love of: §181; i. 446; i. 468; *Amorem*, i. 663, *vs.* *Cupido*, i. 658; *Iulum*, i. 709, *vs.* *Ascanto*, i. 691; *Dorica*, ii. 27; *nodos*, ii. 220, *vs.* *spiris*, ii. 217, *orbibus*, ii. 204; *dracones*, ii. 225, *vs.* *serpens*, ii. 214, *angues*, ii. 204; *tergo* . . . *hastam*, ii. 231, *vs.* *validis* . . . *contorsit*, ii. 50-52; *sedes*, ii. 437; *vs.* *tecta*, ii. 440, *domorum* ii. 445; *dextrae se implicuit*, ii. 723, 724, *vs.* *implicuit* . . . *laeva*, ii. 552; *tumulum* . . . *Cereris*, ii. 742, *vs.* *tumulus* . . . *Cereris*, ii. 713; *iaculis*, iii. 46, *vs.* *hastilibus*, iii. 23, *hastilia*, iii. 37; iii. 61 (shift from act. to pass. infin.); *pedibus* . . . *uncis*, iii. 233, *vs.* *uncae* . . . *manus*, iii. 217; iii. 420; *canibus*, iii. 432, *vs.* *luporum*, iii. 428; *cavo* . . . *saxo*, iii. 450, *vs.* *antro*, iii. 446, *rupe sub ima*, iii. 443; *demens*, iv. 78, *vs.* *furens*, iv. 69 (both='love-crazed'); *Dictaeos*, iv. 73, *vs.* *Cresia*, iv. 70 (both='Cretan'); *Ascanium* . . . *Iuli*, iv. 274; *semita*, iv. 407, *vs.* *calle angusto*, iv. 405; iv. 423; *viri*, iv. 461, *vs.* *coniugis*, iv. 458; *toro*, iv. 508, *vs.* *lectum* . . . *iugalem*, iv. 496, *rogum*, iv. 640, *cubile*, iv. 648; iv. 667; *imo* . . . *tumulo*, v. 92, 93, *vs.* *adytis* . . . *imis*, v. 84; v. 101-103, *vs.* i. 210-215; *circo*, v. 109, *vs.* *coetu*, v. 107; v. 123; *carcere*, v. 145, *vs.* *finibus*, v. 139, *lumen*, v. 316; *aequatis* . . . *rostris*, v. 232, *vs.* *iunctis* . . . *fronti*

bus, v. 157, 158; *metis*, v. 171, *vs.* *metam*, v. 129 (of same place); *vinclorum*, v. 408, *vs.* *caestus*, v. 401; *ictum*, v. 444, *vs.* *vulnere*, v. 436, *vulnera*, v. 433, *tela*, v. 438; v. 562; *ostia*, vi. 43, *vs.* *ora*, vi. 53; *caeno*, vi. 296, *vs.* *harenam*, vi. 297; *navita*, vi. 315, *vs.* *portitor*, vi. 298; *harena*, vi. 316, *vs.* *ripas*, vi. 305; vi. 323; *ianitor*, vi. 400, *vs.* *custodem*, vi. 395; *apud superos*, vi. 568, *vs.* *ad superos*, vi. 481; *sensum*, vi. 747, *mens*, vi. 727, *spiritus*, vi. 726; *aetherium*, vi. 747, *vs.* *caelestis*, vi. 730; *aurai* . . . *ignem*, vi. 747; *taeda*, ix. 76, *vs.* *pinu*, ix. 72, *facibus*, ix. 74; *sacras* . . . *pinus*, ix. 116, *vs.* *picea trabibusque* . . . *acernis*, ix. 87; ix. 318; x. 658; *armorum* . . . *dolis*, xi. 523, *vs.* *furta* . . . *belli*, xi. 515; *occurrere pugnae*, xi. 528, *vs.* *colatis* . . . *signis*, xi. 517; *saxum*, xii. 687, *vs.* *mons*, xii. 684.

VARIETY OF FORMS: *Thymber*, x. 391, *vs.* *Thymbre*, x. 394, both vocatives; §§100, 251.

VARIETY OF CONSTRUCTION: *ferrum cingitur*, ii. 510, 511, *vs.* *cingi telis*, ii. 520; *ad sidera* . . . *caelo*, ii. 687, 688; *penetrati in sede*, iv. 504, *vs.* *tecto interiore*, iv. 494; in constructions with *dono*, v. 260-262, *vs.* v. 361; *artus* . . . *exiit*, v. 422, 423, *vs.* *exiit* . . . *caestus*, v. 420, *exiit pedem*, iv. 518; *Erymantho aut Ida in magna*, v. 448, 449; *verbera insonuit*, vii. 451, *vs.* *insonuitque flagello*, v. 579; *pares*=adv., v. 580, *vs.* *pariter*, v. 553; *quid Thesea* . . . *memorem*, vi. 122, 123; *iacere* ix. 318.

VARIUS, §29; literary executor of Vergil, §50.

VARYING METRICAL TREATMENT of proper names: §251.

-ve with a question, i. 539; ix. 376, 377; misplaced, viii. 378.

veho, in pass., 'sail', 'ride', i. 120; in pass.+acc. of ground traversed, i. 524; §132, and n.

vel, etymology and meaning of, i. 316; *vs.* *aut*, i. 324.

vela facere, v. 281.

velut apologizes for figurative language, i. 82; *veluti* . . . *sic* correlatives, i. 148-154.

venatu, dative, ix. 605.

venia, force of, iii. 144.

VENGEANCE, exaction of, a duty, iv. 659, 660.

VENUS, §280; mother of Aeneas, §§52, 55; influence of, in Aeneid, and reasons therefor, §302; friend of Troy, i. 228 ff., *nos*, i. 250; source of all life, i. 618; mother of the Aeneadae (i. e. the Romans), i. 618; appears to Aeneas in her divine form, §307 (cf. ii. 589 ff.), in disguise, §307, i. 314 ff., i. 402, viii. 608; makes Dido love Aeneas, §55; goddess of beauty, §280, i. 591; closely associated with Cyprus, i. 415-417, i. 681, v. 759, 760; associated with Eryx in Sicily, v. 759, 760; rose from foam of sea, etc., v. 801; doves sacred to, vi. 193; cuts of, described, pp. 3, 5.

Venus=amor, vi. 26.

VERB.

1. In use akin to that of adjective employed as transferred epithet: *ululant*, ii. 488; *lambit*, iii. 574; *vocat* . . . *Cithaeron*, iv. 303; *stridit*, iv. 689; *ululante*, xi. 662.

2. Simple verb=compound verb of prose: §201.

(a) *duco*=*produco*, ii. 641, iv. 560.

(b) *co*=*exeo*, i. 246, ii. 27; =*abeo*, v. 269.

(c) *fero*=*aufero*, x. 652; xii. 285; =*adfero*, vi. 503; =*offero*, iii. 529; =*profero*, ix. 338; =*infero*, x. 797.

(d) *figo*=*transfigo*, v. 544.

(e) *fundo*=*effundo*, vi. 440, vii. 421.

(f) *lusto*=*inlusto*, iv. 6, iv. 607.

(g) *mitto*=*dimitto*, i. 203; =*inmitto*, +*dat.*, xii. 629.

(h) *nego*=*abnego*, iv. 428.

(i) *pono*=*depono*, i. 173. i. 291, i. 302, xi. 830, xii. 209; =*impono*, i. 706, iv. 602; =*compono*, viii. 639.

(j) *premo*=*opprimo*, iii. 47; =*comprimo*, vi. 155.

(k) *quacro*=*inquiro*, vi. 868.

(l) *rumpo*=*abrumpo*, iii. 580; xii. 669.

(m) *ruo*=*proruo*, i. 83; =*eruo*, i. 35, i. 85.

(n) *sisto*=*consisto*, iii. 7.

(o) *temno*=*contemno*, i. 542.

(p) *teneo*=*detineo*, v. 154; =*contineo*, ix. 598; =*retineo*, x. 802, xii. 819.

(q) *voco*=*revoco*, v. 471.

(r) *volvo*=*evolveo*, i. 9, i. 22, i. 262.

3. Intransitive, through ellipsis of reflexive pronoun: see CASES, IV, 11.

4. For forms of verb, see FORMS, II, III, (b), (e), (f).

5. Syntax of: see MOODS; TENSES.

VERBAL ENDINGS, long, contrary to general classical usage; for examples see LICENCES, 2, (b), (2), 2, (c), (d), (e).

VERGIL, sources of our knowledge of, §§33, 34; birth and education of, §§35-38; early poems by, §39; loses his farm, but regains it, §40; lived much away from Rome, §44; personal characteristics of, §44; possessed strong religious temperament, §36; lover of nature, §36, i. 165; always remembered his birthplace, §36; death of, §43; chronology of life of, §45; viewed as magician and prophet, §83; sources of text of, §314; a slow and careful worker, §48; method of, while composing Aeneid, §§48, 49; was never engaged on more than one work at a time, §48; deeply indebted to Homer, §73, to Naevius and Ennius, §73, end; as

an imitator, §§74, 75; supports Augustus's efforts to effect religious revival, §66; interested in natural philosophy, §§38, 43, i. 746; condemns Turnus, vii. 467, §63; fails to give needed information, *flammis*, v. 4: iv. 664: *refluxum*, v. 360: *cecinerunt omina*, v. 524; vi. 344-346; *nuntius*, vi. 456; leaves much to reader's imagination: see INDIRECTION.

VERGIL, STYLE OF: see ELABORATE LANGUAGE; SUGGESTIVENESS; VARIETY, LOVE OF.

verius, 'more fitting', xii. 694.

verro, 'lash to foam', 'churn' (with oars), iii. 208, iv. 583, iii. 290, iii. 668, vi. 320 (here inaccurately used).

verso, 'ply', 'shuffle' tricks, etc., ii. 62, iv. 563; 'ply' a weapon, ix. 747.

vertex, 'mountain-top', iii. 679; =*caput*, iv. 247; of swirling fires, xii. 673.

verto, in middle, 'ranges', vii. 781; 'revolve', xii. 914 (cf. ii. 250).

verum introduces an objection urged by the speaker himself, iv. 603.

vescor+abl., i. 546, iii. 339.

VESTA, §§295, 297, 298, 299, i. 292; represented by statue, ii. 293; this statue and Vesta's fire given to Aeneas by Hector's spirit, ii. 296, 297; described as *cana*, v. 744.

vester, not used of a single person, i. 140, i. 375, xi. 687.

vestibulum, 'entrance', ii. 469, vi. 273.

vetus, 'long-standing', i. 23.

via *vs. semita*, i. 418.

vices, 'hand-to-hand encounters', ii. 433; 'changes and chances' of life, iii. 376.

vicina (n. pl.) as noun+gen., iii. 500.

VICTIMS wear fillets, ii. 156, v. 366; horns of, gilded, v. 366, ix. 627; bound to altar, ii. 134; only cattle untouched by yoke could be used as, vi. 38; color of, iii. 120;

black, to nether gods, v. 97, v. 736, vi. 153, vi. 243; part of, burned on altar, iii. 279; wholly burned in sacrifices to nether gods, vi. 253.

viden ut . . . stant (note indic. here), vi. 779.

video of mental perception and physical sight in one sentence, iv. 490; *videntur* (sc. *sibi*), 'they believe', v. 231; *vidēt*, scansion of, i. 308.

videor as true passive, i. 396, i. 494, ii. 461, ii. 591, iii. 206, viii. 707.

vidēt, scansion of, i. 308.

vigor, 'life', 'glow', vi. 730.

vim, 'violence' vs. *viribus*, 'strength', xi. 750; in periphrases, *vim . . . dcum infernam*, xii. 199, *odora canum vis*, iv. 132.

vinclum, form, i. 54; §106.

vir, 'husband', iv. 192, iv. 461; *virī*, 'warriors', i. 264; *virum*, as gen. pl., i. 87, x. 312 (cf. v. 148, v. 369, vi. 553, vi. 651, vi. 872).

VISION, figure of: see FIGURE OF VISION.

VISIONS, §313.

vita, 'soul', 'life-giving principle', iv. 705, x. 819, xii. 952; quits body reluctantly, x. 819, 820, x. 31, xii. 952.

vix tandem, ii. 128, iii. 309.

voco=*impero*, +subj., *vocat . . . dissimulent*, iv. 288-291; =*dico*, +infin., *vocat . . . temptaturum*, iv. 288-293; =*revoco*, v. 471.

VOICE, shift of, iii. 60, 61, v. 773, vii. 468, 469.

volo+infin., 'claim', 'assert', i. 626.

voluntas, 'sympathy', xii. 647.

volvendus=pres. prtepl. act., i. 269.

volvo: see VERB, 2, (r).

vos, not used of a single person, i. 140, i. 369; +imper., ii. 640.

vosmet, i. 207.

votum defined, i. 334.

vow, nature of, i. 334, ii. 17.

VOWEL before mute and liquid, §250, note; final, short before initial

i-consonant: see FINAL SHORT VOWEL, etc.

VULCANUS, §284; cut of, described, p. 4; made arms for Memnon, i. 751, for Aeneas, viii. 369-453.

Vulcanus=*ignis*, ii. 311, v. 662, §189.

vulgo=*passim*, iii. 643, vi. 283.

vulgus, as masc., ii. 99; used of beasts, i. 190; of a rabble, iii. 233.

W

WAR, Roman method of declaring, ix. 52, 53.

WARRIORS keep sword under pillow, vii. 460, vi. 523, 524; get spears from bodies of slain: see SPEARS; sling shields from back when in flight, ix. 765.

WATER, of rivers, i. e. running, living, fresh, necessary in purificatory rites, ii. 719, *fluviali . . . lympa*, iv. 635; water for purification at doors of temples, vi. 635, 636.

WATER DEITIES, MINOR, §289.

WINDS quiet the sea, i. 66, *placata . . . maria*, iii. 69, 70, *placidi . . . venti*, v. 763; wait for ships to sail, iii. 70, iii. 356, 357, *quavis . . . vocet*, iii. 454, 455, and iii. 481; blow at once from all four quarters, i. 85, or from opposite points, *adversi*, ii. 416; help divine messenger, iv. 223, v. 607; conceived of as gods, i. 51, but as inferior deities, i. 132; wind gods have steeds, ii. 417; sacrifices to winds, iii. 115, iii. 120, v. 772.

WINTER, ancients did not sail in, *sidere*, iv. 309. See also under SHIPS.

WISH, subjunctive of: see MOODS, II, 2.

Wish, expression of, used as protests, *vocasses*, iv. 678.

WOMEN, presence of on military campaigns, condemned, *nefas . . . coniunx*, viii. 688.

WOODEN HORSE, built by Pallas's

help, ii. 15, gift to Minerva (Pallas), ii. 31.

WORD ACCENT and ictus must both be given in reading of verse, §238.

WORD (a) plays double syntactical role, *circum*, i. 117; *turbam*, i. 191; i. 530, 531; *sentibus*, ii. 379; *ut caderem*, ii. 434; *facies*, iii. 426; *dies*, iv. 169; *moenia*, v. 633; *me*, vi. 352; *rem Romanam*, vi. 857; *cerebro*, ix. 419; *tergo*, x. 867; *morte*, xii. 679; (b) conveys several suggestions at once: see SUGGESTIVENESS; (c) in two senses at once: *depressus*, v. 52; *exsequer*, v. 54; *in*, viii. 386. See too ZEUGMA.

WORDS, repetition of: see REPETITION, 3-7.

WORSHIPER, bargains with gods, i. 334; has claim on gods: see DEITY; has one foot bare, iv. 518;

loosens hair, iv. 509; has garments loosened, *veste recincta*, iv. 518 (cf. cases of prophets, iii. 370, vi. 47-50).

WOUNDED MEN fall on wounded part, x. 488, xi. 669.

WRESTLERS, cut of, described, p. 6.

Z

ZEUGMA, so called: see on *legunt*, i. 426. For examples see *inter*, i. 686; *lacra*, ii. 54; *trahit*, ii. 321; *arandum*, ii. 780; *ruunt*, iv. 132; *torquet*, iv. 269; *videbis*, iv. 490; *horridus . . . pelle*, v. 37; *velatum*, v. 366; *pererrat*, v. 441; *ferimur*, v. 628; *gerunt*, vii. 444; *expellere*, x. 354; *circuit*, xi. 761; *refecti*, xii. 788; *iungent*, xii. 822. See also *protendo*; *tendo*; WORD, (c).

VOCABULARY

This Vocabulary is intended to accompany the Notes and the Index: all three supplement one another. Idiomatic combinations are usually explained in the Notes; for collections of examples with precise references see the Index. It should be carefully noted that in the Vocabulary *c.* = common (i.e. either masculine or feminine), *f.* = feminine, *m.* = masculine, *n.* = neuter, *intr.* = intransitive, and *tr.* = transitive. For all other abbreviations see page 108.

ā, ab, prep. with abl., properly denoting motion from a point, used (1) of space, from, away from, (2) of time, from, after, (3) of separation, source, origin, lineage, cause, from, descended from, on account of, (4) of agency, by.

abāctus: *see* **abigō.**

Abaris, -is, m., Abaris, a Rutulian.

Abās, -antis, m., Abas. (1) *A Trojan.* (2) *A Greek.* (3) *An Etruscan.*

abditus: *see* **abdō.**

abdō, -ere, -didī, -ditus, tr., put away, set aside, remove; hide, conceal.

abdūcō, -ere, -dūxī, -ductus, tr., lead or carry away, remove; draw back.

abeō, -ire, -ivi or -ii, -itum, intr., go away, from, or off, depart; retreat, escape.

abiēs, -etis, f., fir-tree; fir-wood.

abigō, -ere, -egī, -āctus [ab + agō], tr., drive away, remove, dispel.

abitus, -ūs, m., egress, exit, outlet.

ablātus: *see* **auferō.**

abluō, -ere, -luī, -lūtus, tr., wash off or away; wash, cleanse, purify.

abnegō, -āre, -āvī, -ātus, tr., deny utterly; *intr.*, refuse, be unwilling.

abnuō, -ere, -nuī, -nūtus, tr., refuse, reject.

aboleō, -ēre, -ēvī, -itus, tr., properly, check the growth of. *Fig.*, efface, destroy, remove.

abreptus: *see* **abripiō.**

abripiō, -ere, -ripuī, -reptus, tr., snatch away, carry off by force; seize, lay hold on.

abrupō, -ere, -rūpī, -ruptus, tr., break off, rend, sever. *Fig.*, destroy, set at naught, outrage, violate. *a'*-

ruptus, -a, -um, pf. pass. prtcl. as adj., steep, abrupt. *As noun, abruptum, -ī, n.,* abyss.

abscessus, -ūs [abs + cēdō], m., departure, withdrawal.

abscindō, -ere, -scidī, -scissus, tr., tear or cut off; rend, sever.

abscissus: *see* **abscindō.**

abscondō, -ere, -scondī, -sconditus [abs + condō], tr., put away or aside; hide, conceal. *Fig.*, lose sight of, leave behind.

absēns: *see* **absum.**

absistō, -ere, -stitī, —, intr., withdraw or depart from. *Fig.*, cease, desist (*with infln.*).

abstineō, -ēre, -tinuī, -tentus, tr., hold off, keep back, restrain; *intr.* (§ 139), restrain (*one's self*), forbear.

abstrūdō, -ere, -ūsī, -ūsus, tr., push or thrust away. *Fig.*, hide, conceal.

abstulī: *see* **auferō.**

absum, -esse, āfui, —, intr., be away or absent, be distant; be missing or wanting. **absēns, -entis, pr. prtcl. act. as adj.,** absent, far away, distant.

absūmō, -ere, -sūmpsī, -sūmptus, tr., take away. *Fig.*, remove, consume, devour; spend, waste; kill, destroy.

ac: *see* **atque.**

Ācamās, -antis, m., Acamas, son of Theseus, one of the Greeks who hid in the wooden horse.

acanthus, -ī, m., acanthus, a plant now called bear's-foot or bear's-breech; it grows in southern Europe, Asia Minor and India. Its leaf was a common form in embroidery and sculpture.

Acarnān, -ānis, m., an Acarnanian.

☞ dweller in Acarnania, a district of Greece north of the Corinthian Gulf.

Acca, -ae, *f.*, Acca, a comrade of Camilla.

accēdō, -ere, -cessī, -cessum, *intr.*, go to, approach; *tr.* (a poetic use), come to, approach, reach.

accendō, -ere, -cendī, -cēnsus, *tr.*, kindle, set on fire. *Fig.*, inflame, arouse, fire, incense.

accēnsus: see **accendō**.

acceptus: see **accipiō**.

accessus, -ūs [**accēdō**], *m.*, a going or coming to, approach.

accidō, -ere, -cidī, -cīsus [ad + caedō], *tr.*, cut into, hew.

accinctus: see **accingō**.

accingō, -ere, -cīnxī, -cīnctus, *tr.*, gird on; arm, equip. *Fig.*, gird one's self for, get ready for, apply one's self to.

accipiō, -ere, -cēpī, -ceptus [ad + capiō], *tr.*, take to (*one's self*), take, receive. *Fig.*, welcome, greet, entertain; hear, note, regard, learn.

accipiter, -cipitris, *m.*, hawk.

accīsus: see **accidō**.

accītus, -ūs [ad + cīeō], *m.*, summons, call.

accolō, -ere, -coluī, -cultus, *tr.*, dwell by, near, or on.

accommodō, -āre, -āvī, -ātus, *tr.*, fit to; fasten or gird to.

accubō, -āre, -cubuī, -cubitum, *intr.*, lie near, recline by; lie, recline.

accumbō, -ere, -cubuī, -cubitum, *intr.* (§ 139), lay one's self down; lie, recline (*esp. at a feast*).

accurrō, -ere, -currī or -cucurrī, -cursum, *intr.*, run or hasten to.

ācer, ācris, ācre, *adj.*, sharp, pointed. *Fig.*, of persons, keen, bold, valiant, gallant; fierce, furious, violent; of horses, fiery, spirited; of things, bitter, cruel, galling.

acerbus, -a, -um, *adj.*, harsh, bitter (*to the taste*). *Fig.*, harsh, bitter, severe, cruel; painful, sorrowful.

acernus, -a, -um, *adj.*, made of maple, maple.

acerra, -ae, *f.*, box for incense, censer.

acervus, -ī, *m.*, heap. *vile*

Acesta, -ae, *f.*, Acesta, a town in Sicily, later called Segesta.

Acestēs, -ae, *m.*, Acestes, king in Sicily, son of the river-god Criniscus and Egesta, a Trojan woman.

Achaemenidēs, -ae, *m.*, Achaemenides, a Greek rescued by Aeneas from the land of the Cyclopes.

Achāicus, -a, -um, *adj.*, of Achaia (the name originally of a part of the Peloponnesus, but applied by the Romans to all Greece; hence) Grecian, Greek.

Achātēs, -ae, *m.*, Achates, the trusty comrade of Aeneas.

Acherōn, -ontis, *m.*, Acheron, a river of the underworld; the underworld itself.

Achillēs, -is or -ī, *m.*, Achilles, son of Peleus, king of Phthia in Thessaly, and the nymph Thetis, chief champion of the Greeks before Troy.

Achillēus, -a, -um, *adj.*, of or belonging to Achilles, Achillean, Achilles's.

Achīvus, -a, -um, *adj.*, Grecian, Greek. As noun, **Achīvī**, -ōrum, *pl. m.*, the Greeks.

Acīdalia, -ae, *f.*, Acidalia, a name of Venus, derived from the fōns Acīdalius, in Boeotia (Greece), a haunt of Venus and the Graces.

aciēs, aciēī, *f.*, a sharp edge or point (of a weapon), then the weapon itself; *esp.*, a sword. *Fig.*, line of battle, armed host (thought of as a sword), battle; keenness of vision, sight; the organ of vision, the pupil of the eye, the eye.

Acragās, -antis, *m.*, a city in Sicily commonly called Agrigentum.

Ācrisiōnēus, -a, -um, *adj.*, Argive, Greek (properly, pertaining to Acrisius, the father of Danaë, and king of Argos).

ācritēr [ācer], *adv.*, spiritedly, eagerly.

acta, -ae, *f.*, seashore, beach, strand.

Actius, -a, -um, *adj.*, of or belonging to Actium (a headland of Epirus in Greece), Actian.

1. **āctus**, -ūs [agō], *m.*, properly, driving; vigorous motion, impulse, force.

2. **āctus**: see **agō**.

acuō, acuere, acui, acūtus, *tr.*, sharpen. *Fig.*, whet, kindle, arouse.

acūtus, -a, -um, *pf. pass. prtcl. as adj.*, sharp, pointed.

acus, -ūs, *m.*, needle.

acūtus: *see* acuō.

ad, *prep. with acc.*, properly denoting motion toward, used (1) of motion, to, toward, against, (2) with idea of motion partly or wholly lost, by, at, near, among, (3) in modal relations, according to, by.

adāctus: *see* adigō.

adamās, -antis, *m.*, adamant (properly the strongest iron or steel, but used in poetry of any lasting material).

Adamastus, -ī, *m.*, Adamastus, father of Achaemenides.

adcelerō, -āre, -āvi, -ātum, *intr.*, make haste, hasten.

adclinis, -e, *adj.*, leaning on or against.

adcommodus, -a, -um, *adj.*, fitted or adapted for, suitable to or for.

adcumulō, -āre, -āvi, -ātus [ad + cumulus], *tr.*, heap up, pile high. *Fig.*, pile high, honor.

addēnseō, -ēre, —, —, *tr.*, make close or compact, close up, compress.

addicō, -ere, -dixī, -dictus, *tr.*, award to, adjudge, deliver to; give up, surrender.

additus: *see* addō.

addō, -ere, -didī, -ditus, *tr.*, put or place to, on, or beside, add; add (*in speech*).

addūcō, -ere, -dūxī, -ductus, *tr.*, lead or guide to, conduct; draw to (*one's self*), draw back, make taut or tight, strain. **adductus**, -a, -um, *pf. pass. prtcl. as adj.*, drawn back, made taut, strained (*of the arms or of weapons*).

adductus: *see* addūcō.

adēemptus: *see* adimō.

1. **adeō**, -īre, -īvī or -iī, -itum, *tr. and intr.*, go to, approach, visit; meet, encounter, face, confront; bear the force or brunt of.

2. **adeō** [ad + eō, thither], *adv., lit.*, up to that point; to such an extent or degree, so far; so, thus; so very, so completely. *It often emphasizes a preceding adj., adv., or pron., being equivalent then to the proper form of ipse; even, indeed, very may then serve as a rendering.*

adfābilis, -e [adfor], *adj.*, easily addressed; easy of access, courteous.

1. **adfātus**, -ūs [adfor], *m.*, address, speech.

2. **adfātus**: *see* adfor.

adfectō, -āre, -āvi, -ātus [*freq. of adficiō*], *tr.*, make for, strive after; seize, grasp.

adferō, -ferre, attulī, adlātus, *tr.*, bring to, carry to; bring, present; guide, conduct.

adfigō, -ere, -fixī, -fixus, *tr.*, join to, fix to, fasten to.

adfixus: *see* adfigō.

adflctus: *see* adfligō.

adfligō, -ere, -fixī, -flictus, *tr.*, strike down, dash down. **adflctus**, -a, -um, *pf. pass. prtcl. as adj.*, stricken down, shattered, desperate, forlorn.

adflō, -āre, -āvi, -ātus, *tr.*, blow on, breathe upon. *Fig.*, inspire.

adfluō, -ere, -fluxī, —, *intr.*, flow to, stream to. *Fig.*, come to, hasten to.

adfor, -fārī, -fātus sum, *tr.*, speak to, address.

adglomerō, -āre, -āvi, -ātus [ad + glomus, a ball. *esp. of yarn*], *tr.*, wind up; gather (*up*). *mass. Fig., intr.* (§ 139), add (*one's self to*), join.

adgredior, -gredi, -gressus sum [ad + gradior], *tr.*, go to, approach; attack, assail; *intr., with infn.*, set about, attempt, essay, venture. *Fig.*, approach by speech, address, accost, assail.

adhibeō, -ēre, -hibuī, -hibitus [ad + habeō], *tr., lit.*, hold to; bring to (*esp. as a guest at banquet, etc.*), invite.

adhūc [ad + hīc], *adv.*, properly of space, up to this point, thus far, but usually of time, to this day, still, yet, as yet.

adiciō, -ere, -iēcī, -iectus [ad + iaciō], *tr.*, throw to or beside; put beside, add.

adigō, -ere, -ēgī, -āctus [ad + agō], *tr.*, drive to or toward, drive, force; of a weapon, drive home; dislodge, strike or hurl down; *intr., with infn.*, force, constrain, compel.

adimō, -ere, -ēmī, -ēemptus [ad + emō], *tr.*, take to one's self; take away, remove.

aditus, -ūs [1. adeō], *m.*, a going to,

approach; an approach, avenue, passage.

adiungō, -ere, -iunxī, -iunctus, tr., join, unite.

adiuvō, -āre, -iūvī, -iūtus, tr., help, aid, assist.

adlābor, -lābī, -lāpsus sum, intr., lit., fall to; glide to, approach.

adlacrimō, -āre, -āvī, -ātum, intr., weep (*at something*), weep.

adloquor, -loquī, -locūtus sum, tr., speak to, address.

admīror, -ārī, -mīrātus sum, tr., marvel at, wonder at; *intr.*, marvel, wonder.

admittō, -ere, -mīsī, -missus, tr., send in, let in; give access to, admit, welcome.

admoneō, -ēre, -monuī, -monitus, tr., remind, warn, prompt, admonish.

admoveō, -ēre, -mōvī, -mōtus, tr., move to, bring to; **admovēre ūbera, with dat.,** suckle.

adnīsus: see adnītor.

adnītor, -nītī, -nīxus or -nīsus sum, intr., press against, lean on; strain every nerve, strive strenuously.

adnīxus: see adnītor.

adnō, -āre, -āvī, -ātum, intr., swim to; float to, reach.

adnuō, -ere, -nuī, -nūtus, intr., nod to, give assent to (*by a nod*), agree to; *tr.*, promise (*solemnly*).

adoleō, -ēre, adolēvī (-uī), adultus, tr., properly, advance the growth of (*contrast aboleō*), increase, magnify; honor, worship; offer or render (*sacrifice*).

adolēscō, -ere, adolēvī, adultus, intr., come to maturity. grow up. **adultus, -a, -um, dep. pf. prtcl. as adj.,** mature, full grown.

adoperiō, -īre, -operuī, -opertus, tr., cover, veil, enwrap.

adorior, -orīrī, -ortus sum, intr., properly, rise up to, go at (*anything*), attempt, undertake, essay.

adorō, -āre, -āvī, -ātus, tr., beseech, entreat, implore; respect, reverence, worship.

adortus: see adorior.

adquiro, -ere, -quisivī, -quisītus

[ad+quaerō], tr., get (*in addition to*), gain, obtain.

Adrastus, -ī, m., Adrastus, a king of Argos, one of the Seven against Thebes.

adsentiō, -īre, -sēnsī, -sēnsus, intr., think with (*another*), agree (*with*), assent.

adservō, -āre, -āvī, -ātus, tr., keep with care; guard, watch.

adsiduē, adv., continually, unceasingly.

adsiduus, -a, -um [ad+sedeō], adj., properly, sitting down to (*"sticking to"*) something; untiring, unceasing; constant, incessant.

adsimilis, -e, adj., like, similar.

adsimulō, -āre, -āvī, -ātus, tr., make like unto; counterfeit.

adsistō, -ere, -stitī, —, tr., put or place (*beside*); *intr.* (§ 139), stand, take position, alight.

adspirō, -āre, -āvī, -ātus, tr., breathe on, blow upon. *Fig.*, help, favor, assist.

adstō, -āre, -stitī, —, intr., stand by or near, stand.

adsuēscō, -ere, -suēvī, -suētus, tr., accustom to, make used to; familiarize with, make familiar to. **adsuētus, -a, -um, pf. pass. prtcl. as adj.,** accustomed to, familiar with.

adsuētus: see adsuēscō.

adsultus, -ūs [ad+saliō], m., leaping; (*vigorous*) assault, attack.

adsum, -esse, adfuī, —, intr., be present, be near, be on hand; favor, assist, support.

adsurgō, -ere, -surrēxī, -surrēctum, intr., rise up, rise.

adulterium, -terī, n., adultery.

adultus: see adolēscō.

advehō, -ere, -vexī, -vectus, tr., carry to or toward; sail (*sc. nāvī or nāvibus*).

advēlō, -āre, -āvī, -ātus, tr., veil. *Fig.*, crown, wreath, drape, garland.

advena, -ae, m., new-comer, stranger.

adveniō, -īre, -vēnī, -ventum, intr., come to, arrive at; arrive; *tr.*, come to, reach, gain.

adventō, -āre, -āvī, -ātum, intr., come nearer, approach.

adventus, -ūs, *m.*, coming, arrival, approach.

adversātus: *see* **adversor**.

adversor, -ārī, -ātus sum, *intr.*, set (*one's self*) against, oppose, resist.

adversus: *see* **advertō**.

advertō, -ere, -vertī, -versus, *tr.*, turn to or toward, direct. *Fig.*, turn (*the mind to*), observe, heed, mark. **adversus**, -a, -um, *pf. pass. prtcl.* as *adj.*, turned to, toward, or against; opposite, opposing, confronting, in front, facing. *Fig.*, hostile, opposing.

advocō, -āre, -āvī, -ātus, *tr.*, call to, call, summon.

advolō, -āre, -āvī, -ātum, *intr.*, fly to, toward, or against.

advolvō, -ere, -volvī, -volūtus, *tr.*, roll to or toward, roll.

adytum, -ī, *n.*, (*properly the place which is not to be entered*), the part of a temple which none but the priest could enter, the holy of holies, shrine, sanctuary.

Aeacidēs, -ae, *m.*, Aeacides, *i.e.* a descendant of Aeacus (king of Aegina and father of Peleus). Vergil applies the name (1) to Achilles, (2) to Pyrrhus, son of Achilles, (3) to Perseus, king of Macedonia (vl. 839).

Aeaeus, -a, -um, *adj.*, of Aea, (a city in Colchis, east of the Black Sea), Aeaeon, Colchian.

aecus, **aequa**, **aecum**, *adj.*, properly of place, level, even; of things in general, equal. *Fig.*, equal, fair, right, just, impartial; favorable, friendly, kindly. As noun, **aecum**, **aequī**, *n.*, justice, righteousness.

aedēs, -is, *f.*, in *sing.*, temple, sanctuary; in *pl.*, apartments, chambers; house, palace.

aedificō, -āre, -āvī, -ātus [**aedēs** + **faciō**], *tr.*, build, erect, construct.

Aegaeōn, -ōnis, *m.*, Aegaeon, one of the Giants (§ 274).

Aegaeus, -a, -um, *adj.*, having to do with the Aegaeon Sea, Aegaeon.

aeger, **aegra**, **aegrum**, *adj.*, of the body, sick, exhausted, feeble, weary; of the mind, wretched, distressed; of persons, heartsore, despondent; of things, dire, grievous.

aegis, **aegidis**, *f.*, the aegis, the shield carried by Jupiter and Minerva (*see n. on nimbo . . . saeva*, ll. 616).

Aegyptius, -a, -um, *adj.*, Egyptian.

Aegyptus, -ī, *f.*, Egypt.

aemulus, -a, -um, *adj.*, rivalling, vying with, sometimes in good sense, but usually in bad sense, envious, jealous.

Aeneadēs, -ae, *m.*, a son or descendant of Aeneas; in *pl.*, the Aeneadae, the Trojans, the Romans.

Aenēās, -ae, *m.*, Aeneas. (1) Son of Venus and Anchises, hero of the Aeneid. (2) Surname of Silvius, one of the kings of Alba Longa.

Aenēius, -a, -um, *adj.*, of Aeneas, Aeneas's.

Aenīdēs, -ae, *m.*, son of Aeneas, a title of Ascanius.

aēnus, -a, -um [aes], *adj.*, bronze, brazen. As noun, **aēnum**, -ī (*sc. vās*, vessel), *n.*, a bronze vessel or caldron.

Aeolia, -ae, *f.*, Aeolia, home of the winds; apparently identified by Vergil with Lipara, one of the *Insulae Liparaeae* or *Vulcāneae*, volcanic islands north of Sicily.

Aeolidēs, -ae, *m.*, a descendant of Aeolus. Vergil applies the title (1) to Misenus (as son perhaps of the wind-god, perhaps of the Trojan Aeolus), (2) to Ulixes, represented as son of Sisyphus (whose father was Aeolus, a king of Thessaly), and (3) to Clytius.

Aeolius, -a, -um, *adj.*, of Aeolus (the wind-god), Aeolus's, Aeolian.

Aeolus, -ī, *m.*, Aeolus. (1) The god of the winds, who dwelt in Aeolia. (2) A Trojan, slain in Italy. (3) Father or ancestor of Clytius, otherwise unknown.

aequaevus, -a, -um [aecus + aevum], *adj.*, of equal age, of like years (*with*).

aequālis, -e [aecus], *adj.*, even; equal, like, *esp. in years*. As noun, **aequālis**, -is, *c.*, comrade, companion.

aequē, *adv.*, equally, in equal measure.

aequō, -āre, -āvī, -ātus, *tr.*, make equal (*to*), make coextensive (*with*), equalize; equal, match, keep pace with.

aequor, -oris [aecus], *n.*, level surface, levels; *esp. the level surface of the sea, the sea, the deep; level surface of the ground, plain, expanse; in pl., waters, waves, billows.*

āēr, āeris, acc. āera, m., air; atmosphere; mist, cloud.

aerātus, -a, -um [aes], *adj.*, covered with bronze, bronze-bound; bronze, brazen.

aereus, -a, -um [aes], *adj.*, made of bronze, bronze, brazen; bronze-bound.

aeripēs, -pedis [aes + pēs], *adj.*, bronze-footed.

āerius, -a, -um, adj., pertaining to the air, aerial; *with aura*, high, aloft, heaven's; heavenly, celestial; towering (*high in air*), lofty.

aes, aeris, n., copper; bronze (*an alloy of copper and tin; brass is a common but inaccurate rendering, since brass is an alloy of copper and zinc*). *By metonymy*, anything made of bronze (§187), shield, trumpet, cymbals, weapons, *etc.*

aestās, -ātis [aestus], *f.*, the heated period, summer.

aestuō, -āre, -āvi, — [aestus], *intr.*, seethe, surge.

aestus, -ūs, m., properly the wavy motion of fire or heat, heat, fire, glow; fiery mass or volume; *then used of water*, seething, surging; tide, flood, spray, surge, seething waters. *Fig.*, tide, flood, surges of passion.

aetās, -ātis [*cf.* aevum], *f.*, period of life, time of life; life, age; *in general*, time, period, age, generation.

aeternus, -a, -um [*cf.* aevum], *adj.*, life-long, everlasting, eternal.

aethēr, -eris, m., the pure upper air, ether; the heavens, sky. *As opposed to Acheron*, the upper world of light and life (vi. 436).

aetherius, -a, -um, adj., ethereal, airy; heavenly, celestial, heaven's.

Aethiops, -opis, m., an Ethiopian.

aethra, -ae, f., the bright sky, sky; radiance, sheen, brilliance.

Aetna, -ae, f., Aetna, a volcano in Sicily.

Aetnaeus, -a, -um, adj., of Aetna, Aetna's, Aetnaean.

Aetōlus, -ī, m., an Aetolian (*Aetolia was a district in Greece, north of the Corinthian Gulf*).

aevum, -ī, n., properly, never-ending time, eternity; time, the ages; *freely*, man's lifetime, life, age, years; *esp.*, old age.

Āfer, Āfrī, m., an African.

Āfrica, -ae, f., Africa.

Āfricus, -a, -um, adj., African. *As noun*, Āfricus, -ī, m., Africus, the southwest wind, usually stormy.

Agamemnonius, -a, -um, adj., of Agamemnon, Agamemnon's.

Agathyrsī, -ōrum, pl. m., the Agathyrsi, who dwelt in that part of Scythia which corresponded to modern Transylvania; they tattooed themselves.

age: see agō.

Agēnor, -oris, m., Agenor, a king of Phoenicia, an ancestor of Dido.

ager, agrī, m., territory or land in general, domain; *esp.*, of productive land, a field (*for tillage or pasturage*).

agger, aggeris, n., properly, materials for a pile or heap (earth, sand, brushwood, *etc.*); mound, heap, wall (*of sand*); dike, embankment, (*artificial*) bank; barrier, rampart; eminence, heights; raised surface (*of a highway*).

1. **aggerō, -āre, -āvi, -ātus** [agger], *tr.*, heap, pile up. *Fig.*, pile up, increase, intensify.

2. **aggerō, -ere, -gessī, -gestus** [ad + gerō], *tr.*, bring to, carry to; heap up, pile up.

agitātor, -ōris, m., driver, charioteer.
agite: see agō.

agitō, -āre, -āvi, -ātus [*freq.* of agō], *tr.*, put in violent motion, drive wildly; urge on or forward, drive hither and thither; stir, sway; buffet, scatter; hound, pursue.

agmen, agminis [agō], *n.*, a body or line in motion, *esp. of men*, marching line; train, troop, band, host; herd (*of deer*). *By metonymy*, movement, course, motion.

agna, -ae, f., a (ewe) lamb.

agnitus: see agnōscō.

agnōscō, -ere, agnōvī, agnitus [ad +

(g)nōscō], *tr.*, properly, know again, recognize; mark, understand.

agnus, -ī, *m.*, lamb.

agō, -ere, ēgī, āctus, *tr.*, put in motion, cause to move; drive, impel, force; lead, conduct; chase, pursue, hound; do, perform, manage, conduct, hold (games); deal with, treat, handle, manage; drive, *i.e.* make, form (a road, furrow, a testūdō, etc.); with *infn.*, constrain, compel; sē agere, advance, move, proceed; gemitūs agere, utter groans, lament (*cf.* §202). **age**, agite, *imper.*, come! up! quick!

agrestis, -e [ager], *adj.*, of the country, rural, rustic.

agricola, -ae [ager+colō], *m.*, farmer, husbandman.

Agrippa, -ae, *m.*, Agrippa, *i.e.* Marcus Vipsanius Agrippa, a friend of Augustus, and his chief adviser and supporter in military matters; he gained for Augustus several important naval victories.

Agyllinus, -a, -um, *adj.*, of Agylla (Agylla was the old name of Caere, a town in Etruria). As noun, **Agyllinī**, -ōrum, *pl. m.*, the Agyllinī, the people of Agylla.

Āiāx, Āiācis, *m.*, Ajax, son of Oileus, king of the Locrians: during the capture of Troy, though his comrades sought to restrain him, he offered violence to Cassandra in Minerva's temple, and was subsequently punished by the goddess.

āiō, defective verb, *intr.*, say yes, say, speak; affirm, assert.

āla, -ae, *f.*, wing (of a bird). *Fig.*, wing or fold of a sail; wing of an army, squadron, horse(men), cavalry; wing of a hunting force, hunters, beaters.

alacer or **alacris**, **alacris**, **alacre**, *adj.*, lively, brisk, eager; cheerful, joyous, elated.

ālātus, -a, -um, *adj.*, winged.

Alba or **Alba Longa**, -ae, *f.*, Alba Longa, represented in the Aeneid as built by Ascanius, and as the mother-city of Rome.

Albānus, -a, -um, *adj.*, having to do with Alba Longa, of Alba, Alban. As noun, **Albānī**, -ōrum, *pl. m.*, the Albans.

albēscō, -ere, —, —, *intr.*, grow white, become light, dawn.

Albunea, -ae, *f.*, Albunea, the name of a grove and spring in Latium, containing the oracle of Faunus. Its exact location, as conceived by Vergil, is not known; some think it was near Tibur, others think it was nearer Ardea.

albus, -a, -um, *adj.*, white.

Alcander, -drī, *m.*, Alcander, a Trojan.

Alcānor, -oris, *m.*, Alcanor. (1) A Trojan. (2) A Rutulian.

Alcidēs, -ae, *m.*, a descendant of Alcaeus (Alcaeus was father of Amphitryon, who in turn was father of Hercules), *esp.* Hercules; Alcides.

āles, ālītis, *adj.*, winged. *Fig.*, swift. As noun, **āles**, ālītis, *c.*, bird.

Alētēs, -is, *m.*, Aletes, a companion of Aeneas.

aliēnus, -a, -um [alius], *adj.*, of another, another's; strange, foreign, alien.

āliger, -gera, -gerum [āla+gerō], *adj.*, wing-bearing, winged.

aliquis (-quī), -qua, -quid (-quod), *indef. pron. and adj.*, some one (whose identity is unknown), some one or other, some one, any one, some, any.

aliter [alius], *adv.*, in another manner, otherwise, differently; **haud aliter**, just so, even so, so.

alius, **alia**, **aliud**, *pronominal adj.*, another, other, different; **alius** . . . **alius**, one . . . another; **alii** . . . **alii**, pars . . . **alii**, some . . . others.

Allēctō, -ūs (*Gk. form*), *f.*, Allecto, one of the Furies; see **Furiae**.

alligō, -āre, -āvi, -ātus, *tr.*, bind to, bind; hold, confine.

almus, -a, -um [alō], *adj.*, nurturing, quickening. *Fig.*, gracious, genial, kindly, propitious.

alō, -ere, **aluī**, **altus** or **alitus**, *tr.*, nurture, feed, support, sustain; rear, bring up. *Fig.*, encourage, enliven, strengthen.

Alōīdae, -ārum, *pl. m.*, the sons of Aloeus, *i.e.* the giants Otus and Ephialtes.

Alphēus, -ī, *m.*, the Alpheus, a river of the Peloponnesus, flowing through Arcadia and Elis; since in part of its

course it was subterranean, it was fabled that the stream disappeared under ground in its pursuit of the nymph Arethusa, following her even to Sicily, where the nymph was changed into a fountain with whose waters Alpheus was at last mingled.

Alpinus, -a, -um, adj., of or on the Alps, Alpine.

Alsus, -ī, m., Alsus, an Italian.

altāria, -ium [altus], pl. n., properly the top of an altar on which the victims were burned; altar (*esp. one high and elaborately ornamented*).

altē, adv., high, aloft, on high; deeply, deep. *Fig.,* carefully, earnestly.

alter, -era, -erum, adj., the other (*of two*); one of two; second; **alter . . . alter,** the one . . . the other.

alternō, -āre, -āvī, -ātum, intr., properly, do (*things*) by turns. *Fig.,* hesitate, waver, be undecided.

alternus, -a, -um, adj., coming one after the other, alternating, alternate; often best rendered by an *adv. phrase*, by turns.

altrix, -icis [alō], f., nurse.

altus, -a, -um, adj. (properly pf. pass. prtcpl. of alō), high, lofty, towering; great, mighty; deep, profound. *Fig.,* lofty, stately, glorious, mighty. *As noun, altum, -ī, n.,* a height, *esp. the heavens, sky;* a depth, *esp. the deep sea; in pl., the deeps.*

alumnus, -ī [alō], m., a foster-child, nursling, son, offspring.

alveus, -ī [alvus], m., hollow, cavity; a hollow, deep vessel, boat; river-bed, channel.

alvus, -ī, f., belly, abdomen; womb, matrix.

amāns, as noun: see amō.

amāracus, -ī, m., the plant called marjoram.

amārus, -a, -um, adj., bitter. *Fig.,* bitter, harsh, unpleasant.

Amastus, -ī, m., Amastus, a Trojan slain by Camilla.

Amāta, -ae, f., Amata, wife of King Latinus.

Amāzōn, -onis, f., an Amazon. *The Amazons were female warriors, dwelling*

in Pontus, Asia Minor, by the river Thermodon; they fought for Troy

Amāzonis, -idis, f., an Amazon.

Amāzonius, -a, -um, adj., Amazon's, Amazonian.

ambāgēs, -is, f., properly, a going round, roundabout way; windings, intricacies. *Fig.,* intricate details, details (*of a story*); of prophecies, intricacies, mysteries.

ambedō, -ere, -ēdī, -ēsus [ambi+edō], tr., eat or gnaw around; consume utterly; waste, destroy.

ambiguus, -a, -um, adj., properly, going hither and thither, *used (1) in act. sense, waver, hesitating, doubtful, (2) in pass. sense, of things about which one is doubtful, not knowing where to place them, doubtful, uncertain, obscure, misleading, perplexing, mysterious, treacherous.*

ambiō, -īre, -īvī or -iī, -itum [ambi+eō], intr., go around; surround, encompass. *Fig.,* approach (*with words*), cozen, cajole.

ambō, -ae, -ō, adj., in pl., both.

ambrosius, -a, -um [ambrosia, the food and the perfume of the gods], adj., ambrosial, divine, immortal; lovely, wondrously fair, beautiful.

ambūrō, -ere, -ussī, -ūstus [ambi+ūrō], tr., burn around, scorch. **ambūstus, -a, -um, pf. pass. prtcpl.,** in *dep. sense, as adj.,* blazing, burning.

ambūstus: see ambūrō.

āmēns, -entis [ā-, neg. prefix, +mēns], adj., without mind or sense, insane; frenzied, frantic, distracted, aghast.

amiciō, -ere, -icūl or -ixī, -ictus [ambi+iaciō], tr., throw around, wrap about, surround, envelop; veil, cover, clothe.

1. **amictus: see amiciō.**

2. **amictus, -ūs [amiciō], m.,** properly, the putting on of a garment; by *metonymy, (outer) garment, mantle, robe. Fig.,* covering.

amicus, -a, -um [amō], adj., loving, friendly, kind, benevolent. *As noun, amicus, -ī, m.,* friend.

āmittō, -ere, -misi, -missus, tr., send

away, dismiss; let go, let slip, release; more often, lose.

ammentum, -ī, *n.*, spear; *properly, a leather thong attached to a spear at its point of equilibrium, used by the warrior to give greater force to his cast, and to impart to the spear the rotary motion which secured greater accuracy in the throw.*

amnis, -is, *m.*, a broad, deep, rapid stream; river, torrent, flood.

amō, -āre, -āvi, -ātus, *tr.*, like, hold dear, love. **amāns**, -antis, *pr. prtcpl. act. as noun, c.*, lover.

amoenus, -a, -um [amō], *adj.*, lovely, charming, delightful, pleasant.

amor, -ōris [amō], *m.*, love, affection; fondness or yearning for, passion, desire. *Personified*, **Amor**, -ōris, *m.*, Cupid, the god of love.

āmoveō, -ēre, -mōvi, -mōtus, *tr.*, move away, take away, remove.

Amphrȳsius, -a, -um [Amphrȳsus, a river in Thessaly near which Apollo fed the flocks of Admetus, a local king], *adj.*, Amphrysian, Apollo's.

amplector, -ī, -plexus sum [am = ambi + plectō, plait, weave], *tr.*, twine round, envelop; surround, embrace.

1. **amplexus**: see **amplector**.

2. **amplexus**, -ūs, *m.*, embrace, caress.

amplius [amplus], *n. adj. in comp. as adv.* (§ 134), used of degree or time, more, further, besides, in addition, longer.

amplus, -a, -um, *adj.*, large, spacious, roomy, ample. *Fig.*, rich, splendid, honorable, glorious.

Amȳclae, -ārum, *pl. f.*, Amyclae, a town on the coast of Latium, between Caieta and Tarracina.

Amycus, -ī, *m.*, Amycus. (1) A name borne by various Trojans. (2) A king of the Bebrycii in Bithynia in Asia Minor, a famous boxer killed by Pollux.

an, *conj.*, introducing the second member of a double or disjunctive question (though the first member is at times suppressed), or; in single questions, with force of **nōne** or, more often, of **num**; -ne . . . an, (whether) . . . or. See **an** in *Index*. **anne**: pleonastic for **an**.

anceps, -cipitis [am = ambi + caput], *adj.*, two-headed. *Fig.*, of double meaning, doubtful, perplexing, ambiguous; of persons, irresolute, wavering; of a battle, doubtful, undecided, indecisive.

Anchemolus, -ī, *m.*, Anchemolus, a Rutulian chieftain; he had improper relations with his stepmother, and to escape his father's wrath fled to Daunus.

Anchisēs, -ae, *m.*, Anchises, father of Aeneas by Venus. Since he boasted of having won the love of the goddess, Jupiter crippled him by a flash of lightning.

Anchisēus, -a, -um, *adj.*, Anchises's, Anchisean.

Anchisiadēs, -ae, *m.*, son of Anchises, Aeneas.

ancile, -is, *n.*, shield, shaped like the broad faces of a guitar, esp. the shield which, tradition said, fell from heaven in Numa's reign, on whose preservation the safety of Rome was dependent. To make theft more difficult and the loss of the shield less noticeable, if it should be stolen, eleven others just like it were fashioned. All twelve were carefully guarded by the Salii, and carried by them in their annual procession in March.

ancora, -ae, *f.*, anchor.

Ancus, -ī, *m.*, Ancus Martius, fourth king of Rome.

Androgeōs, -eī or -eō, *m.*, Androgeos. (1) A Greek leader slain at Troy. (2) Son of Minos (king of Crete). He took part in the games at Athens with such success that the Athenians in rage and envy killed him; by way of punishment they were compelled to surrender seven lads and seven maidens, yearly, to the Minotaur, till Theseus slew the monster.

Andromachē, -ae, *f.*, Andromache, daughter of Eëtion (king of Thebe in Cilicia), and wife of Hector; after the fall of Troy she was the captive of Pyrrhus, and later the wife of Helenus.

ānfractus, -ūs [am = ambi + frangō], *m.*, a breaking or bending round, curve; freely, of anything curved, winding glen, recess, nook.

angō, -ere, anxī, —, tr., press together, squeeze. *Fig.*, vex, torment, distress.
anguis, -is, c., serpent, snake.
angustus, -a, -um [angō], *adj.*, compressed, close, narrow, small, slender.
anhēlitus, -ūs [anhēlō], *m.*, heavy or difficult breathing, panting, puffing.
anhēlō, -āre, -āvī, -ātum, intr., breathe with difficulty, breathe deeply; pant, puff.
anhēlus, -a, -um, adj., panting, puffing, heaving.
anilis, -e [anus], *adj.*, old woman's, aged.
anima, -ae, f., air, current (*of air*), breeze; air as breathed, breath; air as a life-giving element, the animal or physical life, life-blood, existence; the spiritual being, soul, spirit. *By metonymy*, a living being, soul, creature; a spirit, *esp. of the dead*, shade, ghost, manes.
animāl, -ālis [anima], *n.*, living creature, animal (*including man*).
animōsus, -a, -um [animus], *adj.*, spirited, courageous, gallant.
animus, -ī [cf. anima], *m.*, the rational, intellectual, or emotional side of the life or soul, reason, soul; intellect, understanding, mind, heart; will, purpose, intention; inclination, passion, feeling, desire; temper, disposition, spirit; *of particular emotions, esp. in the pl.*, courage, ambition, daring, pride, (*high*) spirits. *By metonymy*, living being, soul, person.
Anius, -ī or -īī, m., Anius, king of Delos, and priest of Apollo.
Anna, -ae, f., Anna, sister of Dido.
annālīs, -e [annus], *adj.*, yearly, annual. *As noun*, **annālēs, -ium (sc. librī)**, *pl. m.*, year-books, records, annals, chronicles.
anne: see an.
annōsus, -a, -um, adj., full of years, aged, old.
annus, -ī, m., year; *freely*, time of the year, season.
annuus, -a, -um, adj., a year's; lasting a year, annual, yearly.
ānser, -eris, m., goose.

Antaeus, -ī, m., Antaeus, *a Rutulian*.
Antandros, -ī, f., Antandros, a city in Mysia (*Asia Minor*), near Troy.
ante, adv., (1) *of space*, before, in front, (2) *of time*, before, formerly, previously, hitherto; sooner, first; betimes, in season. *For ante . . . quam see antequam.* *As prep., with acc., both of time and place*, before. *Fig.*, before, in advance of, beyond, above.
anteferō, -ferre, -tullī, -lātus, tr., bear before, carry before. *Fig.*, prefer.
antemna, -ae, f., sail-yard, yard.
Antēnor, -oris, m., Antenor, a Trojan, nephew of Priam, who, after the capture of Troy, sailed up the Adriatic, established a new people called the Veneti, and founded Patavium (Padua).
Antēnoridēs, -ae, m., a son of Antenor. Three of these were Polybus, Agenor, and Acamas.
antequam or ante . . . quam, conj., sooner than, before.
Antheus, -eī, m., Antheus, a comrade of Aeneas.
antīcus, antīqua, antīcum (for spelling see on secuntur, l. 185), *adj.*, belonging to the long ago, old-time, old, former, ancient; often loosely used as = **vetus**, time-honored, old, aged.
Antiphatēs, -ae, m., Antiphates, a Trojan, son of Sarpedon, slain by Turnus.
Antōnius, -ī or -īī, m., Marcus Antonius (Mark Antony); see §§ 2-12.
Antōrēs, -ae, m., Antores, a Trojan.
antrum, -ī, n., cave, cavern, grot.
Anūbis, -bidis, m., Anubis, an Egyptian deity, represented with the form of a human being, but with the head of a dog or jackal.
anus, -ūs, f., old woman; *as adj.*, old, aged.
anxius, -a, -um [cf. angō], *adj.*, anxious, troubled; disquieting, harrowing.
Anxur, -uris, m., Anxur, a Rutulian.
Anxurus, -ī, m., Anxurus, properly, the patron god of Anxur, a town in Latium later called Tarracina; this god was ultimately identified with Jupiter. *As adj.*, of Anxur.
Aornus, -ī [a Greek word, lit., birdless],

m., Aernus, a name given by the Greeks to Lake Avernus.

aper, **apri**, *m.*, a wild boar.

aperiō, **-īre**, **aperuī**, **apertus**, *tr.*, open, uncover, lay bare; make visible, reveal, disclose; open, unseal. **apertus**, **-a**, **-um**, *pf. pass. prtcl. as adj.*, open, free, clear. *Fig.*, exposed, unguarded; plain, manifest.

apertus: see **aperiō**.

apex, **apicis**, *m.*, upper extremity, top, summit, peak of anything, *e.g.* of a tree or mountain; *esp.* a small rod of olive wood, wrapped at the base with wool, which projected from the close-fitting cap worn by the *Flamines* and the *Salii*, peak (of a cap), a cap. *Fig.*, tip or tongue of flame.

Aphidnus, **-ī**, *m.*, Aphidnus, a Trojan, slain by Turnus.

apis, **-is**, *f.*, bee.

Apollō, **-inis**, *m.*, Apollo, son of Jupiter and Latona, and twin brother of Diana. See § 281.

appāreō, **-ēre**, **-uī**, **-itum**, *intr.*, appear, come in(to) sight, be or become visible, show one's self.

apparō, **-āre**, **-āvī**, **-ātus**, *tr. and intr.*, prepare; *with infn.*, prepare one's self, make ready.

1. **appellō**, **-ere**, **-pulī**, **-pulsus** [**ad + pellō**], *tr.*, drive to, bring to; *with nāvem*, bring to land, land; *with acc. of persons*, bring to, drive to, guide, conduct.

2. **appellō**, **-āre**, **-āvī**, **-ātus**, *tr.*, speak to, address; name, call; name, declare, proclaim.

Appennicola, **-ae** [**Appenninus + colō**], *m.*, dweller on the Apennines.

Appenninus, **-ī**, *m.*, the Apennines, a range of mountains running through Italy from north to south.

applicō, **-āre**, **-plicāvī** or **-plicuī**, **-plicātus** or **-plicitus**, *tr.*, join to, fasten to, pin to, nail to; drive or bring to (*cf.* **appellere**); *with ēnsem*, drive home.

apricus, **-a**, **-um** [**aperiō**], *adj.*, uncovered, open; *esp.*, open to the sun, sunny; as transferred epithet (§ 194), sun-loving.

aptō, **-āre**, **-āvī**, **-ātus** [**aptus**], *tr.*, fit on, put on, fit, fasten (to); fit, prepare, fashion, shape; fit out, equip, make ready.

aptus, **-a**, **-um** [**apō**, an old verb, fit, join], *adj.*, fitted to, joined to; studded with, decked with. *Fig.*, fitted to, fitted for, suitable, meet.

apud, *prep. with acc.*, at, near, by, with; *with words denoting persons*, among.

aqua, **-ae**, *f.*, water; of the sea, waves, flood.

Aquiculus, **-ī**, *m.*, Aquiculus, a Rutulian.

aquila, **-ae**, *f.*, eagle.

Aquilō, **-ōnis**, *m.*, Aquillo, North Wind, usually wild and stormy; wind (§ 190).

aquōsus, **-a**, **-um**, *adj.*, watery, rainy; rain-bringing.

āra, **-ae**, *f.*, altar (of earth, stone, or turf).

Arabs, **-is**, *m.*, an Arabian.

Ārae, **-ārum** [**āra**], *pl. f.*, the Altars, rocks lying in the sea between Sicily and Africa.

arātor, **-ōris** [**arō**], *m.*, plowman, husbandman, farmer.

arātrum, **-ī** [**arō**], *n.*, plow.

Araxēs, **-is**, *m.*, the Araxes, now the Aras, a great river of Armenia.

arbor or **arbōs**, **-oris**, *f.*, tree.

arboreus, **-a**, **-um** [**arbor**], *adj.*, of a tree; freely, tree-like, huge, tall, towering.

arbōs: see **arbor**.

arbustum, **-ī**, *n.*, plantation, *esp.* of trees on which vines are trained, vineyard. *In pl.*, trees (the word is a poetic substitute for *arborēs*, which is impossible in hexameter verse).

Arcadia, **-ae**, *f.*, Arcadia, a district in the Peloponnesus, in Greece.

Arcadius, **-a**, **-um**, *adj.*, of Arcadia, Arcadian.

arcānus, **-a**, **-um** [**arceō**], *adj.*, properly, closed: hidden, secret, private. As noun, **arcānum**, **-ī**, *n.*, secret, mystery.

Arcas, **-adis**, *m.*, an Arcadian. As *adj.*, Arcadian.

arceō, **-ēre**, **-cuī**, **arctus** and **artus** (used only as *adj.*), *tr.*, enclose, confine; shut away, keep off, drive away, bar, debar, restrain, withhold. **artus**, **-a**

-um, *pf. pass. prtcpl. as adj.*, shut up, compressed, tight, close, narrow.

arcessō, **-ere**, **-cessivī**, **-cessitus**, *tr.*, call, summon.

Arcitenēns, **-entis** [arcus + teneō], *m.*, Bow-holder, Archer, *an epithet of Apollo*.

Arctos, **-ī**, *f.*, the Bear, Greater or Lesser, name of two constellations near the north pole; by metonymy, the north.

Arctūrus, **-ī**, *m.*, Arcturus, the brightest star in the constellation Boötes, which lies near the Great Bear (see **Arctos**). Its rising and setting were attended by bad weather.

arcus, **-ūs**, *m.*, bow; rainbow; arch; used freely of anything bow-shaped.

Ardea, **-ae**, *f.*, Ardea, a town in Latium, capital of the Rutuli, about twenty miles from Rome.

ārdēns: see **ārdēō**.

ārdēō, **-ēre**, **ārsī**, **ārsum**, *intr.*, burn, blaze, glow. *Fig.*, glow, glitter, flash; with *infn.*, burn, be eager, ardently desire. **ārdēns**, **-entis**, *pr. prtcpl. act. as adj.*, burning, glowing. *Fig.*, glowing, glittering, burnished; aglow, eager, ardent.

ārdēscō, **-ere**, **ārsī**, —, *intr.*, begin to burn. *Fig.*, be inflamed, be eager.

ārdor, **-ōris**, *m.*, fire, flame, glow, blaze. *Fig.*, of the passions, heat, ardor, eagerness.

arduus, **-a**, **-um**, *adj.*, high, lofty, aloft, tall, steep; erect, (and so, *fig.*), proud. *As noun*, **arduum**, **-ī**, *n.*, steep, height.

ārēns: see **āreō**.

āreō, **-ēre**, **āruī**, —, *intr.*, be or become dry; of plants, dry up, shrivel, wither, languish.

Arethūsa, **-ae**, *f.*, Arethusa, a fountain near Syracuse in Sicily, into which the nymph Arethusa was changed while being pursued by Alpheus. See **Alphēus**.

argenteus, **-a**, **-um**, *adj.*, silver, of silver.

argentum, **-ī**, *n.*, silver. By metonymy, silver-plate, plate; silver money, money.

Argī, **-ōrum**, *pl. m.*, Argos, a city of Argolis in the Peloponnesus, one of Juno's favorite cities.

Argīvus, **-a**, **-um**, *adj.*, of Argos, Argive, Grecian. *As noun*, **Argivī**, **-ōrum**, *pl. m.*, Argives, Grecians, Greeks.

Argolicus, **-a**, **-um**, *adj.*, of Argolis or Argos, Argive, Grecian.

argūmentum, **-ī** [arguō], *n.*, anything that makes a matter clear, plot (of a play or story), subject, theme.

arguō, **-ere**, **arguī**, **argūtus**, *tr.*, make clear, show, reveal; prove, convict.

Argus, **-ī**, *m.*, Argus, the hundred-eyed watcher of Io, after she had been transformed into a heifer.

āridus, **-a**, **-um** [āreō], *adj.*, dry; parched, thirsty.

ariēs, **-ietis**, *m.*, ram. *Fig.*, battering-ram (the striking end was shaped like a ram's head).

arista, **-ae**, *f.*, properly, the beard of grain; freely, ear of corn or grain, grain.

arma, **-ōrum**, *pl. n.*, equipment, implements, utensils in general; tackle, sails, rigging of a ship; esp. warlike equipment, means of defense, armor, arms, esp. the shield; weapons in general, for defense or offense (not, however, of missiles); war, strife, battle.

armātus: see **armō**.

armentum, **-ī** [arō], *n.*, plow-cattle, cattle; in *pl.*, herd, drove (used of cattle, horses, and deer).

armiger, **-gerī** [arma + gerō], *m.*, armor-bearer.

armipotēns, **-entis**, *adj.*, mighty in arms, warlike, valiant, gallant.

armisonus, **-a**, **-um** [arma + sonō], *adj.*, resounding with arms, girt with ringing arms.

armō, **-āre**, **-āvī**, **-ātus**, *tr.*, equip, fit out, furnish; arm. **armātus**, **-a**, **-um**, *pf. pass. prtcpl. as adj.*, equipped, armed. *As noun*, **armātus**, **-ī**, *m.*, armed man, soldier, warrior.

armus, **-ī**, *m.*, shoulder, side, flank of an animal (horse or bull, occasionally of a man).

arō, **-āre**, **-āvī**, **-ātus**, *tr.*, plow, till, cultivate. *Fig.*, furrow; of a ship, plow the deep, sail through, traverse.

Arpī, **-ōrum**, *pl. m.*, Arpi, an important

town of Apulia, said to have been founded by Diomedes.

arrēctus: *see* **arrigō.**

arreptus: *see* **arripiō.**

arrigō, -ere, -rēxī, -rēctus [ad + regō], *tr.*, raise up, raise, uplift, lift up. *Fig.*, uplift, stir up, animate, arouse, excite, encourage. **arrēctus, -a, -um, pf. pass. prtcl. as adj.**, of the ears, pricked up; of the eyes, uplifted, staring; of the passions, deeply stirred, profound, exalted, absorbing.

arripiō, -ere, -rīpui, -reptus [ad + rapiō], *tr.*, snatch to one's self, catch up, seize.

Arrūns, -untis, m., Arruns, a Tuscan ally of Aeneas; he slew Camilla, and was himself killed by the nymph Opis, at the command of Diana.

ars, artis, f., skill, dexterity, artistic power in any direction; by metonymy, handiwork, work, creation; trade, profession, calling, accomplishment, grace; in bad sense, scheme, cunning, wile, stratagem.

artifex, -tificis [ars + faciō], *m.*, artisan, artist; maker, author; in bad sense, contriver, schemer, trickster.

1. **artus:** *see* **arceō.**

2. **artus, -ūs, m.**, joint; usually in *pl.*, joints, limbs, members.

arundō, -inis, f., reed; by metonymy, arrow, shaft.

arvum, -ī [arō], *n.*, arable or plowed land, field; in *pl.*, fields; the country, as opposed to the city; land, as opposed to the sea; region, district, country.

arx, arcis [arceō], *f.*, fortress, citadel, stronghold, fortified height; height, summit.

Ascanius, -ī or -ii, m., Ascanius, son of Aeneas, King of Lavinium, and founder of Alba Longa.

ascendō, -ere, -dī, ascēnsus [ad + scandō], *tr.*, climb, mount; *intr.*, climb up, mount, ascend.

ascēnsus, -ūs, m., climbing, ascent, progress.

Asia, -ae, f., Asia, the continent; more frequently, Asia Minor.

aspargō, -inis [ad + spargō], *f.*, sprinkling; by metonymy, spray.

aspectō, -āre, -āvi, -ātus [adspiciō], *tr.*, view closely; gaze at, survey.

aspectus, -ūs [adspiciō], *m.*, look, glance; organ of sight, sight, eyes; sight, appearance; view, mien, aspect. **asper, aspera, asperum, adj.**, rough, uneven. *Fig.*, rough, harsh, bitter, stern, cruel, fierce, violent.

aspergō, -ere, aspersi, aspersus [ad + spargō], *tr.*, besprinkle, bespatter.

asperō, -āre, -āvi, -ātus, tr., make rough, roughen.

aspersus: *see* **aspergō.**

aspiciō, -ere, aspexi, aspectus [ad + specio], *tr.*, look at, see, catch sight of; examine, inspect; observe, view.

Assaracus, -ī, m., Assaracus, a Trojan, king of Phrygia; he was son of Tros, brother of Ilus and Ganymedes.

ast: *see* **at.**

astrum, -ī, n., star; freely, constellation; in *pl.*, stars, heaven, sky.

astus, -ūs, m., adroitness, dexterity; in bad sense, cunning, guile.

Astyanax, -actis, m., Astyanax, son of Hector and Andromache; after the capture of Troy the Greeks hurled him to death from its walls.

asylum, -ī, n., place of refuge, sanctuary, asylum.

at or ast (§ 109), advers. conj., but, yet, however; in an apodosis, yet, still, at least; with the advers. force weakened, further, moreover, now; in imprecations and curses, but.

atavus, -ī, m., great-grandfather; freely, sire, ancestor.

āter, ātra, ātrum, adj., (lusterless) black, dark, murky, gloomy. *Fig.*, deadly, baneful, baleful.

Athesis, -is, m., the Athesis, now the Adige, a river in northern Italy.

Athōs, gen. not found, m., Athos, a high mountain in Macedonia.

Atii, -ōrum, pl. m., the Atii, a Roman gens.

Atinās, -ātis, m., Atinas, a Rutulian.

Atlās, -antis, m., Atlas. (1) A mountain in western Africa, on which heaven was supposed to rest. (2) A king of Mauretania, father of the Pleiades; he sup-

ported the heavens on his shoulders. He was skilled in astronomy.

atque or **ac**, *conj.*, used to add a more important word or idea, and besides, and in fact, and indeed, and also, and; in comparisons, as, than.

Atridēs, -ae, *m.*, a son of Atreus (*king of Mycenae*); in *pl.*, the sons of Atreus, i.e. Agamemnon and Menelaus.

atrium, -ī or -īī [āter], *n.*, atrium, reception room of a Roman palace, an oblong room of some size, near the entrance. In poetry, the word is used freely like English halls.

ātrōx, -ōcis [āter], *adj.*, dark, gloomy; terrible, dreadful, awful, savage, cruel, fell, fierce.

attingō, -ere, attigī, attāctus [ad + tangō], *tr.*, touch. *Fig.*, reach, attain; find, come upon.

attollō, -ere, —, —, *tr.*, lift up, raise up, rear; rear, build (*high*), construct. *Fig.*, lift up, excite, intensify.

attonitus: see attonō.

attonō, -āre, -uī, -itus, *tr.*, thunder at, stun, stupify. **attonitus**, -a, -um, *pf. pass. prtcpl. as adj.*, awestruck, amazed, bewildered, astounded.

attorqueō, -ēre, -torsī, -tortus, *tr.*, hurl, swing, fling.

attrēctō, -āre, -āvī, -ātus [ad + trāctō], *tr.*, touch, handle.

Atys, **Atyos**, *m.*, Atys, a Trojan youth, a friend of Ascanius.

auctor, -ōris [augeō], *m.*, originator, producer, creator, founder, proposer, contriver, author; founder of a family, ancestor, sire; adviser, counsellor, voucher, surety, guarantee.

audāx, -ācis [audeō], *adj.*, bold, daring, valiant; usually in a bad sense, bold, defiant, reckless.

audēns: see audeō.

audeō, -ēre, ausus sum, *intr. and tr.*, dare, venture. **audēns**, -entis, *pr. prtcpl. act. as adj.*, daring, bold, in good sense. **ausum**, -ī, *n.* (*pf. pass. prtcpl. as noun*), daring, venture, bold or reckless deed.

audiō, -īre, -īvī, -ītus, *tr.*, hear; listen to, heed, obey; hear (*as a judge*), inquire into, investigate.

auferō, auferre, abstuli, ablātus [ab + ferō], *tr.*, bear away, carry away; snatch away, take away, remove.

augeō, -ēre, auxi, auctus, *tr.*, increase, enlarge; heap up, pile high. *Fig.*, exalt, magnify, honor.

augur, -uris [avis], *m.*, augur, soothsayer, prophet, who foretold the future by interpreting the omens derived from the cries and the flight of birds.

augurium, -ī or -īī, *n.*, science of augury, soothsaying, divination, prophecy. By metonymy, meaning, import, significance; omen, portent; presentiment, foreboding.

augurō, -āre, -āvī, -ātus, *tr.*, apprehend beforehand, foretell, predict, prophesy.

Augustus, -ī [augeō], *m.*, Augustus; properly, the Exalted One, a title taken by Octavianus (§ 17). See also §§ 3, 6-25.

aula, -ae, *f.*, properly, a court before a Greek house; court, hall; palace, royal court.

aulaeum, -ī, *n.*, richly embroidered stuffs, tapestry; curtains, hangings.

Aulestēs, -ae, *m.*, Aulestes, a Tuscan ally of Aeneas.

Aulis, -idis, *f.*, Aulis, a seaport in Boeotia (Greece), opposite the island of Euboea, the gathering-place of the Greek forces that destroyed Troy.

Aunus, -ī, *m.*, Aunus, a Ligurian, an ally of Aeneas.

aura, -ae, *f.*, air in gentle motion, breeze, gale; air in general; breath; light (see on hōc . . . lūmen, iii. 600), sheen, gleam, luster; sky, heavens (*as place of light and air*); sub aurās, to the air, to the light, upward, skyward, heavenward. *Fig.*, popular favor, thought of as fickle as the air or wind.

aurātus, -a, -um [aurum], *adj.*, decked with gold, gold-embroidered; gilded.

aureus, -a, -um, *adj.*, of gold, golden; decked, ornamented, or inlaid with gold; gilded, gilt; of color, golden, yellow, glittering. *Fig.*, splendid, glorious.

auricomus, -a, -um [aura + coma], *adj.*, golden-haired. *Fig.*, of trees,

with golden (*i.e.* yellow or bright) foliage.

auriga, -ae [aurea, bridle, +agō], *m.*, charioteer, driver.

auris, -is, *f.*, ear.

aurōra, -ae, *f.*, dawn, daybreak, morning. *Personified*, Aurora, goddess of dawn, daughter of Hyperion and wife of Tithonus; the East, the Orient.

aurum, -ī, *n.*, gold; *by metonymy*, anything made of gold, *e.g.* money, dishes, a beaker, yoke for horses.

Auruncus, -a, -um, *adj.*, of the Aurunci (a people of Latium, dwelling near the coast, about the river Liger), Auruncan. *As noun*, Auruncī, -ōrum, *pl. m.*, the Aurunci, Auruncans.

Ausonia, -ae, *f.*, Ausonia, an ancient name for Middle and Lower Italy; freely, Italy.

Ausonidae, -ārum, *pl. m.*, the Ausonians, Italians. *See* Ausonia.

Ausonius, -a, -um, *adj.*, Ausonian, Italian. *As noun*, Ausonī, -ōrum, *pl. m.*, Ausonians, Italians.

auspex, -spicis [avis+speciō], *m.*, bird-seer, augur, diviner, prophet; favorer, helper, protector, surety.

auspiciū, -ī or -īī, *n.*, augury (*by watching the flight, etc., of birds*); omen, sign, portent, auspices; command, power, authority; inclination, will.

Auster, -trī, *m.*, Auster, South Wind, often rainy; wind (§190).

ausum: *see* audeō.

aut, *disjunctive conj.*, marking sharp difference, or, or else; aut . . . aut, either . . . or.

autem, *advers. conj.*, but, yet, however. *For ecce autem and sed autem see Index.*

Automedōn, -ontis, *m.*, Automedon, charioteer of Achilles; and, later, armor-bearer of Pyrrhus.

autumnus, -ī [originally auctumnus: cf. augeō], *m.*, autumn (the season when the earth brings forth her increase).

auxilium, -ī or -īī [augeō], *n.*, aid, help, assistance, succor.

avārus, -a, -um, *adj.*, avaricious, covetous, greedy, rapacious.

āvectus: *see* āvehō.

āvehō, -ere, -vexī, -vectus, *tr.*, carry away, bear off or away; *in pass.* (*sc. nāvī or nāvibus*), sail away, depart. **āvellō**, -ere, āvellī, āvulsus, *tr.*, tear off, up, or away, pluck off, lop off, sever; separate forcibly, remove by force.

Averna: *see* Avernus (*end*).

Avernus, -ī, *m.*, Avernus, a lake near Cumae, whose fumes destroyed any birds that attempted to fly over it; near it tradition placed the entrance to the underworld. *As adj.*, Avernus, -a, -um, Avernian, Avernus's. *As noun*, Avena (*sc. loca*), -ōrum, *pl. n.*, the Avernian realms, Avernus, the underworld.

āversus: *see* āvertō.

āvertō, -ere, -tī, āversus, *tr.*, turn away, turn back, avert, remove. *Fig.*, estrange, alienate; *intr.* (§139), turn (*one's self*) away, swing round. **āversus**, -a, -um, *pf. pass. prtcl.* *as adj.*, turned away, remote; hostile, unfriendly, alienated, averse.

avidus, -a, -um [aveō, crave], *adj.*, craving, longing for, eager (*for*), desirous (*of*), ardent.

avis, -is, *f.*, bird.

āvius, -a, -um, *adj.*, away from the path, out of the way, pathless, remote. *As noun*, āvium, -ī or -īī, *n.*, pathless place, by-way, out of the way place.

āvolō, -āre, -āvi, -ātum, *intr.*, fly away. *Fig.*, flee, run away.

āvulsus: *see* āvellō.

avunculus, -ī [*dimin. of* avus], *m.*, a mother's brother, (*maternal*) uncle.

avus, -ī, *m.*, grandfather, grandsire; sire, ancestor, forebear.

axis, -is, *m.*, axle of wagon or chariot; *by metonymy*, wagon, chariot. *Fig.*, the axis (*axle*) of the earth or heavens; heavens, sky; vault, dome, height of the heavens or sky.

B

bāca, -ae, *f.*, any small round fruit, berry. *Fig.*, a pearl.

bācātus, -a, -um [bāca], *adj.*, studded or set with pearls, jewelled.

bacchor, -ārī, -ātus sum, *intr.*, keep the feast of Bacchus. *Fig.*, dance or move wildly, like the *Bacchantes*, be frenzied, revel, rage; rage, storm in wrath; of *Rumor*, revel, run wild. **bacchātus**, -a, -um, *pf. prtcl.* in *pass. sense*, revelled (over), visited in revelry by the *Bacchantes*.

Bacchus, -ī, *m.*, Bacchus, god of the vine and of wine, son of Jupiter and Semele (daughter of Cadmus, king of Thebes); by metonymy, wine. See § 287. His greatest festival was celebrated near Thebes in Boeotia.

Bactra, -ōrum, *pl. n.*, Bactra, capital of Bactria or Bactriana (now called Balkh), in Asia.

Bāiae, -ārum, *pl. f.*, Baiae, a famous watering-place on the Campanian coast, near Cumae; many Romans built villas there out into the sea.

bālātus, -ūs [bālō, bleat], *m.*, bleating.

balteus, -ī, *m.*, girdle, belt, or strap (of the sword or quiver).

barathrum, -ī, *n.*, abyss, gulf, pit.

barba, -ae, *f.*, beard.

barbaricus, -a, -um, *adj.*, foreign, strange, outlandish, barbaric; in a narrower sense, Phrygian (a common use). See **barbarus**.

barbarus, -a, -um, *adj.*, strange, foreign; outlandish, barbarous, rude, uncivilized. The word was originally applied by the Greeks to everybody not a Greek, by the Romans to everybody not a Greek or a Roman. Cf. the term *Uitlander* (i.e. *Outlander*) applied by the Boers to the British.

Barcaei, -ōrum, *pl. m.*, the Barcaei, the inhabitants of Barca, a city of Africa, near Cyrene.

Barcē, -ēs, *f.*, Barce or Barca, nurse of Sychaeus.

beātus, -a, -um [originally *pf. pass. prtcl.* of *beō*, a rare verb, make happy], *adj.*, happy, blessed, blissful.

Bebrycius, -a, -um, *adj.*, of Bebrycia (a part of Bithynia in Asia Minor), Bebrycian.

Bēlīdēs, -ae, *m.*, son or descendant of Belus, a name of Palamedes, as descended from Belus, king of Egypt.

bellātor, -ōris [bellō], *m.*, warrior. *As adj.*, warlike, valiant, gallant.

bellātrix, -icis, *f.*, a woman warrior. *As adj.*, warlike, valiant.

bellō, -āre, -āvī, -ātum, *intr.*, wage war, make war, war, fight.

Bellōna, -ae, *f.*, Bellona, goddess of war and bloodshed, an old Italian deity, sister of Mars.

bellum, -ī [originally *duellum* (cf. *duo*), a fight between two, duel], *n.*, war; in *pl.*, battles, combats, fights; strife. *Personified*, **Bellum**, -ī, *n.*, the demon of war, War-fiend.

bēlua, -ae, *f.*, (large, wild) beast, monster.

Bēlus, -ī, *m.*, Belus. (1) An early king of Tyre and Sidon, founder of the Tyrian line. (2) Father of Dido, also king of Tyre, and conqueror of Cyprus. (3) King of Egypt, father of Danaus, and ancestor of Palamedes.

bene [cf. *bonus*], *adv.*, *comp.* **melius**, *sup.* **optimē**, well, rightly; in good measure, firmly, securely.

benignus, -a, -um, *adj.*, of a kind nature or heart, good-natured; kind, kindly, friendly, gracious.

Berecynthius, -a, -um, *adj.*, of Berecynthus (a mountain in Phrygia), Berecynthian, Phrygian.

Beroē, -ēs, *f.*, Beroë, a Trojan woman, wife of Doryclus of Epirus.

bibō, -ere, **bibī**, —, *tr.*, drink, drink of. *Fig.*, drink, drink in.

bibulus, -a, -um [bibō], *adj.*, drinking freely or eagerly; thirsty.

bicolor, -ōris [bis+color], *adj.*, of two colors, two-colored; dappled, pied.

bicornis, -e [bis+cornū], *adj.*, two-horned. *Fig.*, of a river, with two mouths.

bidēns, -entis [bis+dēns], two-teethed. *As noun*, **bidēns**, -entis, *f.*, a sheep, properly, a sheep in its second year. In their first year sheep have eight milk teeth in the front part of the lower jaw. At the beginning of the second year the two of these in the center drop out, and are replaced by two of the second, or permanent, set. These are so much larger than the remaining milk teeth

(*now much worn, too. by use*) that the sheep seems to have but two teeth, esp. since it has no teeth at all in the front part of the upper jaw.

biforis, -e [**bis+foris**], *adj.*, two-doored; of a musical instrument, with two holes or openings, two-stopped.

bifōrmis, -e [**bis+fōrma**], *adj.*, two-formed, double-shaped, dual, double.

bifrōns, -ontis [**bis+frōns**], *adj.*, with two foreheads, two-faced.

bīgae, -ārum [contracted from **bīiugae**: **bis+iugum**], *pl. f.*, a pair of horses yoked to a chariot, span; two-horse chariot, chariot.

bīiugus, -a, -um [**bis+iugum**], *adj.*, yoked two-and-two, yoked two-together; of a chariot, two-horsed. *As noun*, **bīiugī, -ōrum** (*sc. equi*), *pl. m.*, team, span; chariot (= **bīgae**).

bilinguis, -e [**bis+lingua**], *adj.*, double-tongued. *Fig.*, deceitful, treacherous.

bīnī, -ae, -a [*cf. bis*], *distributive numeral adj.*, two at a time, two by two; less exactly, two.

bipatēns, -entis [**bis+pateō**], *adj.*, doubly-opening, twice-opened, wide-open.

bipennis, -e [**bis+penna**], *adj.*, two-edged. *As noun*, **bipennis, -is** [*sc. secūris*], *f.*, two-edged axe, esp. a battle-axe.

birēmis, -e [**bis+rēmus**], *adj., lit.*, two-oared; of ships, having two tiers or banks of oars. *As noun*, **birēmis, -is** [*sc. nāvis*], *f.*, bireme, galley, ship with two tiers of oars.

bis, adv., twice.

Bitiās, -ae, m., Bitias. (1) A Carthaginian nobleman. (2) A Trojan, brother of Pandarus, slain by Turnus.

bivius, -a, -um [**bis+via**], *adj.*, with two ways or passages.

blandus, -a, -um, adj., caressing, flattering, seductive; soothing, quiet, charming.

Bōla, -ae, f., Bola, a town of the Aequi in Latium.

bonus, -a, -um, adj., comp. melior, sup. optimus, good; brave, gallant, valiant; worthy, noble: kind, gra-

cious, favoring, kindly; skillful, dexterous.

Boreās, -ae, m., Boreas, North Wind; the god of the north wind.

bōs, bovis, c., ox, cow, bullock; *in pl. usually f.*, cattle.

bracchium, -ī or -īī, n., lower arm, forearm, arm. *Fig.*, sail-yard (= **antenna**); arm, branch (of a tree, rock, etc.).

brattea, -ae, f., thin plate of metal, esp. gold leaf; freely, metal.

brevis, -e, adj., of place or size, short; small; of depth, shallow; of time, short, brief. *As noun*, **brevia, -ium, pl. n.**, shallows, shoals.

breviter [**brevis**], *adv.*, usually of speech, briefly, concisely, tersely.

Briareus, -ei, m., Briareus, a hundred-handed giant, often identified with Aegaeōn.

Brontēs, -ae, m., Brontes, the Thunderer, one of the Cyclopes who toiled at the forge of Vulcan.

brūma, -ae [= **breuma** = **brevima** = **brevissima**: *sc. diēs*], *f.*, properly, the shortest day of the year, the winter solstice; freely, winter.

brūmālis, -e [**brūma**], *adj.*, of winter, wintry.

Brūtus, -ī, m., Brutus, i.e. Lucius Junius Brutus, leader of the movement which led to the expulsion of the Tarquins in 509.

būbō, -ōnis, f., (in other authors *m.*), horned owl, owl.

bulla, -ae, f., properly anything swelling and round, esp. a boss or knob of metal, used to adorn a belt, girdle, door, etc.

Būtēs, -ae, m., Butes. (1) A famous boxer, descendant of Amycus; he was slain by the Trojan Dares. (2) Armor-bearer of Anchises, and, later, guardian of Ascanius. (3) A Trojan slain by Camilla.

Būthrōtum, -ī, n., Buthrotum, a seaport in Epirus.

buxus, -ī, f., box-tree; by metonymy, pipe, flute.

Byrsa, -ae, f., Byrsa, properly, the citadel of Carthage, a name given by Vergil to the site of Carthage.

C

cacūmen, -inis, *n.*, extremity, end, point of anything; summit, top, peak.

cadō, -ere, cecidī, cāsum, *intr.*, fall (down), sink; of the sun or the stars, set, decline; fall in death, die, perish; decrease, diminish, subside. *Fig.*, fall (out), happen, come to pass, befall (one).

cadūcus, -a, -um [cadō], *adj.*, falling, fallen; slain, killed; freely, destined to fall, doomed.

cadus, -ī, *m.*, a large earthen jar, esp. for wine, oil, or vinegar, jar, flagon; freely, urn.

Caeculus, -ī, *m.*, Caeculus, a son of Vulcan, and founder of Praeneste.

caecus, -a, -um, *adj.*, in act. sense, unseeing, sightless, blind, blinded; in pass. sense, unseen, hidden, concealed, secret. *Fig.*, dark, obscure, mysterious.

caedēs, -is [caedō], *f.*, a cutting down or lopping off; slaughter, massacre, carnage; by metonymy (§185), blood shed by murder or slaughter.

Caedicus, -ī, *m.*, Caedicus, an Italian, friend of Romulus.

caedō, -ere, cecidī, **caesus**, *tr.*, cut, hew, lop; cut down or off, cut to pieces; cut, slay, kill; freely, strike, cudgel, beat.

caelestis, -e [caelum], *adj.*, heavenly, divine, celestial. *As noun*, **caelestēs**, -ium, *pl. m.*, dwellers in heaven, deities, gods.

caelicola, -ae [caelum+colō], *m.*, dweller in heaven, deity, god.

caelifer, -fera, -ferum [caelum+ferō], *adj.*, heaven-carrying, heaven-bearing.

caelō, -āre, -āvi, -ātus, *tr.*, carve or engrave in relief, engrave, chase, emboss.

caelum, -ī, *n.*, the heavens, high heaven, sky. *By metonymy*, weather (since weather phenomena display themselves best in the sky).

Caeneus, -eī, *m.*, Caeneus, originally a maiden named Caenis, then changed by Neptune into a youth, then changed again into a maiden.

caenum, -ī, *n.*, (loathsome) dirt, mud, mire, filth.

caerula, -ōrum: *see caeruleus.*

caeruleus, -a, -um, *and, in poetry*, **caerulus**, -a, -um, *adj.*, dark-blue, blue, azure; dark green, green; sea-colored, sea-hued; dark-hued, dark; freely, like āter, black, dark, gloomy. *As noun*, **caerula**, -ōrum, *pl. n.*, the azure deep, dark seas, the sea.

caerulus: *see caeruleus.*

Caesar, -aris, *m.*, Caesar. (1) Caius Julius Caesar, the famous Dictator. (2) Caius Julius Caesar Octavianus Augustus; *see* §§3-27.

caesariēs, -ēī, *f.*, (luxuriant, beautiful) hair, tresses, locks.

caespes, -pītis, *m.*, cut sod, sod, turf.

caestus, -ūs [caedō], *m.*, boxing-glove, gauntlet, cestus, made of a leather strap wound round and round the hands, and coming well up on the arm; plummet of iron or lead were also fastened into the leather.

caesus: *see caedō.*

Caicus, -ī, *m.*, Caicus, a Trojan, comrade of Aeneas.

Cāiēta, -ae, *f.*, Caieta, a harbor town of Latium, now called Gaeta.

calathus, -ī, *m.*, (wicker) basket, widest at the top, used esp. by women to hold the wool while they were spinning.

calcar, -āris [calx, heel], *n.*, spur.

Calchās, -antis, *m.*, Calchas, priest and prophet of the Greeks before Troy.

calefaciō, -ere, -fēcī, -factus [caleō+faciō], *tr.*, make warm, warm, heat. *Fig.*, inflame, excite, arouse, stir.

caleō, -ēre, calui, —, *intr.*, be warm, be hot, glow; with membra, be still warm with life, be scarce dead.

calidus, -a, -um, *adj.*, warm, hot.

1. **cālīgō**, -īginis, *f.*, thick or dense atmosphere, mist, fog; darkness, gloom.

2. **cālīgō**, -āre, -āvi, —, *intr.*, send out thick mist or vapor; be densely dark, be gloomy.

callis, -is, *m.*, path (stony, rough, and narrow), foot-path, track (esp. one on the mountains, made by cattle); freely, path, track (e.g. of bees).

calor, -ōris, *m.*, heat, glow, *esp.* vital heat, glow of life, heat as *indicative of life and health*.

Calybē, -ēs, *f.*, Calybe, an aged Rutulian, priestess of Juno.

Calydōn, -ōnis, *f.*, Calydon, an ancient city of Aetolia in Greece, famous for the story of the boar which Minerva sent to ravage its territory because its king Oeneus forgot to sacrifice to her.

calx, calcis, *f.*, heel; *freely*, foot.

Camarina, -ae, *f.*, Camarina, a city in Sicily, on the southern coast.

Camers, -ertis, *m.*, Camers. (1) A son of Volscens, and king of Amyclae. (2) A Rutulian warrior of distinction.

Camilla, -ae, *f.*, Camilla, daughter of Metabus, a prince of Privernium in Latium, and Casmilla. She led the Volscian allies of Turnus but was slain by Arruns.

Camillus, -i, *m.*, Camillus, *i.e.* Marcus Furius Camillus, who captured Veii, a town in Etruria, and saved Rome from the Gauls, in 388.

camīnus, -i, *m.*, (smelting) furnace, forge. *Fig.*, of the forges, *i.e.* the craters, of Aetna.

campus, -i, *m.*, an even, flat, open place; plain, level surface, field; **Māvortis Campus**, the field of Mars, the famous Campus Martius, north of the Capitoline Hill, between the walls of Rome and the Tiber.

candēns: *see* candeō.

candeō, -ēre, candui, —, *intr.*, glitter, shine, be (*lustrously or dazzlingly*) white; be white with heat, glow, be warm, be hot. **candēns**, -entis, *pr. prtcl. act. as adj.*, white, glowing; hot, warm.

candidus, -a, -um, *adj.*, (*lustrously or dazzlingly*) white, glistening, bright, brilliant; *of the moon*, bright, silvery. *Fig.*, wondrously fair, lovely, beautiful.

candor, -ōris, *m.*, (*lustrous or dazzling*) whiteness, brilliancy.

cāneō, -ēre, cānuī, —, *intr.*, be gray, be hoary, be white.

canis, -is, *c.*, dog, *esp.* a hunting hound.

canistrum, -i, *n.*, basket woven of reeds, used *esp.* for bread, fruit, or flowers.

cānitiēs, -iēi [cānus], *f.*, gray or grayish-white color, grayness, whiteness; *by metonymy*, gray hair, white hair, hoary locks.

canō, -ere, cecini, cantus, *tr.*, make melody, *whether by singing or playing a musical instrument*; sing, chant, play; sing of, relate, recount, rehearse (*in verse*); foretell, predict, prophesy, reveal, explain (*originally oracles and prophecies were delivered in verse*); *in military language*, sound a signal.

canōrus, -a, -um [canō], *adj.*, melodious, tuneful, harmonious.

cantus, -ūs [canō], *m.*, melody, singing, song, music; (*tuneful*) strain, blast, peal (*of a trumpet, etc.*).

cānus, -a, -um, *adj.*, white, hoary; gray, grayish.

capessō, -ere, capessivī, capessitus [capiō], *tr.*, catch at eagerly, lay hold on, seize, take; strive for, seek earnestly; hasten to, repair or resort to. *Fig.*, lay hold eagerly on (*commands, duties, etc.*), execute, perform, discharge.

capillus, -i, *m.*, hair (*of the head*).

capiō, -ere, cēpi, captus, *tr.*, lay hands on, take hold of, seize, take; capture, overpower, master, occupy; take to one's self, select, choose. *Fig.*, captivate, hold spellbound; ensnare, deceive, betray, seduce; *of diseases, passions, etc.*, lay hold on, seize, affect **captus**, -i, *m.* (*pf. pass. prtcl. as noun*), captive, prisoner.

Capitōlium, -i or -ii, *n.*, the Capitol, the temple of Jupiter Optimus Maximus at Rome, on the southwestern summit of the Capitoline Hill; the summit itself on which the temple stood; *in the pl.*, this summit, with all its buildings and surroundings (§ 177).

capra, -ae, *f.*, she-goat.

caprigenus, -a, -um [caper, goat, + gignō], *adj.*, goat-born, of the goat kind; *in iii. 221 it = the gen. pl. of caper*.

captivus, -a, -um [capiō], *adj.*, captured, captive; *of or belonging to a captive or captives*, captive's, captives'.

captō, -āre, -āvi, -ātus [*freq. of*

capiō, *tr.*, lay hold on eagerly, catch at, seize, grasp. *Fig.*, strive to catch (*sounds, etc.*), listen to, listen for.

captus: *see capiō*.

capulus, *-ī* [**capiō**], *m.*, properly, a holder; handle, hilt of a sword.

caput, **capitis**, *n.*, head; by metonymy (*see n. on iv. 613*), life, being, existence, living person, creature; head of cattle, swine, etc. *Fig.*, head, top, summit, peak, of a mountain, etc.; source of a river; source, cause, origin, occasion; chief, leader, ruler.

Capys, **Capyos**, *m.*, Capys. (1) A Trojan, comrade of Aeneas, reputed founder of Capua. (2) The eighth king of Alba Longa.

Cār, **Cāris**, *m.*, a Carian, an inhabitant of Caria, a district in western Asia Minor, on the Aegean Sea.

carbaseus, *-a, -um, adj.*, made of flax or linen, flaxen, linen.

carbasus, *-ī, f.*, fine Spanish flax, flax, linen; by metonymy (§ 187), sail.

carcer, *-eris, m.*, prison, jail; *esp. in pl.*, the barriers within which chariots were confined till the signal for beginning the race was given, starting-place.

carchesium, *-ī or -īl, n.*, a (Greek) drinking-vessel, often large and splendid, cup, goblet, beaker, narrower in the middle than at the extremities, and with slender handles sweeping round from the rim to the bottom.

cardō, *-inis, m.*, pivot, properly, the whole arrangement of pivot and socket by means of which doors were made to open and shut; the sockets were in the lintel and the threshold and the pivots were let into the door or its separate leaves at top and bottom; hinge is a convenient but inaccurate rendering. *Fig.*, turning-point, critical moment, crisis.

careō, *-ēre, carui, caritum, intr.*, be without, be free from, be clear of (*things undesirable*); be deprived of, want, lack (*blessings*); construed with the *abl.* **carēns**, *-entis, pr. prtcl.* *act. as adj.* lacking, wanting, without.

Cāres: *see Cār*.

carina, *-ae* (more often in the *pl.*), *f.*, keel, hull (properly, the keel and the

timbers that start therefrom); by metonymy (§ 188), ship, vessel.

carmen, *-inis* [**canō**?], *n.*, melody, strain, tune, song; poem, poetry; a verse, poetic inscription; utterance of an oracle, prophecy, prediction; incantation, charm, spell.

Carpathius, *-a, -um* [**Carpathus**, an island in the Aegean Sea, between Crete and Rhodes], *adj.*, of Carpathus, Carpathian.

carpō, *-ere, carpsi, carptus, tr.*, pick, pluck, cull, gather (*flowers, fruits, etc.*); of horses, etc., pluck, crop, graze on, browse (*on*); eat, enjoy; with **auram**, feed on, enjoy, breathe (*see on i. 388*); waste, consume, destroy; with **viam, iter**, press quickly on, hasten on, pursue.

Carthāgō, *-inis, f.*, Carthage, a city in northern Africa, the famous rival of Rome.

cārus, *-a, -um, adj.*, properly, high-priced; dear, precious; esteemed, beloved; *in act. sense*, fond, loving.

Caspius, *-a, -um, adj.*, of the Caspian Sea, Caspian.

Cassandra, *-ae, f.*, Cassandra, a daughter of Priam, beloved by Apollo, who endowed her with prophetic powers, but later, since she failed to keep her promises to him, decreed that no one should believe her utterances.

cassida, *-ae* [by-form of **cassis**, *-idis*], *f.*, helmet, usually of metal; contrast **galea**.

cassus, *-a, -um, adj.*, empty, void; deprived of, wanting, lacking, without. *Fig.*, void, useless, fruitless. **in cassum** or **incassum**, *adv.*, uselessly, fruitlessly, to no purpose, without avail.

castellum, *-ī* [*dimin. of castrum*], *n.*, castle, fortress, stronghold, citadel.

castigō, *-āre, -āvī, -ātus* [**castus** + **agō**], *tr.*, properly, drive into purity, correct, set right, either by words, reprove, chide, reproach, rebuke, or by deeds, punish, chastise, avenge.

castra: *see castrum*.

castrum, *-ī, n.*, rare in *sing.*, commonly **castra**, *-ōrum, pl. n.*, camp (of

soldiers), encampment, headquarters.
Castrum Inui, *n.*, **Castrum Inui**, a town of *Latium*.

Castrum Inui: *see* **castrum**.

castus, -a, -um, *adj.*, morally pure and spotless, pure, guiltless, innocent, chaste; pious, holy, sacred.

cāsus, -ūs [**cadō**], *m.*, a falling, fall, overthrow. *Fig.*, that which falls out or befalls, event, occurrence, happening, chance, fortune, fate, crisis; misfortune, mishap, mischance, sorrow, calamity; hazard, peril. **cāsū**, *abl. sing. as adv.* = **forte**, by chance.

catēna, -ae, *f.*, chain, fetter, shackle.

caterva, -ae, *f.*, crowd, troop, throng, multitude.

Catilina, -ae, *m.*, Catiline, *i.e.* *Lucius Sergius Catilina*, the notorious conspirator, whose schemes Cicero, then consul (in the year 63), frustrated.

Catō, -ōnis, *m.*, Cato, *i.e.* *Marcus Porcius Cato Uticensis*, a consistent Stoic and pure-minded patriot, who, after Julius Caesar's victory at Thapsus in Africa, committed suicide at Utica in Africa, rather than witness what he regarded as the downfall of the Roman state.

catulus, -i, *m.*, young animal, whelp, cub, *e.g.* a young dog or a young wolf.

Caucasus, -i, *m.*, Caucasus, the mountain range in Asia, between the Black Sea and the Caspian Sea.

cauda, -ae, *f.*, tail of animals.

caulae, -ārum, *pl. f.*, openings, holes, passages; the open fence of a sheepfold, *i.e.* a fence made of bars with openings between them; sheepfold.

Caulōn, -ōnis, *m.*, Caulon or Caulonia, a city on the east coast of Bruttium.

Caurus, -i, *m.*, Caurus, the northwest wind.

causa, -ae, *f.*, reason, cause, ground, occasion, source; feigned cause, pretext, excuse; a cause or case in law, lawsuit, suit.

cautēs, -is, *f.*, a rough, pointed rock, crag, cliff.

cautus: *see* **caveō**.

cavea, -ae [**cavus**], *f.*, a hollow, cavity; auditorium, ring of a theater or

circus; seats, benches for spectators, by metonymy, spectators.

caveō, -ēre, **cāvī**, **cautus**, *intr. and tr.*, take heed, be on one's guard (*against*), guard against, beware of, avoid.
cautus, -a, -um, *pf. pass. prtcl. in dep. sense as adj.*, having taken care, heedful, careful, cautious.

caverna, -ae [**cavus**], *f.*, cavity, cavern, cave.

cavō, -āre, -āvī, -ātus [**cavus**], *tr.*, make hollow, make a hollow in, hollow out. **cavātus**, -a, -um, *pf. pass. prtcl. as adj.*, hollowed out, hollow, cavernous.

cavus, -a, -um, *adj.*, hollow, cavernous; hence, enveloping, surrounding, enshrouding.

Cecropidēs, -ae, *m.*, a (son or) descendant of Cecrops, who, so tradition said, was the first king of Attica; an Athenian.

cēdō, -ere, **cessī**, **cessum**, *intr.*, be in motion, move, go; go away, depart, withdraw (*construed with abl., or with dē, ē, or ex with abl.*); retreat, flee. *Fig.*, yield, abate, cease; yield, give way, die out, vanish; give place or room to, yield (*to*), submit (*to*); yield to, be inferior to, come short of; go to, fall to, fall to the lot or share of, accrue to.

cedrus, -i, *f.*, cedar tree (*more strictly, the juniper tree*), cedar wood.

Celaenō, -ūs [*Gk. form*], *f.*, Celaeno, one of the Harpies; *see* **Harpyia**.

celebrō, -āre, -āvī, -ātus, *tr.*, properly, visit a place in numbers, throng, crowd, or visit often, frequent; keep a festival in numbers, solemnize, celebrate; do repeatedly, engage in (*often*), practice; praise, honor, extol.

celer, **celeris**, **celere**, *adj.*, swift, fleet, quick, agile, lithe.

celerō, -āre, -āvī, -ātus, *intr.*, be quick, hasten, make speed; *tr.* (§ 131). quicken, speed, hasten.

cella, -ae, *f.*, store-room; *freely*, any small room, *e.g.* a cell in a beehive.

cēlō, -āre, -āvī, -ātus, *tr.*, hide, cover, keep secret, conceal.

celsus, -a, -um [*properly, pf. pass*

ptcpl. of an old verb cellō, rise high, tower], *adj.*, towering, high, lofty, tall.

Centaurus, -ī, *m.*, a Centaur. *The myth described the Centaurs as half man, half horse; they were probably a wild, rude people of Thessaly, who fought on horseback.*

centēnī, -āe, -a [**centum**], *distributive numeral adj.*, properly, a hundred each, a hundred at a time; *freely*, a hundred.

centum, *indeclinable numeral adj.*, a hundred; *in poetry used freely of any large number*, many.

centumgeminus, -a, -um, *adj.*, hundred-fold, *i.e. having a hundred natures or persons*, an epithet of the giant Briareus, who is described in other writers merely as hundred-handed.

Ceraunia, -ōrum [*Gk. name; properly, Headlands of Thunder*], *pl. n.*, the Ceraunian mountains, in the north-western part of Epirus, Greece.

Cerberus, -ī, *m.*, Cerberus, the three-headed dog that guarded the entrance to the underworld.

Cereālis, -e [**Cerēs**], *adj.*, of Ceres, Ceres's.

cerebrum, -ī, *m.*, the brain, brains.

Cerēs, **Cereris**, *f.*, Ceres, daughter of Saturn, and sister of Jupiter; she was mother of Proserpina. See §288. *By metonymy*, grain, bread.

cernō, -ere, **crēvī**, **crētus** or **certus**, *tr.*, properly, separate. *Fig.*, separate by the senses, esp. by the sight, discern, distinguish, perceive, see; *intr.*, decide by a contest, fight, contend. **certus**, -a, -um, *pf. pass. ptcpl. as adj.*, fixed, settled, determined, resolved; settled, fixed, assured, inevitable, unerring, sure, certain, definite; reliable, trusty, faithful. **certum** (*m. acc.*) **facere**, inform. **certum** (*n. nom.*) **est mihi**, etc., I, etc., am resolved.

cernuus, -a, -um, *adj.*, bent forwards, (turned) face downwards; *freely*, of a horse, pitching head foremost.

certāmen, -inis [**certō**], *n.*, contest, strife, battle, match; rivalry, zeal.

certātīm [**certō**], *adv.*, in rivalry, eagerly, earnestly, zealously.

certē [**certus**], *adv.*, fixedly, assuredly, certainly, surely, truly.

certō, -āre, -āvī, -ātum [*freq. of cernō*], *intr.*, decide by strife or contest, contend, fight, strive, struggle; contend in rivalry, vie (with one another), rival; *with infn.*, strive eagerly, seek, aim.

certus: see **cernō**.

cerva, -ae, *f.*, female deer, hind.

cervix, -icis, *f.*, neck (esp. the back or nape of the neck); *freely*, head, shoulders.

cervus, -ī, *m.*, stag, deer.

cessō, -āre, -āvī, -ātum [**cēdō**], *intr.*, properly, yield greatly, stand or hang back; be idle, be inactive, be still; delay, loiter, flag, lag, be a laggard; cease, stop, abate.

cētē: see **cētus**.

cēterus, -a, -um, *adj.*, properly, the other of two (cf. **alter**); *freely*, the rest of, the remainder of, the remaining. *As noun*, **cēterī**, -ōrum, *pl. m.*, all the others, the rest; **cēterum** and **cētera**, *n. sing. and pl. as adv.*, in all other respects, otherwise.

cētus, -ī, *m.*, *pl. nom. and acc.* **cētē** (*Gk. form*), *n.*, sea-monster, e.g. a whale, shark, or dolphin.

ceu, *adv. and conj.*, in comparisons (1) involving facts, (2) involving suppositions or hypotheses, as, just as, like as, as if, as when.

Chalcidicus, -a, -um, *adj.*, of Chalcis (the chief town of Euboea, the island north of Boeotia in Greece), Chalcidian, Cumaean (Cuma was a colony from Chalcis).

Chalybes, -um, *pl. m.*, the Chalybes, the Chalybians, a people in Pontus, Asia Minor, famous workers of steel.

chalybs, -ybis, *m.*, steel.

Chāōn, -onis, *m.*, Chaon, a son of Priam, brother of the prophet Helenus; after him Helenus named his realm in Epirus Chaonia.

Chāonia, -ae [**Chāōn**], *f.*, Chaonia, a district in Epirus, ruled first by Pyrrhus, son of Achilles, later by Helenus.

Chāonius, -a, -um [**Chāōn**], *adj.*, of Chaonia, Chaonian, Epirote.

Chaos, *n.*, only in *nom. and acc. sing.*

Chaos, properly, the first state of the universe, thought of as limitless, empty space, void; esp. the limitless underworld; personified as a deity, son of Erebus and Nox.

Charōn, -ontis, *m.*, Charon, the ferryman of the underworld, who conveyed across the Acheron (or the Styx) the souls of those who had been duly buried.

Charybdis, -is, *f.*, Charybdis, a very dangerous whirlpool between Sicily and Italy, in the straits of Messina.

Chimaera, -ae, *f.*, the Chimaera, a mythical monster with the head of a lion, a goat's head projecting from its middle, and the tail of a serpent; it was supposed to vomit fire, and was localized in Lycia, Asia Minor. It was the embodiment in myth of the volcanic fires active in that district; the Chimaera, a Trojan ship; see note on v. 122.

chlamys, **chlamydis**, *f.*, the chlamys, a (*Gk.*) cloak, mantle, cape, made of a large piece of wool, fastened by a clasp on one shoulder, usually the right; it was often richly embroidered, and was worn especially by young men, hunters, and soldiers.

Chlōreus, -ei, *m.*, Chloereus, a Trojan, priest of Cybele.

chorēa, -ae [**chorus**], *f.*, a (solemn) dance in a ring.

chorus, -i, *m.*, a dance in a ring, esp. by a band or company; a choral dance; by metonymy, band, troop of dancers or singers; freely, band, troop, company, throng.

Chromis, -is, *m.*, Chromis, a Trojan slain by Camilla.

cleō, -ēre, **cīvi**, **citus**, *tr.*, put in vigorous motion, stir (*up*), move, agitate; call, summon. *Fig.*, effect, produce, cause, bring about; stir up, arouse, excite, spur on, shake. **citus**, -a, -um, *pf. pass. prtcl. as adj.*, stirred up, swift, speedy, fleet; often = an *adv.*, swiftly, speedily, quickly.

cinctus: see **cingō**.

cingō, -ere, **cīnxi**, **cīnctus**, *tr.*, encircle, surround, encompass; girdle, gird; gird one's self with a weapon, esp. a sword, gird on.

cingulum, -i [**cingō**], *n.*, girdle, belt, esp. a sword-belt, baldric.

cinis, -eris, *m.*, ashes, embers, ruins; ashes or material part of the dead.

circā, *adv.*, around, about, near (*by*).

Circaeus, -a, -um [**Circē**], *adj.*, of Circe, Circe's, Circaean.

Circē, -ēs, *f.*, Circe, a daughter of the Sun, a sorceress skilled in magic and the use of poisons; she dwelt on an island off the west coast of Italy, identified in later times with the promontory of Circeii (*cf. ili. 386, with notes*).

circēnsis, -e [**circus**], *adj.*, of the circus. *As noun*, **circēnsēs**, -ium (*sc. lūdī*), *pl. m.*, the circensian games, chariot races in the circus, esp. in the Circus Maximus at Rome.

circueō: see **circumeō**.

circuitus, -ūs [**circum**+**eō**], *m.*, a going round, circuit, roundabout way.

circulus, -i [*dimin. of circus*], *m.*, circle, circlet, chain, ring, band.

circum, *adv.*, around, about. *As prep.*, with *acc.*, around, about, over. *For hints as to its position at times see § 210.*

circumdō, -dare, -dedī, -datus, *tr.*, with *acc. and dat.*, put round, set round; with *acc. and abl.*, surround with, encircle, enclose, envelop.

circumeō, -īre, -īvi or -īi, **circuitum**, *intr.*, go round, move round; *tr.*, circle round.

circumferō, -ferre, -tulī, -lātus, *tr.*, bear around, carry about; lustrate, purify (*vi. 229; see note there*).

circumflectō, -ere, -flexī, -flexus, *tr.*, bend about, wind round; freely, trace (*round*), traverse.

circumfundō, -ere, -fūdī, -fusus, *tr.*, pour round; with *acc. and abl.*, surround, envelop, encompass; *the pass. is often used of persons in middle sense (§ 152)*, pour round, gather (*about*), flock together, throng.

circumfusus: see **circumfundō**.

circumspiciō, -ere, -spexī, -spectus [**circum**+**speciō**], *intr.*, look round, gaze about; *tr.*, look round on, view on all sides, survey, examine; look round at, catch sight of, espy.

circumstō, -stāre, -stetī, —, *intr.*,

stand around; *tr.*, stand round, surround, encompass, beset, overwhelm.
circumtextus, -a, -um, *pf. pass. prtcl.* of **circumtegō** as *adj.*, woven round, bordered.

circumveniō, -ire, -vēnī, -ventum, *tr.*, come or move round, encircle, surround.

circumvolō, -āre, -āvī, -ātus, *tr.*, fly round, hover round or over, flit about.

circumvolvō, -ere, -volvi, -volūtus, *tr.*, roll round, turn round, revolve round.

circus, -ī, *m.*, circle, ring, circus, place for chariot races, esp. the *Circus Maximus* at Rome, race course; by metonymy, a circle or ring of spectators; spectators.

Cissēis, -ēidis, *f.*, Cisseis, i.e. Hecuba, wife of Priam; she was daughter of Cisseus, a Thracian king.

Cisseus, -eī, *m.*, Cisseus. (1) A Thracian king, father of Hecuba. (2) A Rutulian, son of Melampus, comrade of Turnus.

Cithaerōn, -ōnis, *m.*, Cithaeron, a mountain in Boeotia, Greece, sacred to Bacchus.

cithara, -ae, *f.*, the cithara (a musical instrument), lute, guitar, lyre.

citō [*abl. sing. of citus; sc., perhaps, modō*], *adv.*, quickly, speedily, soon.

citus: see **cleō**.

civilis, -e [*cīvis*], *adj.*, of a citizen or citizens, civil, civic.

cīvis, -is, *c.*, citizen, fellowcitizen, countryman or countrywoman.

clādēs, -is, *f.*, properly, a breaking to pieces; injury, ruin, destruction, disaster, calamity; esp., slaughter, carnage, havoc in war; by metonymy (§ 186), ruin, scourge, destroyer.

clam [*akin to cēlō*], *adv.*, secretly, in secret, stealthily.

clāmō, -āre, -āvī, -ātus, *intr.*, call out, cry out, shout; *tr.*, call to, address.

clāmor, -ōris, *m.*, loud call, cry, shout, whether of pleasure or of pain; outcry, uproar, crash, din, clamor; battle shout, lamentation, applause.

clangor, -ōris, *m.*, clang, din, noise; shouting, uproar; of trumpets, braying, blare.

clārēscō, -ere, —, —, *intr.*, grow bright, become clear to the eyes. *Fig.*, become clear to the ears, grow distinct, be plainly audible, grow loud.

Clarius, -a, -um, *adj.*, of Claros, Clarian, a title of Apollo, who had a famous temple and oracle at Claros, in Ionia, Asia Minor.

clārus, -a, -um, *adj.*, clear to the eyes, visible, bright, brilliant, gleaming. *Fig.*, clear to the ears, clear, loud, distinct, ringing; bright, brilliant, famous, distinguished, illustrious, renowned.

classis, -is, *f.*, properly, a levy: a class or division of citizens, esp. for military purposes, army, (battle) host, fleet; in *pl.*, ships, and, by metonymy, crews, sailors.

claudō, -ere, **clausī**, **clausus**, *tr.*, shut (up), close, bar, fasten; hem in, confine, pen up; enclose, encompass, surround.

claudus, -a, -um, *adj.*, limping, lame; maimed, mangled, crippled.

claustrum, -ī [**claudō**], *n.*, fastening, shutter, barrier, bar, bolt; door, gate; bulwark, defense, barricade; usually in *pl.*

clausus: see **claudō**.

Clausus, -ī, *m.*, Clausus, a Sabine chieftain; according to Vergil he was the progenitor of the gens Claudia.

clāva, -ae, *f.*, a knotty stick, staff, club, cudgel.

clāvus, -ī, *m.*, a (metal) nail, spike; by metonymy, of objects of like shape, rudder-handle, tiller, steering-paddle, rudder, helm.

cliēns, -entis [*originally cluēns, from cluō, clueō, hear, obey*], *m.*, properly, one who obeys, dependent, vassal, client. The clients attached themselves to some patrōnus, expecting from him faithful, honest help in all their interests, and, to some extent, financial support; in turn they were bound to respect their patrōn and to aid in every way to extend his influence and to add to his prestige.

clipeātus, -a, -um [**clipeus**], *adj.*, armed with shields, shielded, shield bearing.

clipeus, -ī, m., and, rarely, clipeum, -ī, n., a round, brazen shield.

Cloanthus, -ī, m., Cloanthus, a comrade of Aeneas.

Clonus, -ī, m., Clonus, son of Epytus, a skillful worker in gold; he wrought the designs on the sword belt of Pallas.

Cluentius, -ī or -īī, m., Cluentius, a name borne by members of the gens Cluentia.

Clūsīnus, -a, -um, adj., of Clusium (an important town of Etruria, on the river Clanis, a tributary of the Tiber), Clusian.

Clytius, -ī or -īī, m., Clytius, the name of several individuals, of whom nothing is really known. (1) A Trojan, descendant of Aeolus, slain by Turnus. (2) A Rutulian. (3) Father of the Trojan Euneus.

coāctus: see cōgō.

Cocles, Coclitis, m., the famous Horatius Cocles, who defended the pōns Sublicius, a wooden bridge over the Tiber, against Porsenna, the Etruscan ally of the Tarquins.

Cōcȳtus, -ī, m., Cocytus, a river of the underworld.

coēō, -īre, -īvī or -īī, -itum [con+ēō], intr., go or come together, gather, collect, assemble; stream together, flow from all sides; come together, unite (in alliance); come together in combat, meet, join battle; of milk, blood, etc., thicken, curdle, congeal.

coepī, -isse, defective verb, intr. and tr., begin, commence; essay, attempt, undertake. **coeptus, -a, -um, pf. pass. prtcl. as adj.,** begun, attempted, essayed, undertaken. *As noun, coeptum, -ī, n.,* beginning, attempt, essay, undertaking, enterprise, venture.

coeptum: see coepī.

coeptus: see coepī.

coerceō, -ēre, -ercuī, -ercitus [con+arceō], tr., enclose completely, surround, confine; keep in check, confine, restrain; (keep from straying, i.e.) marshal, keep in line.

coetus, -ūs [coēō], m., a coming together, meeting, gathering; by metonymy, gathering, band, troop, company.

Coeus, -ī, m., Coeus, one of the Titans (§ 273); he was father of Latona.

cognātus, -a, -um [con+(g)nāscor], adj., of like blood, related by blood kindred, akin.

cognitus: see cognōscō.

cognōmen, -inis [con+(g)nōmen], n., added name, surname, family name (a name added to the nōmen and the praenōmen to distinguish families of the same gens); freely, name, title.

cognōscō, -ere, cognōvī, cognitus [con+(g)nōscō], tr., become acquainted with, grow familiar with, learn, ascertain; know, be conscious of, recognize. **cognitus, -a, -um, pf. pass. prtcl. as adj.,** well known, known, familiar.

cōgō, -ere, coēgī, coāctus [con+agō], tr., drive together, collect, assemble. mass, muster; (keep from straying, i.e.) marshal, arrange, keep in line; (bring together, i.e.) condense, concentrate, congeal. *Fig.,* force (tears, etc.), squeeze out; with infn., force, constrain, compel.

cohibeō, -ēre, -hibuī, -hibitus [con+habeō], tr., hold together; hold or shut in, confine, restrain.

cohors, cohortis, f., properly, an enclosure; by metonymy, of the objects enclosed, throng, crowd, multitude, esp. a military company, cohort; freely, fleet, squadron or line of ships.

Collātīnus, -a, -um, adj., of Collatia, a Sabine town near Rome.

collātus: see cōnferō.

colligō, -ere, -lēgī, collēctus [con+legō], tr., bring together, gather, collect, assemble; with arma or vēla, gather together, take in, make snug; gather, get, gain, acquire.

collis, -is, m., hill, height.

collum, -ī, n., neck (used of men, animals, and even of plants, e.g. of the poppy).

colō, -ere, coluī, cultus, tr., properly, cultivate, till the ground; dwell in, inhabit, occupy, possess. *Fig.,* cultivate, give heed to, care for, cherish, love, esteem; honor, reverence, worship.

colōmus, -ī [colō], m., cultivator,

farmer, husbandman; inhabitant (of), occupant; settler, colonist.

color, -ōris, m., color; tint, hue, complexion.

coluber, -brī, m., snake, serpent.

columba, -ae, f., dove, pigeon.

columna, -ae, f., column, pillar, post.

colus, -ī, m., distaff.

coma, -ae, f., hair, tresses, locks. Fig., tresses of plants or trees, foliage.

comāns, -antis, adj., hairy, shaggy; of a helmet, hairy, plumed, crested, bushy.

comes, -itis [con+eō], c., comrade, companion, associate; guide, guardian; in pl., attendants, suite, retinue, train.

1. comitātus: see comitor.

2. comitātus, -ūs [comitor], m., properly, an accompanying, then by metonymy, those who attend, retinue, train, suite, company.

comitor, -ārī, -ātus sum [comes], tr., go with, accompany, attend, escort, follow. comitātus, -a, -um, pf. prtcl. in pass. sense, accompanied, attended, escorted.

commendō, -āre, -āvī, -ātus [con+mandō], tr., put into one's hands, commit to, entrust to, commend to.

commercium, -ī or -iī [con+merx], n., commercial dealings; trafficking, trading, bargaining.

comminus [con+manus], adv., hand to hand, in close conflict, at or to close quarters.

commisceō, -ēre, -miscuī, -mixtus, tr., mix (together), mingle, unite.

commissum: see committō.

commissus: see committō.

committō, -ere, -misi, -missus, tr., send or bring together, join, unite; of contests or battles, join, unite, begin, enter, engage in; of games, hold, celebrate; of misdeeds, commit, perpetrate, practice, be guilty of. commissum, -ī, n. (pf. pass. prtcl. as noun), wrongdoing, misdeed, fault, offence, crime.

commixtus: see commisceō.

commoveō, -ēre, -mōvī, -mōtus, tr., move violently, shake, agitate. Fig., move with any violent emotion or feel-

ing, disturb, excite, arouse, agitate, frighten.

communis, -e, adj., common, joint, general.

cōmō, -ere, cōmpsi, cōmptus [con+emō], tr., put together, esp. the hair, arrange, comb, dress, braid; deck, adorn.

compāctus: see compingō.

compāgēs, -is [con+pangō], f., a joining together; by metonymy, joining joint, seam; found in Vergil only in the pl.

1. compellō, -ere, -pullī, -pulsus, tr., drive together; drive, force.

2. compellō, -āre, -āvī, -ātus, tr., hail, greet, address, accost.

compingō, -ere, -pēgī, -pāctus [con+pangō], tr., join together, fit (together), unite, fasten.

complector, -ī, -plexus sum [con+plectō, plait, weave], tr., embrace, enfold, encircle; grasp, hold.

compleō, -ēre, -ēvī, -ētus, tr., fill up, pack, cram, crowd, throng; fill, complete, round out, fulfill, finish.

1. complexus: see complector.

2. complexus, -ūs [complector], m., encircling, embrace, caress.

compōnō, -ere, -posuī, -positus (and in poetry, -postus), tr., put together; build, make, construct, raise; devise, contrive, design; (put together, i.e.), arrange, set in order, compose, settle, adjust, quiet, calm, appease, allay, soothe; arrange for rest or sleep, lay down, lay, dispose; arrange for burial, lay away, lay to rest, bury. compositus or compostus, -a, -um, pf. pass. prtcl. as adj., arrayed, ordered, fixed, settled. As noun compositum, -ī, n., that which is fixed, arrangement, compact, agreement; compositō, abl. sing. as adv., by agreement, according to compact, designedly.

comportō, -āre, -āvī, -ātus, tr., carry together, heap up, pile up, amass.

compositō: see compōnō (end).

compositus or compostus: see compōnō.

comprehendō, or comprēndō, -ere, -endī, -ēnsus, tr., lay hold on, seize,

grasp, catch. *Fig.*, grasp or embrace in (with) words, describe, recount.

comprēndō: see **comprehendō**.

comprēnsus: see **comprehendō**.

compressus: see **comprimō**.

comprimō, -ere, -pressī, -pressus [con+premō], *tr.*, press or squeeze together; hold in check, hold back. *Fig.*, check, curb, stay, repress, restrain.

cōmptus: see **cōmō**.

compulsus: see 1. **compellō**.

1. **cōnātus**: see **cōnor**.

2. **cōnātus**, -ūs [cōnor], *m.*, attempt, essay, effort.

concavus, -a, -um, *adj.*, hollow, concave; of rocks, cavernous, craunied.

concedō, -ere, -cessī, -cessus, *intr.*, go away, depart, retire, withdraw; give way to, yield (to), surrender; *tr.*, surrender, deliver; concede, grant, permit, suffer, allow; with *infin.*, grant, suffer, permit.

conceptus: see **concupiō**.

concessus: see **concedō**.

concha, -ae, *f.*, properly, a bivalve shellfish; by metonymy (§187), shell, conch, or anything shaped like a shell, e.g. a trumpet.

concidō, -ere, -cidī, — [con + cadō], *intr.*, fall together, collapse, fall down, fall, sink; perish, be slain.

concieō, -ēre, -civī, -citus, *tr.*, properly, force or drive together; freely, drive, move violently or forcefully, rouse, stir up; fling, hurl (a stone or a weapon). *Fig.*, stir, arouse, excite, provoke; produce, cause. **concitus**, -a, -um, *pf. pass. prtcl. as adj.*, in *fig. sense*, stirred up, aroused, excited; at times = an *adv. phrase*, with all speed, violently, furiously.

conciliō, -āre, -āvī, -ātus, *tr.*, bring together, unite. *Fig.*, unite in feeling, unite as a friend, make friendly, win over, gain, secure, win.

concilium, -ī or -iī, *n.*, assembly, gathering, company, throng; esp. a gathering for deliberative purposes, council, council-board.

concupiō, -ere, -cēpī, -ceptus [con+capīō], *tr.*, lay firm hold on. take in,

receive, draw in; receive fertilizing seed, conceive, give birth to. *Fig.*, take into the soul, take in by the intellectual faculties, grasp, comprehend, understand, conceive (of), imagine; formulate, draw up (treaty, etc.); take in (i.e. welcome) some thought, design, etc., admit, harbor, cherish, foster.

concitō, -āre, -āvī, -ātus [freq. of concieō], *tr.*, set in violent motion, spur on (a horse).

concitus: see **concieō**.

conclāmō, -āre, -āvī, -ātum, *intr.*, with *pl. subject*, cry out (together), shout (in unison); with *sing. subject*, cry out, shout, exclaim; *tr.* (§130), cry out, raise the cry.

conclūdō, -ere, -clūsī, -clūsus [con+claudō], *tr.*, shut up, enclose, surround.

concors, -cordis [con+cors], *adj.*, of one heart and mind, friendly, harmonious.

concrēscō, -ere, -crēvī, -crētus, *intr.*, grow together (with), become part of, become ingrained (in); harden, stiffen, curdle, congeal, become clotted. **concrētus**, -a, -um, *pf. pass. prtcl. as adj.*, in *dep. sense*, hardened, stiffened, matted (hair).

concrētus: see **concrēscō**.

concurrō, -ere, -currī, -cursum, *intr.*, run together or with, dash together; rush, speed, hasten; rush together in hostile spirit, meet in battle shock, fight, contend (with).

concursum, -ūs [concurrō], *m.*, a rushing or dashing together; by metonymy, throng, crowd, assembly, concourse.

concussus: see **concutiō**.

concutiō, -cutere, -cussī, -cussus [con+quatiō], *tr.*, shake violently, agitate, jar, sway, shatter. *Fig.*, shake, agitate, jar, alarm, startle, grieve; shake out, as one shakes a robe to search it, search, examine, probe.

condēnsus, -a, -um, *adj.*, very dense, close; crowded or huddled together.

conditus: see **condō**.

condō, -ere, -didī, -ditus, *tr.*, put together; form, fashion, build, erect, found, establish; put up or away for

safe keeping, store up, stow away; *lay away in the grave*, lay to rest, bury; put away, hide, conceal; *with ēnsem*, bury, hide, sheathe *in a foe*. *Fig.*, put together *songs, verses, etc.*, compose, write; arrange, order, ordain; establish, bring about.

cōnectō, -ere, cōnexui, cōnexus [con+nectō], *tr.*, bind together, fasten; wreath together, entwine.

cōnexus: *see cōnectō.*

cōnfectus: *see cōnficiō.*

cōnferciō, -cīre, -fersi, -fertus [con+farciō], *tr.*, stuff or cram together.

cōnfertus, -a, -um, pf. pass. prtcl. as adj., pressed together, crowded, dense, serried; = *an adv. phrase*, in close array, in serried ranks.

cōnferō, -ferre, -tuli, collātus, tr., bear or bring together; **cōnferre gradum**, bring one's step together with another's, keep pace with, walk with; bring together, unite in hostility; **cōnferre signa, cōnferre manum**, meet in close combat, fight at close quarters, fight, contend; *with certāmina*, begin, launch, engage in.

cōnfertus: *see cōnferciō.*

cōnfessus: *see cōnfiteor.*

cōnficiō, -ere, -fēci, -fectus [con+faciō], *tr.*, do thoroughly or fully; finish, complete, accomplish, execute; use up, waste, exhaust, spend; overcome, destroy; *freely*, weaken. **cōnfectus, -a, -um, pf. pass. prtcl. as adj.**, worn out, wasted, exhausted; wearied, enfeebled.

cōnfiō, -ere, -fīsus sum, intr., trust to, rely on, put faith in.

cōnfigō, -ere, -fīxi, -fixus, tr., join, fasten together; pierce through and through, transfix, perforate.

cōnfīsus: *see cōnfiō.*

cōnfiteor, -ēri, -fessus sum [con+fateor], *intr.*, confess, acknowledge; *freely*, confess, reveal.

cōnfixus: *see cōnfigō.*

cōnfigō, -ere, -fīxi, -flictus, intr., dash or strike together, *esp. in conflict*, fight, struggle, contend, war.

cōnfodiō, -ere, -fōdi, -fossus, tr., prop-

erly, dig thoroughly, dig; pierce through and through, transfix, stab.

cōnfossus: *see cōnfodiō.*

cōnfugiō, -ere, -fūgi, -fugitum, intr., flee for refuge or aid; resort (to), have recourse.

cōnfundō, -ere, -fūdi, -fusus, tr., pour together, mingle, mix. *Fig.*, mix (up), throw into disorder, disturb, confuse, confound; bewilder (*the mind*), perplex, disturb, confuse; violate, outrage a treaty, etc. **cōnfusus, -a, -um, pf. pass. prtcl. as adj.**, bewildered, excited, perplexed.

cōnfusus: *see cōnfundō.*

congemino, -āre, -āvi, -ātus [con+geminus], *tr.*, double, redouble, deal repeatedly (*blows*); *freely*, ply again and again (*a sword, or battle-axe*), wield repeatedly.

congemō, -ere, -gemui, —, intr., groan heavily or loudly, sigh deeply.

congerō, -ere, -gessi, -gestus, tr., bear together, collect, heap or pile up; build, rear, erect.

congestus: *see congerō.*

concredior, -di, -gressus sum [con+gradior], *intr.*, properly, step or walk together (*with*), meet, *esp. in hostile spirit*, fight with, contend (*with*), encounter, engage.

1. **congressus**: *see concredior.*

2. **congressus, -ūs** [concredior], *m.*, meeting; encounter, *whether in friendly or hostile spirit*; conference, interview; fight, contest.

cōniciō, -ere, cōnēcī, cōnietus [con+iaciō], *tr.*, properly, throw together; heap up, pile up; *freely*, throw on, pile on, fling at; hurl, cast, throw, drive (*esp. a weapon*); *with sē* (*throw or*) drive one's self to a place, betake one's self, hasten.

cōnietus: *see cōniciō.*

cōnifer, -fera, -ferum [cōnus+ferō], *adj.*, cone-bearing.

cōnitor, cōniti, cōnixus or cōnisus sum [con+nitor], *intr.*, lean against, push (*strongly*) against; strive with might and main, struggle, exert one's self.

coniugium, -i or -ii [*cf. cōnūnx*,

coniungō], *n.*, union, *esp. the marriage union*, marriage, wedlock; *by metonymy*, husband, wife.

coniunctus: *see coniungō*.

coniungō, -ere, -iunxī, -iunctus, *tr.*, join, unite; *with nāvem*, join to a pier, etc., bind fast, moor.

coniūnx, coniugis [**coniungō**], *c.*, properly, one united to another, *esp. in marriage*; married person, husband, wife; *freely*, suitor, lover.

cōnīxus: *see cōnītor*.

conlābor, -lābī, -lāpsus sum, *intr.*, fall or sink together, sink, collapse; fall, faint, sink, swoon; be slain, perish. **conlāpsus**, -a, -um, *pf. prtcl.* as *adj.*, that has fallen, fainting, swooning, lifeless.

conlāpsus: *see conlābor*.

conloquium, -ī or -iī [**conloquor**], *n.*, talk (*with*), conversation (*with*), converse, intercourse (*with*).

conlūceō, -ēre, —, —, *intr.*, give light on every side, glare far and wide, be lighted up; shine brightly, gleam, glitter.

conlūstrō, -āre, -āvī, -ātus, *tr.*, light up on all sides. *Fig.*, examine, survey, inspect.

cōnor, -ārī, cōnātus sum, *intr.*, try, essay, attempt, undertake.

cōnsanguineus, -a, -um, *adj.*, of like blood, kindred, akin, related. *As noun*, **cōnsanguineus**, -ī, *m.*, blood relation, kinsman.

cōnsanguinitās, -ātis, *f.*, relationship by blood, kinship.

cōnscendō, -ere, -dī, -scēsus [**con+scandō**], *tr.*, mount, climb, ascend, surmount; *with nāvem*, classem, or **aequor**, mount, ascend, climb, board, embark on.

cōnsciūs, -a, -um [**con+sciō**], *adj.*, properly, knowing in company with another or with one's self, thought of as another person; conscious (*of*), aware of, privy to; allied, confederate; having knowledge of, witnessing, all-knowing, all-seeing (*of stars, etc.*); self-conscious, conscious; conscious of wrong-doing, guilty, self-condemned.

cōnsequor, -sequī, -secūtus sum, *tr.*,

follow vigorously, pursue; follow, come (*or go*) after, succeed; follow successfully, overtake, catch, pursue.

cōnserō, -ere, -seruī, -sertus, *tr.*, bind together, join, fasten (*together*), entwine, weave; fashion, make; *with manum or dextram*, join in close combat; *with proelium*, wage at close quarters, wage hotly, join, engage in.

cōnsertus: *see cōnserō*.

cōnsessus, -ūs [**cōnsidō**], *m.*, properly, a sitting together; *by metonymy*, assembly, assemblage, concourse, crowd, company; throng of spectators, spectators.

cōnsidō, -ere, -sēdī, -sessum, *intr.*, take a seat, sit down (*together*); *of birds, bees, etc.*, alight, perch, settle, swarm; take up a lasting abode, settle (*permanently*). *Fig.*, of inanimate subjects, settle (*down*), sink, fall, perish; be overwhelmed, be plunged in.

cōnsilium, -ī or -iī [*cf.* **cōnsulō**], *n.*, deliberation, consultation, planning; shrewdness, good or bad, sagacity, policy, trickery; *by metonymy*, the result of such deliberation, decision, resolve, determination; plan, purpose, design, measure, scheme; counsel, advice.

cōnsistō, -ere, -stitī, -stitum, *intr.* (§ 139), place one's self, take one's stand, set foot on; halt, stop, come to rest; be at rest, stand still, remain standing; settle, tarry, rest. *Fig.*, rest, be at ease.

cōnsonō, -āre, -sonuī, -sonitum, *intr.*, sound together, sound loudly or clearly, ring, echo, resound.

cōnsors, -sortis [**con+sors**], *adj.*, of like lot, having an equal share, sharing with. *As noun*, **consors**, -sortis, *c.*, comrade, partner, colleague.

1. **cōnspectus**: *see cōnspiciō*.

2. **cōnspectus**, -ūs [**cōnspiciō**], *m.*, a seeing, viewing; sight, view; *by metonymy*, the sight or view of others, presence; onlookers, spectators.

cōnspiciō, -ere, -spexī, -spectus [**con+speciō**], *tr.*, look at earnestly, view carefully, gaze on; see, observe. be-

hold; catch sight of, espy, descry, perceive.

cōsternō, -ere, -strāvi, -strātus, tr., strew over, bestrew, cover.

cōstituō, -ere, -stitui, -stitutus [con+statuō], tr., set up, put, place; set up, erect, build, found, establish, fix. *Fig.,* determine, resolve.

cōnstō, -āre, -stiti, -stātum, intr., stand together or with, stand; stand firmly fixed, be unchanging or unchangeable, be settled, be in orderly array.

cōnstrūctus: see **cōnstruō.**

cōnstruō, -ere, -struxi, -strūctus, tr., heap up, pile up; erect, build, make, fashion, construct.

cōnsuēscō, -ere, -suēvi, -suētus, tr., accustom to, make familiar with; *intr.* (§ 139), accustom one's self to, become accustomed to. **cōnsuētus, -a, -um, pf. pass. prtcl. as adj.,** used of things with which one is familiar, accustomed, wonted, usual, familiar.

cōnsuētus: see **cōnsuēscō.**

cōnsul, -ulis, m., consul, one of the two highest executive officers of the Roman state, elected annually.

cōnsulō, -ere, -suluī, -sultum, intr., take counsel; reflect, consider, consult, plan; take heed, be thoughtful or careful; *tr.,* consult (*esp. a deity or an oracle*), ask advice of; examine, inspect. **cōnsultum, -ī n. (pf. pass prtcl. as noun),** properly, something deliberated or resolved; plan, resolve, decree; decree of an oracle, (*authoritative*) answer, response.

cōnsultum: see **cōnsulō.**

cōnsūmō, -ere, -sūmpsī, -sūmptus, tr., take up completely, use up; waste, destroy; *of fire,* use up, consume; use, employ; spend, pass.

cōnsūmptus: see **cōnsūmō.**

cōnsurgō, -ere, -surrēxi, -surrēctum, intr., of several persons, rise together; of one person, rise, arise; raise one's self, throw one's self into (*a sword, spear, etc., i.e. into the cast of the sword, etc.*) *Fig.,* of things, rise, arise, spring up, come about.

1. contāctus: see **contingō.**

2. contāctus, -ūs [contingō], m., touching; touch, contact.

contemnō, -ere, -tempsi, -temptus, tr., make light of, esteem lightly, disregard, despise, disdain, scorn, defy.

contemptor, -ōris [contemnō], m., scorner, despiser, scoffer, mocker.

contendō, -ere, -tendi, -tentus, tr., stretch out, strain, draw taut; (*strain, i.e.*) hurl, dart, cast, whirl, shoot a missile, a weapon; *with cursum, etc.,* press on, pursue quickly; *intr.* (§ 139), *in fig. senses,* strain, struggle, strive earnestly; *struggle with others, try one's strength with others (try conclusions with),* vie (*with*), struggle, contend; *with infin.,* strive, endeavor, make haste, try.

1. contentus: see **contendō.**

2. contentus: see **contineō.**

conterreō, -ēre, -terruī, -territus, tr., frighten greatly, alarm grievously.

conterritus, -a, -um, pf. pass. prtcl. as adj., frightened, alarmed, terror-stricken.

conterritus: see **conterreō.**

contexō, -ere, -texui, -textus, tr., weave together; join together, build, fashion, erect, construct.

conticēscō, -ere, conticuī, — [con+taceō], intr., become silent, grow still; hold one's peace; be silent.

contiguus, -a, -um [contingō], adj., *in active sense,* touching, near, close (*to*); *in pass. sense,* that may be touched, near, within range of, within reach of.

contineō, -ēre, -tinui, -tentus [con+teneō], tr., hold together; hold back, restrain, repress, stay, check. **contentus, -a, -um, pf. pass. prtcl. as adj.,** properly, restrained, repressed. *Fig.,* curbed, controlled, contented, satisfied (*with abl.*)

contingō, -ere, -tigi, -tāctus [con+tangō], tr., touch, take hold of, handle; strike, smite, pierce; reach, come to, attain, arrive at, gain; *intr. and impers., (touch, i.e.)* fall to the lot of, befall, happen, be one's fate (*usually of good fortune*).

continuō [abl. of continuus; sc., per-

hæp, modō, *adv.*, straightway, forthwith, immediately.

conterqueō, -ēre, -torsī, -tortus, *tr.*, turn violently or quickly, whirl (round); hurl, fling, discharge (a weapon with rotary motion, and so with greater force and accuracy; see *ammentum*).

contortus: see **conterqueō**.

contrā, *adv.*, properly of place, on the other or opposite side, opposite, facing. *Fig.*, of ideas, utterances, etc., on the other hand, on the contrary, in opposition, in turn, in reply. *As prep.*, with *acc.*, properly, of place, over against, against, opposite to, facing, fronting; of hostile opposition, against, contrary to, in opposition to. *Fig.*, in reply to, answering.

contrāctus: see **contrahō**.

contrahō, -ere, -trāxī, -trāctus, *tr.*, draw or bring together, gather, collect, assemble.

contrārius, -a, -um [**contrā**], *adj.*, properly, of place, lying over against, opposite, fronting; unfavorable, adverse; hostile, unfriendly. *Fig.*, opposite, opposed, confronting.

contremiscō, -ere, -tremuī, —, *intr.*, tremble all over, shake (violently), quiver, quake, shudder.

contundō, -ere, -tudi, -tūsus, *tr.*, beat, bruise, grind, crush. *Fig.*, beat down, crush, quell, subdue, destroy.

contus, -ī, *m.*, pole, *esp.* for pushing a boat, punt-pole, pike, boat hook.

cōnūbium, -ī or -īī [**con**+**nūbō**], *n.*, marriage, wedlock; right of intermarriage (between persons of different states). *Note*: the second syllable is common, *i.e.* sometimes long, sometimes short.

cōnus, -ī, *m.*, properly, a cone; by metonymy, of things cone-shaped, *esp.* the apex or peak of a helmet, a metal ridge in which the crest was set.

convallis, -is, *f.*, an enclosed valley.

convectō, -āre, -āvi, -ātus [*freq.* of **convehō**], *tr.*, bring together, carry, convey.

convellō, -ere, -velli, -vulsus, *tr.*, tear up, wrench away, pull up, sep-

arate; tear to pieces, rend asunder, shatter, batter, convulse, destroy.

conveniō, -īre, -vēnī, -ventum, *intr.*, come together, assemble, gather, meet. *Fig. and impers.*, (it comes together, *i.e.*) is agreed, is decided, is arranged.

conventus, -ūs [**conveniō**], *m.*, a coming together; by metonymy, gathering, meeting, assembly, throng, conclave.

conversus: see **convertō**.

convertō, -ere, -verti, -versus, *tr.*, turn around, turn, whirl, cause to revolve; turn to or towards, direct, guide. *Fig.*, (turn, *i.e.*) change, alter, transform, reverse.

convexum: see **convexus**.

convexus, -a, -um [**convehō**], *adj.*, properly, brought or carried together, rounded, curved, vaulted, arched; freely, sloping, winding. *As noun*, **convexum**, -ī, *n.*, arch, vault, concavity, hollow, recess; *esp.*, in *pl.*, the vault or canopy of heaven.

convivium, -ī or -īī [**convivō**], *n.*, a living together; *esp.* a meal taken by many persons in company, feast, banquet.

convolvō, -ere, -volvi, -volūtus, *tr.*, roll together, roll up, coil (up).

convulsus: see **convellō**.

coōrior, -oriri, **coōrtus sum**, *intr.*, arise, rise. *Fig.*, spring up, break or burst forth, break out.

coōrtus: see **coōrior**.

cōpia, -ae [**con**+**ops**], *f.*, plenty, abundance, (rich) store, supply; of persons, *esp.* in military sense, multitude, throng, force. *Fig.*, chance to do something, opportunity; ability, power.

cor, **cordis**, *n.*, the heart, either in physical sense, or as the seat of the emotions; heart, soul, spirit, feeling, emotion; disposition, temper; **cordi esse**, be dear to, please, delight.

Cora, -ae, *f.*, Cora, a town of the Volscians in Latium.

cōram [**con**+**ōs**?], *adv.*, properly, face to face (with), in the presence of, before the eyes of (another); freely, personally, in person, with one's own eyes.

Corinthus, -ī, *f.*, Corinth, a very famous

city of Greece, on the isthmus between the Peloponnesus and the upper or northern part of Greece.

1. corneus, -a, -um [cornū], adj., of horn, horn, horny.

2. corneus, -a, -um [cornus], adj., of the cornel tree, of cornel wood, cornel.

cornipēs, -pedis [cornū+pēs], adj., horn-footed, hard-hoofed.

cornū, -ūs, n., horn of animals, horn (as a substance); by metonymy, of things made of horn or shaped like a horn, horn, end, tip of the crescent moon, the curving end of a sailyard, which curved downwards; bow (with horn ends).

cornum, -ī, n., cornel cherry, an oblong red berry.

cornus, -ī, f., the cornel (cherry) tree, with very hard wood, cornel wood; by metonymy, a spear of cornel wood, dart, javelin.

Coroebus, -ī, m., Coroebus, a Phrygian, an ally of Priam, and suitor of Cassandra.

corōna, -ae, f., garland, chaplet, wreath, crown, diadem; by metonymy, of things shaped like a wreath or crown. *Fig.,* ring, circle of men, etc., throng, crowd.

corōnō, -āre, -āvi, -ātus [corōna], tr., crown, wreath; encircle, encompass, surround.

corporeus, -a, -um [corpus], adj., of the body, bodily, corporeal.

corpus, -oris, n., material body, substance; body of men or animals, alive or dead, frame; corpse, lifeless body; ghost, spirit, shade; creature, being; person, figure, form, beauty; bodily strength, power, force.

correptus: see corripio.

corripio, -ere, -ripui, -reptus [con+rapio], tr., snatch up, lay (quick or violent) hold on, snatch, seize, grasp, carry or hurry away; seize, attack, assail; seize or attack a road, etc., dart into, start quickly on, press quickly over, press on, hasten on, pursue, scour.

corrumpō, -ere, -rui, -ruptus, tr., break to pieces, destroy, damage, injure, spoil; taint, infect, corrupt.

corruō, -ere, -rui, —, intr., fall (together), sink, fall down, collapse.

corruptus: see corrumpō.

cortex, corticis, m., the bark, rind, shell of trees and plants.

cortina, -ae, f., a round vessel, caldron; seat of the Delphic priestess (see on iii. 92.)

coruscō, -āre, —, —, tr., move quickly, shake, brandish, wave; *intr.,* of fire, lightning, etc., (move quickly, and so) flash, gleam, glitter.

coruscus, -a, -um, adj., moving quickly, waving, tremulous; of light, etc., waving, dancing, flashing, glittering, gleaming.

Corybantius, -a, -um, adj., of the Corybantes, priests of Cybele who conducted her worship with loud wild music and orgiastic dances, Corybantian.

Corynaeus, -ī, m., Corynaeus; a Trojan name, denoting at least two different persons, of whom nothing but the name is known.

Corythus, -ī, m., Corythus. (1) Son of Jupiter, husband of Electra, who was by Jupiter the mother of Iasius and Dardanus. Corythus was thus an ancestor of the Trojans. (2) A town in Etruria, said to have been founded by Corythus; freely, by metonymy (§ 188), Italy.

Cossus, -ī, m., Cossus, i.e. Aulus Cornelius Cossus, consul in 428, when he won the spolia opima by slaying the king of Veii.

costa, -ae, f., a rib; freely, the part adhering to the ribs, side.

cothurnus, -ī, m., a high closed boot, laced in front, covering the whole foot and the lower part of the leg, worn esp. by women and by hunters; hunting-boot, buskin.

crassus, -a, -um, adj., thick, dense, coarse; of blood, clotted.

crāstinus, -a, -um [crās, to-morrow], adj., of to-morrow, to-morrow's.

crātēr, crātēris, m., and crātēra, -ae, f., mixing-bowl, in which at a feast the wine and the water were mixed, bowl, pitcher, jar, urn, usually of large size.

crātēra: see crātēr.

creātrix, -trix [creō], *f.*, she who creates or produces, mother.

crēber, crēbra, crēbrum, adj., properly, of things that exist in an unbroken series, or that are repeated at frequent intervals, thick, close, frequent, numerous, repeated, constant, incessant; quick, hurried; crowded with, abounding in, full of; = *an adv.*, frequently, constantly, incessantly.

crēbrēscō, -ere, crēbrui, —, intr., become frequent, increase; of winds, grow strong or fresh, freshen; of talk or rumors, increase, spread, grow rife.

crēditus: see **crēdō**.

crēdō, -ere, crēdidi, crēditus, tr., properly, give as a loan, lend; commit to one's care, entrust, commit; *intr.*, with *dat.*, put faith in, confide in, trust; put faith in some hazard or danger, venture on, hazard, risk; believe, credit; believe, suppose, think, fancy.

cremō, -āre, -āvi, -ātus, tr., consume by fire, burn.

creō, -āre, -āvi, -ātus, tr., bring forth, produce, create; of a father, beget; of a mother, bear, give birth to.

crepīdō, -inis, f., base, foundation of a statue, building, etc.; freely, anything raised, side-walk; pier, quay, dock.

crepitō, -āre, -āvi, —, intr., rattle, crack, creak, rustle; of winds, whisper.

crepitus, -ūs [crepō], *m.*, rattling; creaking, crashing, rolling; used esp. of thunder.

crepō, -āre, -uī, crepitus, intr., rattle, rustle, creak, crash; by metonymy, like English crack, break with a crash or crack, crack, snap.

Crēs, Crētis, m., a Cretan.

crēscō, -ere, crēvi, crētus, intr., spring into being, come forth, be born, spring (up); grow, increase, rise. **crētus, -a, -um, pf. pass. prtcl. as adj.**, sprung from, descended from, born of.

Crēsius, -a, -um, adj., Cretan.

Cressa, -ae, f., a Cretan woman.

Crēta, -ae, f., Crete, an island in the Mediterranean.

Crētaeus, -a, -um, adj., of Crete, Cretan.

Crētheus, -ei, m., Cretheus, a Trojan bard and poet.

crētus: see **crēscō**.

Creūsa, -ae, f., Creusa, a daughter of Priam and wife of Aeneas.

crimen, -inis [cernō], *n.*, properly, a judicial decision, verdict; by metonymy, of something to be decided, charge (the usual meaning), accusation, reproach; unfounded charge, slander, calumny; **crimina belli**, charges that will lead to war, grounds, causes; the act which gives rise to the charge, misdeed, offence, fault, wickedness, crime.

crinis, -is, m., hair of the head, locks, tresses. *Fig.*, hair of a comet, i.e. the trail of light it leaves behind it, train, trail.

Crīnisus, -i, m., Criniscus. (1) A river in the southwestern part of Sicily. (2) The god of this river.

crīnītus, -a, -um [crīnis], *adj.*, hairy, long-haired; of a helmet, crested, or, more freely, decked with, adorned with.

crispō, -āre, -āvi, -ātus, tr., wave, brandish, swing.

crista, -ae, f., properly, tuft or crest on the head of animals, e.g. a cock or a snake; crest, plume of a helmet.

cristātus, -a, -um [crista], *adj.*, crested, plumed.

croceus, -a, -um [crocus], *adj.*, of saffron, saffron; saffron-hued (i.e. yellow tinged with red), yellow, ruddy, orange.

crocus, -i, m., saffron; saffron-color.

crūdēlis, -e [crūdus], *adj.*, harsh, cruel, fierce, pitiless, merciless, relentless, ruthless.

crūdēliter, adv., cruelly, ruthlessly.

crūdēscō, -ere, —, —, intr., grow harsh or violent, grow fierce, wax hot.

crūdus, -a, -um, adj., bleeding, bloody; of food or meat, raw, uncooked, undressed; of leather, etc., undressed, unworked, raw, hard, tough; of plants, which still retain their natural juices, fresh, green. *Fig.*, fresh, green, vigorous, sturdy, robust; raw, unfeeling, ruthless.

cruentus, -a, -um (cf. **cruor**), *adj.*, bloody, blood-stained, gory; delighting in blood, bloodthirsty, ruthless, cruel.

cruor, -ōris, *m.*, blood (*properly, blood freshly flowing from a wound*), gore.

crūs, crūris, *n.*, shank, shin, leg.

cubile, -is [cubō], *n.*, bed, couch; resting-place.

cubitus, -ī [cubō], *n.*, elbow (*so called because on it one lies or rests*), arm.

culmen, -inis [akin to *columen*], *n.*, top, summit; top of a building, roof, roof-tree; *by metonymy*, lofty structure, stately buildings.

culmus, -ī, *m.*, stalk, stem, *esp. of grain*; straw, thatch.

culpa, -ae, *f.*, guilt, sin, crime, fault, blameworthy conduct; blame, criticism, reproof *dealt out to such conduct*.

culpō, -āre, -āvī, -ātus [culpa], *tr.*, blame, reprove, censure, revile.

culter, -trī, *m.*, knife.

cultor, -ōris [colō], *m.*, *properly*, tiller; inhabitant, dweller in; worshiper.

cultrix, -icis [colō], *f.*, she who dwells (*on*), dweller (*on*), inhabitant (*of*).

1. **cultus**: see colō.

2. **cultus**, -ūs [colō], *m.*, *properly*, tillage. *Fig.*, culture; care or regard for the person, mode of life, style of living, dress, clothing, garb.

1. **cum**, *prep. with abl.*, with (*always with the idea of accompaniment, never with that of means*).

2. **cum**, *conj.*, of time, when, while, after, since; of cause, since, seeing that, because; of opposition, although.

Cūmae, -ārum, *pl. f.*, Cumae, a city on the Campanian coast, founded by colonists from Chalcis in Euboea; it was the home of the Sibyl.

Cūmaeus, -a, -um, *adj.*, of Cumae, Cumaean.

cumba, -ae, *f.*, small boat, skiff, bark; *esp.*, Charon's boat.

cumulō, -āre, -āvī, -ātus [cumulus], *tr.*, heap up, pile high; increase, augment; heap up with, load, burden.

cumulus, -ī, *m.*, heap, pile, mass.

cūnābula, -ōrum, *pl. n.*, cradle. *Fig.*, cradle, birthplace, first home of a race or people.

cunctor, -ārī, -ātus sum, *intr.*, delay, tarry, linger, loiter, hesitate.

cunctus, -a, -um, *adj.*, in sing., a rare

use, whole, entire; in *pl.*, all together, all in a body, all.

cuneus, -ī, *m.*, wedge; *by metonymy*, of things wedge-shaped, a battle line; a wedge-shaped block of seats or spectators, in the circus or the theater, rows of spectators; seats, benches.

cupīdō, -inis [cupiō], *f.*, desire (*for*), eagerness (*for*), craving, longing, passion, *esp. that of love*. *Personified*, **Cupīdō**, -inis, *m.*, Cupid, the god of love.

cupiō, cupere, -ivī or -īī, -ītus, *tr.*, long for greatly, crave, desire; with *infin.*, be eager, long.

cupressus, -ī, *f.*, the cypress, an ever-green sacred to Pluto, and much used at funerals.

cūr [*originally, perhaps, quā rē*, on what account], *interrogative adv.*, for what reason, why, wherefore.

cūra, -ae, *f.*, care, concern, regard; solicitude, anxiety, grief, sorrow, pain; *esp.* the pains and pangs of love, passion, love; anxious hope, longing; *by metonymy*, of the object of care, concern, treasure; concern, task, duty, province. *Personified*, **Cūra**, -ae, *f.*, Care, Sorrow.

Curēs, -ium, *pl. c.*, Cures, the capital town of the Sabines, from which Numa Pompilius came.

Cūrētes, -um, *pl. m.*, the Curetes, the earliest inhabitants of Crete; they worshiped Jupiter and Cybele with noisy music and wild dances.

cūrō, -āre, -āvī, -ātus (cūra), *tr.*, care for, give heed to, regard; with *corpora*, care for, refresh; with *infin.* take the trouble to, care to, desire.

currō, -ere, cucurī, cursum, *intr.*, move quickly (*in any manner whatever; it is used, too, with subjects of all kinds*), speed, run; fly, shoot, glide; of rivers, run, flow, glide; with *acc.* (§ 132, note), speed over, traverse, skim.

currus, -ūs [cf. currō], *m.*, chariot, car; *by metonymy*, team, horses, steeds.

cursus, -ūs [currō], *m.*, *properly*, a running; swift motion, speed; course, way, journey, passage, voyage; *by metonymy*, of the way traced by one's

motion, course, track, way, direction, manoeuvres, evolutions; of the mode of one's motion, gait, motion, course. cursū, abl. sing. as adv., swiftly, with all speed.

curvō, -āre, -āvī, -ātus [curvus], *tr.*, curve, bend in bow shape, arch. **curvātus, -a, -um, pf. pass. prtcl. as adj.**, arched, hollowed, overhanging (of waves).

curvus, -a, -um, adj., bent, crooked, curved. arched, winding.

cuspis, -idis, f., point, pointed end of anything, esp. of a spear; by metonymy, spear, dart, lance, javelin.

custōdia, -ae [custōs], *f.*, watching, guarding, care; by metonymy, guardian, keeper, watchman.

custōdiō, -īre, -īvī or -īl, -ītus [custōs], *tr.*, guard, watch, keep watch over; *intr.*, watch, take heed.

custōs, -ōdis, c., guard, guardian, watchman, keeper, overseer.

Cybelē, -ēs or -ae, f., Cybele. (1) A goddess, worshiped by the Phrygians as the Great Mother of all things. She was identified by the Greeks with Rhea, by the Romans with Ops or the Magna Mater (§§ 274, 275); she was an embodiment of the fructifying powers of nature. (2) A mountain in Phrygia, sacred to the goddess Cybele.

Cyclades, -um [from a Greek word meaning circle], *pl. f.*, the Cyclades, a group of islands in the Aegean Sea, lying in a circle round Delos.

Cyclōpius, -a, -um, adj., of the Cyclopes, Cyclopiian.

Cyclōps, -ōpis, m., a Cyclops. The name was given (1) to certain giants, with cannibalistic tendencies, who dwelt in Sicily, near Aetna; they had a single large, round eye in the middle of the forehead, (2) to the workmen of Vulcan (§ 284).

cycnus, -ī, m., swan.

Cydon, -ōnis, m., Cydon, an Italian.

Cyllēnius, -a, -um, adj., of Cyllene, a high mountain in Arcadia, Greece, birth-place of Mercury, Cyllenean. As noun,

Cyllēnius, -ī or -īl, m., the Cyllenean, i.e. Mercury, who was born on Mount Cyllene.

cymbium, -ī or -īl [cf. cumba], *n.*, a small drinking vessel, long and narrow, like a boat; cup, bowl.

Cymodocē, -ēs, f., Cymodoce, one of the Nereids, or sea-nymphs.

Cymothoē, -ēs, f., Cymothoë, one of the Nereids, or sea-nymphs.

Cynthus, -ī, m., Cynthus, a mountain of Delos, on which Apollo and Diana were born.

cyparissus, -ī [by-form of cupressus], *f.*, cypress.

Cyprus, -ī, f., Cyprus, a large island in the Mediterranean.

Cythēra, -ōrum, pl. n., Cythera, an island south of Laconia, near which, so tradition said, Venus rose from the foam of the sea.

Cytherēus, -a, -um [Cythēra], *adj.*, of Cythera, Cytherean. As noun, **Cytherēa, -ae, f.**, Cytherea, the goddess of Cythera, i.e. Venus.

D

Daedalus, -ī, m., Daedalus, described by Greek tradition as an Athenian of consummate skill in all forms of handicraft; he dwelt for a long time at the court of King Minos at Gnosus in Crete, and built for him the Labyrinth. Later, he helped Theseus to thread the mysteries of the Labyrinth; for this Minos imprisoned him, but with the aid of artificial wings, fastened on by wax, he escaped from Crete to Cumae.

Dahae, -ārum, pl. m., the Dahae, a tribe of Scythians east of the Caspian Sea.

damnō, -āre, -āvī, -ātus [damnum, loss], *tr.*, properly, subject to loss; esp. in legal sense, condemn, sentence, find or declare guilty; in general, condemn, doom, devote.

Danaē, -ēs, f., Danaë, daughter of Acrisius. An oracle had warned Acrisius that he would die by the hand of a son to be borne by Danaë. To prevent this Acrisius shut Danaë up in a brazen tower, or, as some say, in a subterranean chamber, but Jupiter had seen and loved her, and gained access to her, and begat by her a son Perseus. When this was discovered Danaë and Perseus were set adrift on the sea in a chest. Vergil

makes Danaë come to Italy and found Ardea.

Danaus, -a, -um [**Danaus**, *an ancient king of Argos*], *adj.*, of Danaus, Danaan; *freely*, Greek, Grecian. *As noun*, **Danaï, -ōrum, pl. m.**, the Danaans, the Danaï, the Greeks.

daps, dapis, f., *usually in the pl.*, a solemn, sacrificial feast; *since such feasts were usually very sumptuous*, a rich, sumptuous banquet, feast, rich food, dainty viands, meats; offerings to the dead, of wine, honey, oil, or milk.

Dardania: see Dardanius.

Dardanidēs, -ae, m., a descendant of Dardanus; *in sing. used esp. of Aeneas; in pl.*, the Trojans. *As adj. in pl.*, Trojan.

Dardanis, -idis, f., a (*descendant or*) daughter of Dardanus; a Trojan woman.

Dardanius, -a, -um, adj., of Dardanus, Dardanian, Trojan. **Dardania, -ae** (*sc. terra*), *f.*, the Trojan land, the Troad, Troy. (*The name was also applied to a city on the Hellespont, founded by Dardanus.*)

Dardanus, -ī, m., Dardanus, son of Jupiter by Electra; he was son-in-law of the Trojan Teucer, and founded the city of Dardania. From him the house of Priam was descended. Vergil represents Dardanus as coming to the Troad from Corythus, in Etruria. *As adj.*, **Dardanus, -a, -um**, of Dardanus, Dardanian, Trojan.

Dardanus, -a, -um: see Dardanus.

Darēs, -ētis, m., Dares, a Trojan boxer, defeated by the Sicilian Entellus.

dator, -ōris [dō], m., giver, bestower. **datus: see dō.**

Daucius, -a, -um, adj., of Daucus, an unknown Italian or Rutulian, Daucus's.

Daunius, -a, -um [Daunus], adj., of or belonging to Daunus, descended from Daunus, Daunus's, Daunian; *freely*, Rutulian.

Daunus, -ī, m., Daunus, a mythical king of Apulia, son of Pilumnus and Danaë, and father of Turnus.

de, prep. with abl., properly denoting motion from a fixed point, used (1) of

space, from, down from, away from, off, out of, (2) of source, origin, material, from, out of, of, by, after, (3) in modal relations, according to, in accordance with, by, concerning, in relation to, in regard to, about.

dea, -ae, f., goddess.

dēbellātor, -ōris [dēbellō], m., warrior, fighter; conqueror, victor, subduer, tamer.

dēbellō, -āre, -āvī, -ātus [dē, out, to the end, +bellō], intr., wage war to the very end, fight vigorously; *tr.*, conquer, subdue, overcome.

dēbeō, -ēre, dēbui, dēbitus [dē+ha-beō], tr., properly, keep back money, etc., owe; *in general*, owe; *in pass.*, be owed to, be due to, be set apart or destined, be appointed or fixed; *with infin.*, be under obligation, be bound, ought. **dēbitus, -a, -um, pf. pass. prtcl. as adj.**, owed, due, destined, appointed, assigned; due, fitting, proper.

dēbilis, -e [dē, in neg. sense, +habilis], adj., properly, unhandy, unwieldy; maimed, disabled, crippled.

dēbilitō, -āre, -āvī, -ātus [dēbilis], tr., weaken, enfeeble; exhaust, drain.

dēbitus: see dēbeō.

dēcēdō, -ere, -cessī, -cessum [dē+cēdō], intr., go away from, withdraw from, depart; leave, quit.

decem, indeclinable numeral adj., ten.

dēceptus: see dēcipiē.

dēcernō, -ere, -crēvī, -crētus, intr. and tr., decide, determine; *with infin.*, determine, resolve, decide.

dēcerpō, -ere, -cerpsi, -cerptus [dē+carpō], tr., pluck off, pluck.

decet, -ēre, decuit, —, impers. verb., *used esp. with infin. clause as subject, intr.*, (it) is becoming, is fitting, is seemly; *tr.*, behooves, becomes; **decet mē, etc.**, I, etc., ought.

dēcidō, -ere, -cidī, — [dē+cadō], intr., fall down, fall.

dēcidō, -ere, -cidī, -cisus [dē+caedō], tr., cut off, lop off, hew off.

dēcipiō, -cipere, -cēpī, -ceptus [dē+capiō], tr., catch, ensnare. *Fig.*, catch, beguile, deceive, betray, trick.

dēcisus: *see dēcidō.*

Decius, -ī or -iī, m., Decius, a name borne by members of the *gens Decia*. (1) *Publius Decius Mus, consul in 340, who in the battle fought at Veseris against the Latins and the Campanians, devoted himself to death that the Romans might gain the victory.* (2) *Publius Decius Mus, who in 295, in a battle with the Gauls and Samnites, similarly devoted himself.*

dēclārō, -āre, -āvī, -ātus [dē+clārus], tr., make bright or clear, make plain, *esp. by speech*; declare, proclaim, announce, pronounce.

dēclīnō, -āre, -āvī, -ātus [dē+clīnō, an old verb, cause to lean], tr., bend aside, bend down; *of the eyes*, lower, close, shut.

decor, -ōris [cf. decet], m., comeliness, loveliness, beauty, grace, charm.

decorō, -āre, -āvī, -ātus [decus], tr., beautify, adorn, decorate, embellish, grace, honor.

decōrus, -a, -um [cf. decus, decet], adj., becoming, comely, graceful, beauteous, lovely, fair, beautiful; decorated (*with*), adorned, graced; resplendent, brilliant.

dēcurrō, -ere, -currī, -cursum [dē+currō], intr., run down, hasten down; speed (*down*), speed, dart, shoot.

decus, -oris [cf. decet], n., comeliness, loveliness, beauty, grace; *by metonymy, of that which beautifies*, ornament, decoration, adornment; *of a person*, ornament, pride, glory, honor *of a race, etc.* *Fig.*, glory, honor, dignity.

dēdecus, -oris [dē, in neg. sense, +decus], n., unloveliness; *by metonymy, of that which disfigures*, disgrace, dishonor, infamy, shame.

dēdignor, -ārī, -ātus sum [dē, in neg. sense, +dignor], tr., not to deem worthy, deem unworthy, disdain, scorn, scoff, refuse.

dēdūcō, -ere, -dūxī, -ductus [dē+dūcō], tr., lead or draw down or away, drag off, carry away; *with nāvem*, haul down to the sea, launch; lead, guide, conduct, escort (*in this sense esp. of guiding colonists to their new*

home). *Fig.*, draw (*one's lineage*), derive.

dēfendō, -ere, -fendī, -fēnsus [dē+fendō, an old verb, strike], tr., strike off or away, fend off, avert; *freely*, protect a person or thing by striking danger, *etc.*, away, protect, guard, champion.

dēfēnsor, -ōris [dēfendō], m., defender, protector, guardian, champion.

dēfēnsus: *see dēfendō.*

dēferō, -ferre, -tulī, -lātus [dē+ferō], tr., bring down or from, carry, convey; *in pass., of voyagers*, be carried, be conveyed, make one's way, come. *Fig.*, *of carrying news*, bring word, report, relate, announce, declare.

dēfessus, -a, -um, adj., thoroughly tired, worn out, wearied, fatigued, exhausted.

dēficiō, -ficere, -fēcī, -fectum [dē+faciō], intr., properly, make off; give out, fail, flag, cease, disappear, vanish; be wanting, be lacking or missing; *with dat.*, be wanting to, fail, be false to; *of persons*, fail, faint, sink (*down*), lose one's strength, be exhausted; *of a fire*, fail, sink, die out; *of a ship, (fail, i.e.) sink*, founder.

dēfigō, -ere, -fixī, -fixus [dē+figō], tr., fasten down, fasten in, fasten, fix, set.

dēfixus: *see dēfigō.*

dēflectō, -ere, -flexī, -flexus [dē+flectō], tr., bend away, turn aside, turn.

dēfleō, -ēre, -flēvī, -flētus [dē, to the end, +fleō], intr., weep bitterly; *tr.*, weep over, lament, bemoan, mourn.

dēfluō, -ere, -fluxī, -fluxum [dē+fluō], intr., flow down. *Fig.*, flow down, glide (*down*), descend, slip, fall; *of garments*, flow down, stream, descend.

dēfodiō, -ere, -fōdī, -fossus [dē+fodiō], tr., dig (*down, or down into*); bury or hide in the earth; *in general*, hide, conceal, store up.

dēfōrmō, -āre, -āvī, -ātus [dē, in neg. sense, +fōrma], tr., disfigure, defile.

dēfossus: *see dēfodiō.*

dēfringō, -ere, -frēgī, -frāctus [dē+frangō], tr., break off.

dēfunctus: *see* **dēfungor**.

dēfungor, -ī, -fūctus sum [dē+fungor], *intr.*, with *abl.*, have done with, go or get through with; finish, complete, accomplish; with *vītā expressed or implied*, get through with life, perish, die.

dēgener, -generis [dē+genus], *adj.*, properly, departing from (*i.e.* coming short of) one's race or kind, degenerate. *Fig.*, base-born, low-born, ignoble, degenerate.

dēgō, -ere, **dēgī**, — [dē+agō], *tr.*, lead, spend, pass.

dēhinc, *adv.*, thence, *used* (1) properly but rarely of space, more often (2) of order in time, thereupon, then, thereafter, here, hereupon, hereafter, in after days, (3) of order or succession in general, then, afterwards, next. *Note:* The word is often scanned as one syllable.

dēhiscō, -ere, -hivī, — [dē+hiscō], *intr.*, open deep downwards, gape open, split open, yawn.

dēiciō, -icere, -iēcī, -iectus [dē+iaciō], *tr.*, throw down, cast or hurl down, strike down, cast; throw down in death, lay low, bring down game; kill, slay; drive down or out (*said of game, enemies, etc.*), dislodge. *Fig.*, turn down (*face, eyes, etc.*), cast down; cast down, degrade. **dēiectus**, -a, -um, *pf. pass. prtcl. as adj.*, in *fig. sense*, cast down, dismayed.

dēiectus: *see* **dēiciō**.

dēinde, *adv.*, *used* (1) properly but very rarely of place, thence, (2) of time, then, thereupon, thereafter, here, hereupon, hereafter, (3) of order and succession in general, then, next.

Dēiopēa, -ae, *f.*, Delopea, a nymph in Juno's train.

Dēiphobē, -ēs, *f.*, Delphobe, daughter of Glaucus, the Sibyl at Cumae.

Dēiphobus, -ī, *m.*, Deiphobus, a son of Priam, who after the death of Paris married Helen; at the capture of Troy Helen treacherously caused his death.

dēlābor, -ī, -lāpsus sum [dē+lābor], *intr.*, glide or slip down, swoop down, fall, sink, descend.

dēlāpsus: *see* **dēlābor**.

dēlātus: *see* **dēferō**.

dēlēctus: *see* **dēligō**.

dēligō, -ere, -lēgī, -lēctus [dē+legō], *tr.*, pick out, choose, select. **dēlēctus**, -a, -um, *pf. pass. prtcl. as adj.*, picked, choice, chosen.

dēlitēscō, -ere, **dēlitui**, — [dē+lateō], *intr.*, hide, lie hid, skulk.

Dēlius, -a, -um [Dēlos], *adj.*, of Delos, Delian; an epithet esp. of Apollo, who was born on Delos.

Dēlos, -ī, *f.*, Delos, a small island in the Aegean Sea, one of the Cyclades, famous esp. as the birthplace of Apollo and Diana.

delphīn, -īnis, *m.*, a dolphin.

dēlūbrum, -ī, *n.*, temple, shrine, sanctuary.

dēlūdō, -ere, -sī, -lūsus [dē+lūdō], *tr.*, play false to, make sport of, mock, deceive, cheat, delude.

dēmēns, -entis [dē+mēns], *adj.*, out of one's mind, mad, frantic, foolish, insane, infatuate, misguided.

dēmentia, -ae [dēmēns], *f.*, madness, insane frenzy, folly, infatuation.

dēmergō, -ere, -mersī, -mersus [dē+mergō], *tr.*, plunge down into (*water*), sink, submerge. **dēmersus**, -a, -um, *pf. pass. prtcl. as adj.*, sunken, submerged, sinking.

dēmersus: *see* **dēmergō**.

dēmissus: *see* **dēmittō**.

dēmittō, -ere, -mīsī, -missus, *tr.*, send down, send, despatch; let down, let fall, lower, allow to hang; with **nāvem** or **nāvis**, bring to land, land (*cf.* **appellere**). *Fig.*, cast down, lower (*eyes, face, etc.*); (*send words into one's ear, i.e.*) hear, receive, welcome, hearken to; of lineage, derive, draw. **dēmissus**, -a, -um, *pf. pass. prtcl. as adj.*, descended from, sprung from, derived; lowered, dangling (*of a rope*), hanging, drooping (*of a cloak*). *Fig.*, of the voice, lowered, sinking, low, subdued.

dēmō, -ere, **dēmpsi**, **dēemptus** [dē+emō], *tr.*, take away, remove, dispel.

Demodocus, -ī, *m.*, Demodocus, a Trojan.

Dēmoleos, -ī, *m.*, Demoleos, a Greek chieftain slain by Aeneas.

Dēmophoön, -ontis, *m.*, Demophoön, a Trojan slain by Camilla.

dēmoror, -ārī, -ātus sum [dē+moror], *intr.*, tarry, delay, loiter; *tr.*, keep waiting, cause to linger, delay, detain.

dēmum [*sup. of dē*], *adv.*, properly; at the bottom; at last, at length, finally; **tum dēmum**, then at last, then only, not till then.

dēnī, -ae, -a, *distributive numeral adj.*, in *pl.*, ten each, ten apiece, ten at a time; *freely*, ten.

dēnique, *adv.*, used (1) properly of time, at last, at length, finally, (2) much more frequently in enumerations, in summing up, finally, at last, in a word; **sic dēnique** (=tum dēmum), only thus, thus and thus only.

dēns, dentis, *m.*, tooth; by metonymy, of things shaped like a tooth, e.g. the fluke of an anchor.

dēnsēō, -ēre, -uī, — [dēnsus], *tr.*, make thick or close, press together, crowd together; of weapons, scatter or fling in quick succession, fling clouds of; in *pass.*, with middle force, stand thick or close together.

dēnsus, -a, -um, *adj.*, properly, of things whose parts stand close together (contrast **rārus**), thick, dense, close, compact, then of these parts themselves, close-set; set close together, crowded, crowding; of soldiers, massed, in close array, in serried ranks. *Fig.*, of winds, thick, murky; of things that follow one another in quick succession, frequent, repeated, continuous, incessant.

dēnūntiō, -āre, -āvī, -ātus [dē+nūntiō], *tr.*, announce, proclaim (often with the accessory idea of threatening), threaten; foreshadow, predict.

dēpāscō, -ere, -pāvi, -pāstus or **dēpāscor**, -ī, -pāstus sum [dē+pāscō], *tr.*, property, of cattle, feed on, browse on; *freely*, of creatures other than cattle, feed on, eat up, devour, consume.

dēpāstus: see **dēpāscō**.

dēpellō, -ere, -pulī, -pulsus [dē+pellō], *tr.*, drive away, expel. *Fig.*, remove, ward off, avert.

dēpendeō, -ēre, —, — [dē+pendeō], *intr.*, hang down or from, hang on, hang.

dēpōnō, -ere, -posuī, -positus [dē+pōnō], *tr.*, set down, put off, lay or set aside, lay down, deposit; (*put down, i.e.*) leave behind. *Fig.*, throw off (*cares, etc.*), lay aside, forget.

dēprecor, -ārī, -ātus sum [dē+prex], *intr.*, pray one's self off, beg off, ask for mercy; *tr.*, ward off by prayer, deprecate.

dēprehendō or **dēprēndō**, -ere, -dī, **dēprēnsus** [dē+prehendō], *tr.*, seize, catch, overtake. *Fig.*, of a storm or of the passage of time, overtake, overwhelm, surprise.

dēprēnsus: see **dēprehendō**.

dēprōmō, -ere, -prōmpsi, -prōptus [dē+prōmō], *tr.*, take out, bring or draw forth, produce.

dēpulsus: see **dēpellō**.

dērigēscō, -ere, -riguī, — [dē+rigeō], *intr.*, become stiff or rigid, become set or fixed, set; of blood, stiffen, harden, thicken, freeze.

dēripiō, -ere, -ripuī, -reptus [dē+rapiō], *tr.*, snatch quickly; tear off or away, pull away or out, strip off.

dēsaeviō, -īre, -īī, — [dē+saeviō: cf. saevus], *intr.*, spend one's rage, rage one's self out, rage furiously.

dēscendō, -ere, -scendi, -scēnsus [dē+scandō], *intr.*, climb down, come, go or fall down, descend; make one's way into, sink into, penetrate. *Fig.*, go down to, lower one's self to, stoop to, descend to.

dēscēnsus, -ūs [dēscendō], *m.*, a going down, descent.

dēscribō, -ere, -scripsi, -scriptus [dē+scribō], *tr.*, write down, write out; trace, sketch, draw, delineate.

dēsecō, -āre, -secuī, -sectus [dē+secō], *tr.*, cut off, hew off, lop off, sever.

dēserō, -ere, -seruī, -sertus, *tr.*, leave, quit, abandon, forsake, desert. **dēsertus**, -a, -um, *pf. pass. prtcl. as adj.*, deserted, abandoned, lonely, waste, desolate. *As noun*, **dēserta**, -ōrum, *pl. n.*, wastes, deserts, wilderness, solitude.

dēsertor, -ōris [dēserō], *m.*, one who leaves *or* quits, deserter.

dēsertus: *see* dēserō.

dēsīdia, -ae [dēsideō, sit down, be idle], *f.*, a sitting down, inactivity, idleness, sloth.

dēsīdō, -ere, -sēdī, -sessum [dē+sidō], *intr.*, settle down, sink down, sink.

dēsīgnō, -āre, -āvī, -ātus [dē+signō: *cf.* signum], *tr.*, mark out *or* off, trace.

dēsiliō, -īre, -siluī, -sultum [dē+saliō], *intr.*, leap *or* jump down, spring.

dēsīnō, -ere, -sivī, -situm, *intr.*, leave off, give up, cease, desist, forbear.

dēsistō, -ere, -stitī, -stitum [dē+sistō], *intr.* (§ 139), *properly*, set one's self away from; leave off, give up, cease, desist, forbear.

dēspectō, -āre, -āvī, -ātus [*freq.* of dēspiciō], *tr.*, look down on, view, survey, watch.

dēspectus: *see* dēspiciō.

dēspiciō, -ere, -spexī, -spectus [dē+speciō], *tr.*, look down on, view, survey. *Fig.*, look down on, make light of, slight, disdain, scorn, despise.

dēstinō, -āre, -āvī, -ātus, *tr.*, make fast *or* firm, bind. *Fig.*, fix, set apart, determine, appoint, assign, doom, destine.

dēstruō, -ere, -strūxī, -strūctus [dē+struō], *tr.*, *properly*, unpile, unbuild; pull down, demolish, destroy.

dēsuetus, -a, -um [dē, *in neg. sense*, +suēscō], *adj.*, *in act. sense*, unused to, unaccustomed to, not familiar with; *in pass. sense*, unused, disused.

dēsum, -esse, dēfuī, — [dē+sum], *intr.*, be away, be wanting, be lacking, be missing; *with dat.*, be wanting to, be false to, fail. *Note*: When the long and the short e come together, the short e is neglected in scanning. *See* § 249.

dēsuper [dē+super], *adv.*, from above; *freely*, above.

dētineō, -ēre, -tinuī, -tentus [dē+teneō], *tr.*, hold off, keep back, detain, keep.

dētonō, -āre, -tonuī, — [dē+tonō],

intr., thunder down, thunder; thunder out (= dēsaeviō), spend its fury.

dētorqueō, -ēre, -torsi, -tortus [dē+torqueō], *tr.*, turn away *or* aside, shift, turn back. *Fig.*, turn, divert, alter, change.

dētrahō, -ere, -trāxī, -trāctus [dē+trahō], *tr.*, draw off, take off, strip off, remove.

dētrūdō, -ere, -trūsī, -trūsus [dē+trūdō], *tr.*, thrust *or* shove down *or* away; push off, drive *or* force away. *Fig.*, thrust out, dislodge, expel, put to flight.

dēturbō, -āre, -āvī, -ātus [dē+turba], *tr.*, thrust down, cast down, hurl down, fling; drive off *or* away, dislodge.

deus, -ī, *m.*, god, deity (*used of both gods and goddesses*). *As adj.*, godlike, glorious, famous.

dēveniō, -īre, -vēnī, -ventum [dē+veniō], *intr.*, *properly*, come down (to), descend; *freely*, come to, go to, arrive at.

dēvictus: *see* dēvincō.

dēvinciō, -īre, -vinxī, -vinctus [dē+vinciō], *tr.*, bind, fetter. *Fig.*, bind, fetter, snare.

dēvincō, -ere, -vici, -victus [dē+vincō], *tr.*, conquer thoroughly, subdue, overcome; *with bella*, win, wage successfully.

dēvinctus: *see* dēvinciō.

dēvolō, -āre, -āvī, -ātum [dē+volō], *intr.*, fly down.

dēvolvō, -ere, -volvi, -volūtus [dē+volvō], *tr.*, roll down, hurl down, fling.

dēvōtus: *see* dēvoveō.

dēvoveō, -ēre, -vōvī, -vōtus [dē+voveō], *tr.*, vow, devote, set apart, consecrate; *esp.*, devote to the powers of death, doom.

dexter, **dextera** *or* **dextra**, **dexterum** *or* **dextrum**, *adj.*, right; *often* = *an adv.*, (on) the right hand *or* side, to the right. *Fig.*, since the right hand is commonly the more skillful, skillful, handy; suitable, fitting; *as a term of augury* (*see n. on ii. 693*), favorable, auspicious, propitious. *As noun*, **dextera** *or* **dextra** (*sc. manus*), *f.*, right hand; *by me-*

conymy, pledge (as given by the right hand), assurance, surety, good faith, confidence, trust.

dextera or **dextra**, as noun: see **dexter**.

Dīāna, -ae, f., Diana, daughter of Jupiter and Latona; see § 282.

dicīō, -ōnis [dicō], f., sovereignty, dominion, authority, power, sway.

dicō, -ere, **dixī**, **dictus**, tr., say, speak, relate, recount; seek or intend to say, mean, intend; speak of beforehand, predict, foretell, prophesy; call, name; speak with authority, bid, charge, command; speak of in song, sing of, describe, laud, extol. **dictum**, -ī (pf. pass. prtcl. as noun), n., a thing said, utterance, word, speech; prophecy, prediction; promise, agreement; order, command.

dicō, -āre, -āvī, -ātus, tr., make known, proclaim; proclaim as sacred, set apart, dedicate, consecrate, assign.

Dictaeus, -a, -um, adj., of Dicte, a mountain in the eastern part of Crete, Dictaeon, Cretan.

dictum: see **dicō**.

Dīdō, -ūs (Gk. form) or -ōnis, f., Dido, daughter of Belus, king of Tyre, wife of Sychaeus. Vergil describes her as the founder of Carthage.

dīdūcō, -ere, -dūxī, -ductus [dis+dūcō], tr., draw apart or asunder, part, separate, divide.

Didymāōn, -onis, m., Didymaon, a skilled workman in metals.

diēs, **diēī**, c., a day; freely, period of time, time, lapse of time; by metonymy, daytime, daylight, light.

differō, -ferre, **distulī**, **dīlātus** [dis+ferō], tr., bear apart, carry apart, scatter, tear asunder. Fig., of time, put off, defer, postpone.

difficilis, -e [dis, in neg. sense, + facilis], adj., not easy, hard, difficult; troublesome, painful; trying, dangerous.

diffidō, -ere, **diffisus** sum [dis, in neg. sense, + fidō], intr., put no faith in, distrust.

diffugiō, -fugere, -fūgī, -fugitum [dis+fugiō], intr., fly or flee in different directions, scatter, disperse.

diffundō, -ere, -fūdī, -fusus [dis+fundō], tr., properly, scatter by pouring. Fig., pour out, spread out, scatter, spread abroad.

diffusus: see **diffundō**.

digerō, -ere, -gessī, -gestus [dis+gerō], tr., carry or bear apart, separate; arrange, set in order, dispose. Fig., of arranging by means of speech, expound, explain, interpret.

digestus: see **digerō**.

digitus, -ī, m., finger; toe.

dignor, -ārī, -ātus sum [dignus], tr., with acc. and abl., deem worthy (of); with infn., think fit, see fit, think (it) right, deign, condescend.

dignus, -a, -um, adj., of a person, worthy, deserving; of things, worthy, becoming, meet, fitting, proper, suitable.

digredior, -ī, -gressus sum [dis+gradior], intr., go or walk apart, part, separate; go off, depart, quit.

digressus, -ūs [digredior], m., going off, departure.

dīlābor, -ī, -lāpsus sum [dis+lābor], intr., glide or fall asunder; glide away, depart, vanish, disappear.

dīlēctus: see **diligō**.

diligō, -ere, -lēxī, -lēctus [dis+legō], tr., pick out, choose; esteem, love, hold dear. **dīlēctus**, -a, -um, pf. pass. prtcl. as adj., beloved, loved, dear, precious.

diluvium, -ī or -iī [dīluō, wash away], n., a washing away; by metonymy, that which washes away, water-flood, flood, deluge.

dīmīttō, -ere, -mīsī, -missus [dis+mīttō], tr., send in different directions; send off or away, let or allow to go, dismiss; set aside, discard, give up, forego, abandon.

dīmoveō, -ēre, -mōvī, -mōtus [dis+moveō], tr., move apart or asunder, part, cleave, separate, divide, scatter, disperse, dispel, dissipate.

Dindyma, -ōrum, pl. n., Dindymus, a mountain in Phrygia, sacred to Cybele.

dīnumerō, -āre, -āvī, -ātus [dis+numerō], tr., count out, count over, tell over, reckon, calculate.

Diomēdēs, -is, *m.*, Diomede, son of Tydeus (king of Aetolia), one of the bravest champions of the Greeks before Troy. He wounded Aeneas and Venus herself, and carried off the horses of Rhesus. Later, he came to Italy and founded Arpi.

Diōnaeus, -a, -um [**Diōnē**, mother of Venus], *adj.*, of Dione, Dionean; freely, daughter of Dione.

Diōrēs, -is, *m.*, Diores, a Trojan, kinsman of Priam.

Dīrae: see **dīrus**.

dīreptus: see **dīripiō**.

dīrigō, -ere, -rēxī, -rēctus [**dis**+**regō**], *tr.*, properly, guide along a given line or lines, guide, direct, turn; of a weapon, guide, aim, hurl, shoot, cast.

dīrimō, -ere, -rēmī, -rēemptus [**dis**+**emō**], *tr.*, take apart, separate, part. *Fig.*, of parting combatants and so ending strife, break off, interrupt, put an end to, decide.

dīripiō, -ere, -ripiū, -reptus [**dis**+**rapīō**], *tr.*, snatch apart, tear asunder, pull to pieces; less exactly, snatch quickly, catch up; lay waste, ravage, plunder.

dīruō, -ere, -uī, -rutus [**dis**+**ruō**], *tr.*, tear asunder, overthrow; of trees, uproot.

dīrus, -a, -um, *adj.*, fearful, awful, dreadful, fell, monstrous; horrible, frightful, fierce, terrible; ominous, fateful, portentous. *As noun*, **Dīrae**, -ārum (*sc. deae*), *pl. f.*, the Awful Goddesses, the Furies.

dīrutus: see **dīruō**.

dis, **dītis**, *adj.*, *comp.* **dītior**, *sup.* **dītissimus** [*by-form of dīves*], rich, abounding in, rich in, possessed of.

Dīs, **Dītis**, *m.*, Dis, Pluto, god of the underworld; see § 300.

dis-, inseparable prefix, apart, asunder, in pieces, in different directions; sometimes, not.

discēdō, -ere, -cessī, -cessum [**dis**+**cēdō**], *intr.*, of several persons, go in different directions, separate, or, freely, depart; of one person, go one's own way, depart, withdraw.

discernō, -ere, -crēvī, -crētus [**dis**+**cernō**], *tr.*, separate, divide; of embroidery, (divide, i.e.) vary, work in varied patterns. *Fig.*, separate, distinguish; separate, end (a quarrel or contest).

discēdō, -ere, -cessī, -cessum [**dis**+**cēdō**], *intr.*, of several persons, go in different directions, separate, or, freely, depart; of one person, go one's own way, depart, withdraw.

discessus, -ūs [**discēdō**], *m.*, a going apart, separation; going away, departure.

discinctus: see **discingō**.

discingō, -ere, -cīnxī, -cīctus [**dis**+**cingō**], *tr.*, ungirdle. **discinctus**, -a, -um, *pf. pass. prtcl. as adj.*, ungirdled, unbelted, wearing loose or flowing robes, loosely-clad.

disclūdō, -ere, -clūsī, -clūsus [**dis**, *in neg. sense*, +**claudō**], *tr.*, uncloze, open, release.

discō, -ere, **didici**, —, *tr.*, learn, come to know, become acquainted with, examine into, investigate, scan closely; *in pf.*, have learned, know.

discolor, -ōris [**dis**+**color**], *adj.*, of a different color or hue.

discordia, -ae [**discors**], *f.*, disagreement, dissension, strife, discord. *Personified*, **Discordia**, -ae, *f.*, Discord, the goddess (or demon) of strife, thought of as the wife of Mars.

discors, -cordis [**dis**+**cors**], *adj.*, of different hearts or minds, unharmonious, contending, hostile; freely, unlike, different, discordant.

discrepō, -āre, -crepui, — [**dis**+**crepō**], *intr.*, properly, sound differently; freely, differ.

discrīmen, -inis [**discernō**], *n.*, that which separates two things, dividing line; freely, distance, interval. *Fig.*, (separation, i.e.) distinction, difference; a decisive moment, turning-point, crisis.

discumbō, -ere, -cubi, -cubitum [**dis**+**cumbō**], *intr.*, of several persons, lie down in different (i.e. their proper) places, take their places; freely, recline.

discurrō, -ere, -curri, -cursum [**dis**+**currō**], *intr.*, run or speed in different directions, rush or gallop apart; scatter, separate.

discussus: see **discutiō**.

discutiō, -ere, -cussi, -cussus [**dis**+**cutiō**], *tr.*, separate, divide; of embroidery, (divide, i.e.) vary, work in varied patterns. *Fig.*, separate, distinguish; separate, end (a quarrel or contest).

quatiō, *tr.*, strike asunder; *freely*, strike off. *Fig.*, strike asunder (*shadows, darkness, etc.*), dispel, dissipate.

disiciō, -ere, **disiēcī**, **disiectus** [**dis+iaciō**], *tr.*, throw apart, scatter, disperse; overthrow, demolish; cleave, split, shatter. *Fig.*, of peace, (*scatter, i.e.*) destroy, ruin.

disiectus: *see* **disiciō**.

disiungō, -ere, -iunxī, -iunctus [**dis+iungō**], *tr.*, disjoin, separate; keep away from, drive away from.

dispellō, -ere, -pulī, -pulsus [**dis+pellō**], *tr.*, drive apart, scatter, disperse. *Fig.*, of shadows, etc., cleave, scatter, dispel, dissipate.

dispendium, -ī or -īī [**dis+pendō**, pay], *n.*, expenditure, expense, outlay, cost, loss.

dispergō, -ere, -persī, -persus [**dis+spargō**], *tr.*, scatter (*about*), disperse.

dispersus: *see* **dispergō**.

dispiciō, -ere, -spexī, -spectus [**dis+speciō**], *intr.*, look all about, see with an effort, see through an intervening medium; *tr.*, catch sight of, discern, descry, perceive.

dispōnō, -ere, -posuī, -positus [**dis+pōnō**], *tr.*, put or place apart, set in different places, arrange, dispose.

dissiliō, -īre, -siluī, -sultum [**dis+saliō**], *intr.*, leap or fly apart, spring apart, burst asunder, separate.

dissimulō, -āre, -āvi, -ātus [**dis, in neg. sense, +simulō**], *tr. and intr.*, properly, pretend that what is true is not true, cover up the truth; dissemble, cloak, disguise, hide, conceal.

distendō, -ere, -dī, -tentus [**dis+tendō**], *tr.*, stretch asunder, stretch out, distend; fill up, pack closely.

distō, -āre, —, — [**dis+stō**], *intr.*, stand off or apart, be distant, be away.

districtus: *see* **distringō**.

distringō, -ere, -strinxī, -strictus [**dis+stringō**], *tr.*, draw or stretch asunder, stretch out, spread out.

dītissimus: *see* **dis**.

diū, *adv.*, for a long time, long.

dīus, dīva: *see* **dīvus**.

vellō, -ere, -velli, -vulsus [**dis+**

vellō], *tr.*, tear in pieces, tear asunder separate; tear away by violence, separate, remove.

diverberō, -āre, -āvi, -ātus [**dis+verberō**], *tr.*, strike or cut asunder, cleave, divide, part, separate.

dīversus, -a, -um [**dis+vertō**], *adj.*, turned in opposite or different ways, diametrically opposed, opposite, contrary, apart, widely sundered, asunder, separate, remote; *at times*=*an adv.*, hither and thither, in divers directions; **ex dīversō**, from different directions; different, unlike, various.

dīves, -itis, *adj.*, of persons, rich, abounding, possessed of; of things, rich, precious, sumptuous, splendid, magnificent; of land, rich, fertile.

dīvidō, -ere, -visī, -visus, *tr.*, separate, part, divide; break through, lay open, cleave; part, distribute, divide.

dīvinus, -a, -um [**dīvus**], *adj.*, pertaining to the gods, divine, deified, heavenly; holy, sacred; godlike, superhuman; inspired, prophetic.

dīvitiae, -ārum [**dīves**], *pl. f.*, riches, treasures, wealth.

divortium, -ī or -īī [**dis+vertō**], *n.*, properly, a parting; by metonymy, fork of roads; freely, path.

dīvus, -a, -um, or **dīus**, -a, -um, *adj.*, divine, heavenly; deified (*an epithet applied to Julius Caesar and to many of the emperors who, after their death, were deified by vote of the Senate*); godlike. As noun, **dīvus**, ī-, *m.*, god, deity; **dīva**, -ae, *f.*, goddess.

dō, dare, dedi, datus [*this verb corresponds to two roots, one meaning give, the other meaning put, place; the latter meaning is esp. conspicuous in the compounds of dō*], *tr.*, give, bestow, vouchsafe, furnish, yield, supply, present, offer, grant, allow, permit; surrender, consign; very freely used in phrases with nouns: *see* § 202; **sē dare**, betake one's self, go, move, proceed, hasten; **terga dare**, turn in flight, flee; **vēla or lintea dare**, spread one's sails, set sail, sail; with **verba, dicta**, etc., (*give, i.e.*) utter, say, deliver; with **līra**, give, lay down, de-

liver, administer; *with poenās*, pay, suffer; (*give, offer, i.e.*) make, cause, bring about, produce; put, place, set. **doceō, -ēre, -uī, doctus, tr.**, teach, train, instruct, inform; tell, recount, explain, describe; show, indicate, point out, prove. **doctus, -a, -um, pf. pass. prtcl. as adj.**, taught, trained, skilled, versed in.

doctus: *see doceō.*

Dōdōnaeus, -a, -um, adj., of Dodona, a city in Epirus, Greece, famous for its oak grove and its oracle, both sacred to Jupiter, Dodonean.

doleō, -ēre, -uī, dolitum, intr., feel (*physical*) pain, suffer; feel (*mental*) pain, grieve, be sorrowful, lament, mourn.

Dolopes, -um, pl. m., the Dolopes, the Dolopians, a people of Thessaly who fought with the Greeks against Troy.

dolor, -ōris [doleō], m., pain, *physical or mental*, suffering, anguish, agony, sorrow, grief, anxiety; *esp. of resentment*, anger, wrath, grudge, and, by *metonymy*, of the cause of grief or anger, affront, grievance, wrong.

dolus, -ī, m., device, artifice; *usually in bad sense*, scheme, guile, trick, wiles, deceit, treachery.

domina, -ae [feminine of dominus], f., mistress of household; *freely*, mistress, ruler, queen; of Juno, queen, goddess.

dominor, -ārī, -ātus sum [dominus], intr., be lord and master, hold (*absolute*) sway, rule.

dominus, -ī [domus], m., master of household, *esp. of slaves*; lord, ruler, master, governor; *in bad sense*, tyrant, despot.

domitor, -ōris [domō], m., tamer, breaker (*of steeds*). *Fig.*, conqueror, subduer, victor (*over*).

domō, -āre, domuī, domitus, tr., tame, break (*horses*). *Fig.*, subdue, conquer, vanquish, overcome.

domus, -ūs, f., house, home, habitation, abode, mansion; *by metonymy*, of the occupants of a house, house, family, line, race.

dōnec, conj., while, as long as; until, till.

dōnō, -āre, -āvī, -ātus [dōnum], tr., give, present, bestow; reward or honor with a present. *The verb is construed with acc. of thing given and dat. of person, or with acc. of person and abl. of thing given.*

dōnum, -ī [dō], n., gift, present; *esp.*, present to gods, (*votive*) offering, sacrifice.

Donūsa, -ae, f., Donusa, an island in the Aegean Sea, one of the Cyclades.

Dōricus, -a, -um [Dōres, the Dorians, one of the three main divisions of the Hellenic or Greek race], adj., of the Dorians, Doric; *by metonymy* (§ 188), Greek, Grecian.

dorsum, -ī, n., back of an animal, including man; *by metonymy*, of things similar in shape, reef, ridge in the sea.

Doryclus, -ī, m., Doryclus, an Epirote, husband of Beroë.

dōs, dōtis [dō], f., marriage gift or portion, dowry.

dōtālis, -e [dōs], adj., pertaining to a dowry; *freely*, obtained with a dowry.

dōtō, -āre, -āvī, -ātus [dōs], tr., provide with a marriage portion, dower, portion.

Dōtō, -ūs (a Greek form), f., Doto, a Nereid or sea-nymph.

dracō, -ōnis, m., serpent, dragon.

Drancēs, -is, m., Drances, a Latin, chief opponent of Turnus.

Drepanum, -ī, n., Drepanum, a town on the northwestern coast of Sicily.

Drūsus, -ī, m., Drusus, a cognomen borne by members of the Gēns Livia, *esp. by Claudius Nero Drusus, son of Livia Drusilla (wife of Augustus), and stepson of Augustus; he was a distinguished soldier. He died in the year 9.*

Dryopē, -ēs, f., Dryope, a nymph, mother, by Faunus, of Tarquinius.

Dryopes, -um, pl. m., the Dryopes, the Dryopians, a Pelasgic people who dwelt first in Thessaly, later in Doris; they fought with the Greeks against Troy.

Dryops, -is, m., Dryops, a Trojan slain by Clausus.

dubitō, -āre, -āvī, -ātum, intr., be in doubt, doubt, be undecided, waver, hesitate; *with in/n.*, hesitate, be un-

willing or reluctant; *tr.*, doubt, ~~as~~ believe, mistrust. **dubitandus**, -a, -um, *gerundive as adj.*, to be questioned or doubted, doubtful.

dubius, -a, -um, *adj.*, fluctuating, wavering; *of persons, in act. sense*, wavering, uncertain, doubtful, in suspense; *of things, in pass. sense*, doubtful, uncertain, perplexing; dubious; critical, dangerous, difficult.

dūcō, -ere, **dūxī**, **ductus**, *tr.*, lead, draw, bring, guide, conduct, escort; lead off, carry away; lead, command, rule, govern; draw, drag; lead in, usher in (*the day*); *of origin*, draw, derive, deduce; *of lots, honors, etc.*, draw, select, win, gain; *of time*, spend, pass; *of sleep, sounds, etc.*, prolong, protract. *Fig.*, reckon, compute, consider, think, believe; draw or lure forth, fashion (*said of work in plastic materials*).

ductor, -ōris [**dūcō**], *m.*, leader, captain.

dūdum [*akin to diū and dum*], *adv.*, properly, a while ago; *esp. of recent events*, not long since, lately, recently; *of more remote events, esp. in the phrase iam dūdum*, long ago, long since.

dulcis, -e, *adj.*, sweet to the taste or the smell; *of water*, fresh. *Fig.*, pleasant, delightful, charming; dear, precious, loved, beloved.

Dulichium, -ī or -īī, *n.*, Dulichium, an island in the Ionian Sea, near Ithaca.

dum, *conj.*, while, as long as, during the time that; until, till; *in provisos*, provided (*that*), if only, only. *As enclitic adv.*, with words directly expressing or indirectly implying a neg. meaning, yet (*cf. nōndum, vixdum*).

dūmus, -ī, *m.*, thornbush, bramble, briar; thicket, brake.

duo, -ae, -o, *numeral adj.*, in *pl.*, two.

duplex, -icis [**duo**+**plicō**], *adj.*, two-fold, doubled, double; *freely, in pl.*, two, both.

duplicō, -āre, -āvī, -ātus [**duplex**], *tr.*, double, redouble; double (*up*); bend.

dūrō, -āre, -āvī, -ātus, *tr.*, make hard or rugged, harden; *intr.* (§ 139), harden

one's self, be or remain hard. *Fig.*, endure, hold out, persevere.

dūrus, -a, -um, *adj.*, hard to the touch, rough, rugged; stubborn, unyielding. *Fig.*, rough, rude, uncultivated; *as opposed to the overdeveloped and effeminate*, rough, hardy, rugged, vigorous, sturdy; rough, savage, unfeeling, cruel, obdurate, ruthless; trying, grievous, irksome, dangerous.

dux, **ducis** [**dūcō**], *m.*, leader, guide, conductor; chieftain, lord, king.

Dymās, -antis, *m.*, Dymas, a Trojan, slain at the fall of Troy.

E

ē: see **ex**.

ebur, **eboris**, *n.*, ivory.

eburneus, -a, -um, *and, esp. in poetry*, **eburnus**, -a, -um [**ebur**], *adj.*, of ivory, ivory.

eburnus: see **eburneus**.

Ebysus, -ī, *m.*, Ebysus, an Italian slain by Corynaeus.

ecce, *interjection*, used to call attention sharply to some scene or to some utterance, Lo! behold! see! look! **ecce autem**, but lo! when lo! (*see note on il. 203*), of sudden, unexpected occurrences.

ecquis (-quī), -qua, -quid (-quod), *interrogative pron. and adj.*, used chiefly in earnest, excited questions implying a neg. answer, (whether) any one, any one at all; often best rendered by a periphrasis, Is there any one who . . . ?; *as adj.*, any, any at all, Is there any . . . ?

ecquid, *interrogative adv.* (§ 134), whether at all, whether.

ecus, **equī** (*for spelling see on secuntur. i. 185*), *m.*, horse, steed, courser.

edāx, -ācis [**edō**], *adj.*, fond of (*i.e. given to*) eating. *Fig.*, devouring, consuming, destructive.

ēdicō, -ere, **ēdīxī**, **ēdictus** [**ex**+**dīcō**], *tr.*, speak out, say publicly, make public, proclaim (*esp., a decree, etc.*); command, order, ordain; charge, bid.

ēdisserō, -ere, -uī, -tus [**ex**+**disserō**], *tr.*, set forth in words, unfold, explain, tell, relate.

ēditus: see **ēdō**.

edō, -ere, ēdī, ēsus, tr., eat. *Fig., with things as subjects, eat (up), devour, prey on, consume, destroy.*

ēdō, -ere, ēdidi, ēditus [ex+dō], tr., give forth or out; bring forth, bear, beget; give forth by (*in*) speech, utter, announce, say; (*give forth, i.e.*) produce, cause, bring about.

ēdoceō, -ēre, ēdocui, ēdoctus [ex+doceō], tr., teach thoroughly, inform (*of*), acquaint with; set forth, decree.

ēducō, -ere, ēdūxi, ēductus [ex+dūcō], tr., lead forth or out, draw forth; (*lead, i.e.*) build up, rear, erect; bring forth, bear, bring up, rear. *Fig., of work in plastic materials or ductile metals, (draw, i.e.) fashion, forge.*

ēducō, -āre, -āvi, -ātus, tr., bring up, rear, nurture.

effātus: see **effor.**

effectus: see **efficiō.**

fferō, -ferre, extuli, ēlātus [ex+ferō], tr., bring or carry out, produce; bear or lift up, raise, rear, elevate; *with diem, ortus, etc.,* lift up, usher in, display; *with ēnsem,* draw, unsheathe; *with pedem or gressum,* go or come forth. *Fig., in pass.,* be lifted up, be puffed up, be proud or boastful.

ēlātus, -a, -um, pf. pass. prtcpl. as adj., uplifted, towering, rising. *Fig., (lifted up, i.e.)* puffed up, swollen, proud.

fferus, -a, -um [ex+ferus], adj., very wild or savage; maddened, frenzied, crazed.

effētus, -a, -um [ex+feō, bear], adj., properly, of creatures that have borne young; then of creatures exhausted by continued bearing of young, then, in general, worn out; exhausted, feeble; see notes on vii. 440.

efficiō, -ere, -fēcī, -fēctus [ex+faciō], tr., work out, make, effect, form, produce.

effigiēs, -iēi [effingō], f., that which (*makes, i.e.*) counterfeits something, image, effigy, likeness, statue.

effingō, -ere, -finxi, -fictus [ex+fin-gō], tr., make, counterfeit, mimic, portray, represent.

effāgitō, -āre, -āvi, -ātus [ex+flā-

gitō], tr., ask (*for*) or demand earnestly.

efflō, -āre, -āvi, -ātus [ex+flō], tr., blow forth, breathe out.

effodiō, -ere, -fōdī, -fossus [ex+fodiō], tr., dig up, dig out; make by digging, dig, construct, build.

effor, -fārī, -fātus sum [ex+for], tr. and intr., speak out, relate, utter; speak, say.

effractus: see **effringō.**

effringō, -ere, -frēgī, -fractus [ex+frangō], tr., break out or upon, break to pieces; dash out.

effugiō, -ere, -fūgī, — [ex+fugiō], intr., flee away, make off, escape; *tr.,* flee from, escape; seek to escape, shun, avoid.

effugium, -ī or -iī [effugiō], n., flight; escape.

effulgeō or effulgō, -ēre or -ere, -fulsī, — [ex+fulgeō], intr., shine forth, gleam, glitter, be resplendent.

effultus, -a, -um [ex+fulciō], adj., propped up, supported by, resting or lying on.

effundō, -ere, -fūdī, -fusus [ex+fundō], tr., pour out or forth, shed (*tears*), breathe out (*life*); (*pour out, i.e.*) let loose, let something be or hang free; **crinēs effundere,** unbind one's hair, let one's hair fly free; **habēnās effundere,** *with dat.,* give free rein to, spur on, drive with all speed; *with reflexive pronoun, or in pass., with middle sense (§ 152),* pour out, hasten (*forth*), spring or dart forward, rush headlong, speed. *Fig.,* stretch out, lay low in death; throw off or out, fling off (*e.g. a rider or pilot*); pour out freely, spend freely, waste, exhaust; pour out words, utter, say.

effusus, -a, -um, pf. pass. prtcpl. as adj., poured out, flowing, drenching; loosened, distended, streaming; hurrying, rushing (*in this sense often with adv. force, hastily, wildly*). *Fig.,* wasted; profuse, lavish, extravagant, excessive.

effusus: see **effundō.**

egēns: see **egeō.**

egēnus, -a, -um [egeō], adj., lacking,

wanting; in want, poor, needy; *by metonymy* (§ 186), distressing, trying; humbled, straitened.

egeō, -ēre, egū, —, intr., lack, be in want of, have need of, need, require; be in need, be needy. **egēns, -entis, pr. prtcpl. act. as adj.**, wanting, in want (*of*), lacking; needy, poor.

egestās, -ātis [egeō], f., want, poverty, penury. *Personified*, **Egestās, -ātis, f.**, Want, Poverty.

ego, meī, pers. pron., I, I myself; **egomet, mēmet, etc.**, *strengthened forms of ego (the exact origin of the suffix -met is uncertain)*, I myself.

egomet: see ego.

ēgredior, -ī, ēgressus sum [ex+gradior], intr., go (*or come*) out, go forth, *esp. from a ship*, disembark

ēgregius, -a, -um [ex+grex]. adj., properly, out of (*i.e. above*) the common herd, choice. *Fig.*, matchless, peerless, brilliant, distinguished, illustrious.

ēgressus: see ēgredior.

ei, interjection, alas! ah! woe! *often used with a dative*, **mihi**, ah me! woe is me! woe worth the day!

ēia, interjection, coupled with exhortations and commands, Come! up! on, on! quick! all haste!

ēiciō, -ere, ēiēcī, ēiectus [ex+iaciō], tr., throw out, cast forth; cast upon shore, shipwreck, wreck; exile, banish; throw out of joint, dislocate. **ēiectus, -a, -um, pf. pass. prtcpl. as adj.**, used *esp. of sailors*, cast out on the shore, *i.e. shipwrecked*, stranded; cast out from home, outcast, exiled.

ēiectō, -āre, -āvi, -ātus [freq. of ēiciō], tr., cast out; with **ōre**, spurt forth, vomit.

ēiectus: see ēiciō.

ēlābor, -ī, ēlāpsus sum [ex+lābor], intr., glide out, slip away, make off, escape. *Fig.*, slip off, escape.

ēlāpsus: see ēlābor.

ēlātus: see efferō.

ēlectrum, -ī, n., properly, amber; *by metonymy*, electrum, an amber-colored metal, a mixture of gold and silver.

elephantus, -ī, m., elephant. *By metonymy*, = **ebur**, ivory.

ēlīdō, -ere, ēlīsi, ēlīsus [ex+laedi]. tr., strike or dash out, force or crush out or upwards.

Elis, -idis, f., Elis, a province in the northwestern part of Peloponnesus; its capital was also called Elis. In Elis, too, lay the district of Olympia where the famous games were held.

Elissa, -ae, f., Elissa, another name of Dido.

ēlīsus: see ēlīdō.

ēloquor, -ī, ēlocūtus sum [ex+loquor], tr. and intr., speak out, speak.

ēlūdō, -ere, -si, ēlūsus [ex+lūdō], tr., parry or escape a blow; foil, baffle; mock, cheat, frustrate.

ēluō, -ere, -ui, ēlūtus [ex+luō], tr., wash out, wash away, wash off, remove.

Ēlysium, -ī or -īi, n., Elysium, Land of Bliss, the part of the underworld to which the souls of the good were assigned.

ēmēnsus: see ēmētior.

ēmētior, -īrī, -mēnsus sum [ex+mētior], tr., measure off or out. *Fig.*, ("reel off"), pass over, traverse, cover.

ēmicō, -āre, -ui, ēmicātum [ex+micō], intr., spring out, dart or dash forth, leap up or out.

ēminus [ex+manus], adv., from a distance, from afar, at long range; *esp.*, at the distance of a spear cast; contrast **comminus**.

ēmissus: see ēmittō.

ēmittō, -ere, -misi, -missus [ex+mittō], tr., send forth, send away, dismiss; let loose; *of weapons*, send forth, hurl, cast, discharge.

emō, emere, ēmi, ēmptus, tr., take, *esp. by purchase*; buy, purchase.

ēmōtus: see ēmoveō.

ēmoveō, -ēre, -mōvi, -mōtus [ex+moveō], tr., move out or from, force from, remove. *Fig.*, remove, dispel, banish.

ēn, interjection, Lo! behold! see! mark you! *used sometimes merely to attract attention (cf. ecce), more often to indicate various emotions, e.g. wonder, passionate excitement, anger. irony; it is*

usually, like *ecce*, without influence upon the construction.

ēnarrābilis, -e [ex+nārrō], *adj.*, that may or can be explained or described, describable.

Enceladus, -ī, *m.*, Enceladus, one of the giants who fought against Jupiter; see § 274.

enim, *adv.*, with affirmative or asseverative force, indeed, verily, of a truth; *esp. in the phrases sed enim*, but indeed, but of a truth, however, **neque enim**, nor indeed, nor yet, and in questions, as in **quid enim**, why indeed? why, pray? *As conj., in explanatory and causal clauses*, for.

ēniteō, -ēre, -uī, — [ex+niteō], *intr.*, shine forth, gleam, glitter.

ēnītor, -ī, -nīxus sum [ex+nītor], *intr.*, strive earnestly, struggle; *intr. and tr.*, labor (be) with child, bring forth with pain and sorrow, bear.

ēnīxus: see **ēnītor**.

ēnō, -āre, -āvī, — [ex+nō], *intr.*, properly, swim out or away; freely, fly forth, make one's way to, escape.

ēnsis, -is, *m.*, sword.

Entellus, -ī, *m.*, Entellus, a Sicilian boxer who vanquished the Trojan Dares.

ēnumerō, -āre, -āvī, -ātus [ex+numerō], *tr.*, count up or over, reckon up, recount, enumerate.

eō, īre, īvī or īī, itum, *intr.*, go, come, go or rush forth, move, proceed, sail. **ī**, ite (*cf.* age, agite), come! up! quick!

ēōdem [old *dat.?* of *īdem*], *adv.*, to the same place.

Ēōus, -a, -um [Ēōs, dawn], *adj.*, of the morning; of the East, eastern, orient. *As noun*, **Ēōus**, -ī [*sc.* astēr], *m.*, the morning-star, dawn, morning.

Epēos, -ī, *m.*, Epeūs, designer and builder of the wooden horse by means of which Troy was captured.

Ēpirus, -ī, *f.*, Epirus, a district in northern Greece, along the Adriatic Sea.

epulor, -ārī, -ātus sum [epulum], *intr.*, feast, banquet; *tr.*, eat.

epulum, -ī, *n.*, a solemn public banquet, religious in character; in *pl.*, **epulae**,

-ārum, *f.*, feast, banquet; dainty or rich food, viands.

Ēpytidēs, -ae, *m.*, son of Epytus.

Ēpytus, -ī, *m.*, Epytus, a Trojan, comrade of Aeneas.

equa, -ae [*feminine of* **ecus**, **equī**], *f.*, a mare.

eques, **equitis** [**ecus**, **equī**], *m.*, horseman, rider; horse-soldier, trooper, cavalry-man.

equester, -tris, -tre [**eques**], *adj.*, of a horseman, equestrian.

equidem [*strengthened form of* **quidem**], *adv.*, indeed, verily, truly, of a truth; surely, certainly, at least.

equīnus, -a, -um [**ecus**], *adj.*, of a horse, of horses; with **crista** or **nervus**, made of horsehair.

equitō, -āre, -āvī, -ātum [**ecus**, **eques**], *intr.*, ride on horseback.

equus, more correctly spelled **ecus**: see **ecus**.

Erebus, -ī, *m.*, Erebus, god of darkness, son of Chaos and brother of Night; darkness, *esp. that of the underworld*, underworld.

ērēctus: see **ērigō**.

ēreptus: see **ēripīō**.

ergō, *adv.*, therefor, consequently, as a result, then, so then; to resume an interrupted narrative, to come back to my story, to resume, as I was saying; in a question, do you say? do you mean? Is it true that, etc.? *As a virtual preposition, with gen., an archaic use, = causā*, in consequence of, for the sake of.

Eridanus, -ī, *m.*, Eridanus, the name of a river, which, issuing from the underworld, made its way to the world above; variously identified by ancient writers with the Po, the Rhine and the Rhone, usually with the Po.

ērigō, -ere, -rēxī, -rēctus [ex+regō], *tr.*, raise up, set up, uplift, upheave; erect, build, rear.

Erīnys, **Erinyos**, *f.*, a Fury; freely, curse, scourge, plague, bane.

Eriphylē, -ēs, *f.*, Eriphyle, wife of Amphiaraus, who was slain by her son because she had induced her husband to join the expedition of the Seven against

Thebes, though he knew it would cause his death.

ēripiō, -ere, -uī, ēreptus [ex+rapiō], *tr.*, take away, steal; snatch out of danger, rescue, save; snatch quickly, lay hold on, seize; snatch out or away, take away, wrest away.

errō, -āre, -āvi, -ātum, intr., stray about, wander, rove, roam, go astray; *tr.*, wander over, through or past. *Fig.*, of breath, flicker.

error, -ōris [errō], *m.*, wandering, straying, roving; by metonymy, of that which makes one wander, maze, labyrinth. *Fig.*, straying from truth, error, mistake, delusion, deception; by metonymy, artifice, trick.

ērubescō, -ere, ērubui, — [ex+rubescō], *intr.*, grow red, esp. with shame, blush with shame; *tr.* (§130), blush before or at, respect, give heed to.

ēructō, -āre, -āvi, -ātus [ex+ructō, belch], *tr.*, belch forth, vomit forth, throw or spout up.

ērumpō, -ere, ērūpi, ēruptus [ex+rumpō], *tr.*, cause to break or burst forth; *intr.* (§139), break through, rush forth, break one's way out of.

ēruō, -ere, ēruī, ērutus [ex+ruō], *tr.*, tear out or up, pluck out; destroy, overthrow, root out, uproot, upheave.

erus, -ī, m., master of a household, esp. of the slaves; freely, master, lord.

Erycinus, -a, -um [Eryx], *adj.*, of Eryx, Erycinian, Eryx's.

Erymanthus, -ī, m., Erymanthus, a range of mountains in Arcadia, Greece.

Erymās, -antis, m., Erymas, a Trojan, slain by Turnus.

Eryx, Erycis, m., Eryx. (1) A Sicilian king, son of Venus, famous as a boxer, but killed by Hercules in a boxing contest. (2) A mountain in the western part of Sicily.

et, conj., and, connecting not only words and phrases alike in function, but also clauses; it usually marks the connected words, etc., as alike in importance (contrast *atque* and *-que*); *et . . . et, et . . . -que*, both . . . and, not only . . . but also; with emphasis on the

added word (cf. *atque*), and indeed and moreover; *neque . . . et*, and not . . . and, not . . . and, not . . . but; after negative phrases or clauses, but; introducing a detail illustrating a general statement, and in particular; with a clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo;= *etiam*, even, also, likewise. *et* in poetry frequently follows the word it adds, i.e. it is postpositive.

etiam, conj., yet, still; also, besides, furthermore, moreover, likewise; even; in a question, really, actually.

Etrūria, -ae, f., Etruria, a district in Italy north of Latium.

Etruscus, -a, -um, adj., of Etruria, Etruscan. As noun, **Etruscī, -ōrum, pl. m.**, the Etruscans.

etsi [et+si], *conj.*, even if; granting or assuming that, although.

Euadnē, -ēs, f., Evadne, wife of Capaneus, one of the Seven against Thebes; for love of her husband she threw herself on the funeral pile whereon his body was burning.

Euander or Euandrus, -ī, m., Evander, son of Mercury and the nymph Carmentis, an Arcadian chieftain who about sixty years before the Trojan war came to Italy and founded a city called Pallenteum on the site later occupied by Rome.

Euandrius, -a, -um [Euander], *adj.*, of Evander, Evander's.

Euboicus, -a, -um [Euboea, a large island in the Aegean Sea, opposite Boeotia], *adj.*, of Euboea, Euboean.

euhāns, -antis, adj., crying Euhan or Euhoe; in act. sense, celebrating with the cry Euhan or Euhoe, celebrating noisily (i.e. joyously, wildly).

Eumēlus, -ī, m., Eumelus, a Trojan.

Eumenides, -um [a Greek name, meaning, properly, the kindly minded ones, a euphemistic name given to the Furies to propitiate them], *pl. f.*, the Eumenides, the Furies.

Eunēus, -ī, m., Euneüs, a Trojan slain by Camilla.

Euphrātēs, -is, m., the Euphrates, a large river of Asia.

Eurōpa, -ae, f., Europe, the continent.

Eurōtās, -ae, m., the Eurotas, a large river of Laconia, in the Peloponnesus.

Eurōus, -a, -um [Eurus], adj., properly, of the east wind; freely, eastern.

Eurus, -i, m., Eurus, the southeast (or east) wind.

Euryalus, -i, m., Euryalus, a Trojan, warm friend of Nisus.

Eurypylus, -i, m., Eurypylus, one of the Greeks before Troy.

Eurytidēs, -ae, m., Eurytides, son of Eurytus.

Eurytiōn, -ōnis, m., Eurytion, a Lycian ally of Troy, brother of Pandarus; he was famous as an archer.

ēvādō, -ere, -sī, -sus [ex + vādō], intr., go forth or out, come out, make one's way; make off, escape; move upwards; tr., ascend, climb; make one's way over, cover safely, traverse; pass over or beyond, leave behind, escape.

ēvānēscō, -ere, ēvānuī, — [ex + vānus], intr., vanish, disappear.

ēvehō, -ere, ēvexī, ēvectus [ex + vehō], tr., carry forth or out; carry up, uplift, exalt.

ēveniō, -ire, ēvēnī, ēventum [ex + veniō], intr., come forth or out. Fig., come ("turn") out, come to pass, happen.

ēventus, -ūs [ēveniō], m., in fig. sense, outcome, issue, sequel; happening, occurrence, event.

ēvertō, -ere, ēvertī, ēversus [ex + vertō], tr., turn out; turn up, upturn, upheave; overturn, overthrow, throw down, upset, destroy.

ēvictus; see ēvincō.

ēvinciō, -ire, ēvinxi, ēvinctus [ex + vinciō], tr., bind up, bind, wind around, wreath, encircle.

ēvincō, -ere, ēvicī, ēvictus [ex + vincō], tr., overcome completely, vanquish, subdue, master.

ēvinctus; see ēvinciō.

ēviscerō, -āre, -āvi, -ātus [ex + viscus], tr., disembowel; rend asunder, mangle.

ēvocō, -āre, -āvi, -ātus [ex + vocō], tr., call out or forth, summon; speak to, address.

ēvolvō, -ere, ēvolvi, ēvolūtus, [ex + volvō], tr., roll out or forth; with sē, roll forth, glide.

ex or ē (ē is used only before consonants, ex before either vowels or consonants), prep. with abl., used (1) of motion out of a place, out of, forth from, from, away from, (2) of time, from, since; **ex quō (sc. tempore),** from the time that, ever since, since, (3) of origin, source, material, cause, from, out of, of, because of, by reason of, (4) in modal relations, according to, in accordance with, after the measure or manner of, **ex ordine,** in order, in sequence, duly, (5) with numerals, instead of a partitive genitive, of, out of.

exāctus; see exigō.

exaestuō, -āre, -āvi, -ātum [ex + aestuō], intr., boil up, seethe. Fig., seethe, boil, burn, glow, rage.

exāmen, -inis [exigō], n., band led out, troop, esp. a swarm of bees; tongue or pointer of a balance.

exanimis, -e and exanimus, -a, -um [ex + anima], adj., breathless, lifeless, dead; freely, half dead, esp. with fear, terrified, frightened, unnerved, unmanned.

exanimō, -āre, -āvi, -ātus [exanimus], tr., rob of breath, kill; frighten, alarm; in pass., be out of breath.

exanimātus, -a, -um, pf. pass. prtcl. as adj., breathless, gasping, fainting.

exanimus; see exanimis.

exārdēscō, -ere, -ārsī, -ārsum [ex + ārdeō], intr., be kindled, kindle, begin to blaze out. Fig., blaze up with wrath, etc., kindle, be inflamed.

exaudiō, -ire, -ivī or -ii, -itus [ex + audiō], tr., hear from afar (and sc with difficulty), overhear; freely, hear, hearken to, heed.

excēdō, -ere, -cessī, -cessus [ex + cēdō], intr., go out, forth, or away; depart, retire. Fig., retire, withdraw, disappear, vanish.

excellēns; see excellō.

excellō, -ere, -cellui, -celsus [ex +

cellō, rise high, tower], *intr.*, rise high, tower. *Fig.*, rise high, be eminent or conspicuous; surpass, excel. **excel-lēns**, -entis, *pr. prtcl. act. as adj.*, towering, high. *Fig.*, surpassing, excellent, fine, splendid, stately, beautiful.

exceptus: see **excipiō**.

excidium, -ī or -iī [ex+cadō], *n.*, a falling, collapse; overthrow, destruction, ruin.

excidō, -ere, -cidi, — [ex+cadō], *intr.*, fall out or from, fall down. *Fig.*, fall from (one's lips), escape, be uttered; fall (from memory), pass away, fade away, perish.

excidō, -ere, -cidi, -cīsus [ex+caedō], *tr.*, cut out, hew (out), quarry; cut down or away, demolish, destroy.

exciō, -īre, -ivī or -iī, -ītus or -itus [ex+cieō], *tr.*, call out, call forth, summon, bring out. *Fig.*, call out, produce, cause; rouse, excite, throw into frenzy. **excitus**, -a, -um, *pf. pass. prtcl. as adj.*, stirred up, aroused, frenzied, excited, routed forth (iii. 676).

excipiō, -ere, -cēpī, -ceptus [ex+capiō], *tr.*, take out or away; take out as an exception, except, make an exception of; catch, seize, lay hold on, overtake; catch, capture (a wild beast, enemy, etc.), lie in wait for, surprise, lay low; take, receive, greet, welcome. *Fig.*, take, overtake, overwhelm, befall, attend; catch up a speaker, make reply to, answer; catch with the ear, hear, learn; catch with the mind, understand, detect.

excīsus: see **excidō**.

excitō, -āre, -āvī, -ātus [*freq. of* exciō], *tr.*, call or summon forth. *Fig.*, arouse, excite, awaken, spurn; stimulate, intensify.

excitus or **excītus**: see **exciō**.

exclāmō, -āre, -āvī, -ātum [ex+clāmō], *intr.*, cry out, cry aloud, exclaim.

exclūdō, -ere, -sī, -clūsus [ex+claudō], *tr.*, shut out, bar out.

excolō, -ere, -colui, -cultus [ex+colō], *tr.*, till carefully. *Fig.*, cultivate, improve, grace, adorn, refine.

excubiae, -ārum [ex+cubō, lie out on watch], *pl. f.*, properly, a lying out on guard (picket); by metonymy, picket, watchman, sentry, watch, guard.

excūdō, -ere, -cūdi, -cūsus [ex+cūdō], *tr.*, strike out, beat out, drive out; make by striking, beat out, forge (out), mould.

excussus: see **executiō**.

executiō, -ere, -cussī, -cussus [ex+quatiō], *tr.*, shake out or off, cast or fling out, drive off or away, dislodge; shake out, uncoil. *Fig.*, arouse, awaken; startle, frighten.

exedō, -ere, -ēdi, -ēsus [ex+edō], *tr.*, eat up, devour. *Fig.*, consume utterly, destroy, waste.

exemplum, -ī [eximō], *n.*, properly, something selected, sample, specimen; pattern, model, example.

exēptus: see **eximō**.

exeō, -īre, -ivī or -iī, -itum [ex+eō], *intr.*, go (or come) out, forth, or away, depart; *tr.*, go out from, escape, avoid, ward off.

exerceō, -ēre, **exercui**, **exercitus** [ex+arceō], *tr.*, properly, confine, control, esp. in the matter of work; keep busy, employ, exercise; keep moving, ply, drive; train, try, test; with acc. of thing, be busy at, work at, employ one's self about; engage in, practice, ply diligently, perform; with pācem, practice, pursue, devote one's self to. *Fig.*, try, vex, disquiet; harass, persecute, torment.

exercitus, -ūs (*pf. pass. prtcl. of* **exerceō**, as noun), *m.*, trained force, army; freely, host, multitude, band; flock, herd.

exēsus: see **exedō**.

exhālō, -āre, -āvī, -ātus [ex+hālō], *intr. and tr.*, breathe out, exhale.

exhauriō, -īre, -hausī, -haustus [ex+hauriō], *tr.*, draw out (liquids), drain. *Fig.*, use up, spend, wear out, enfeeble; of trials, sorrows, punishment, etc., undergo, endure, face.

exhaustus: see **exhauriō**.

exhorrēscō, -ere, -horruī, — [ex+hor-rēscō], *intr.*, tremble or shudder vio-

lently; *tr.* (§ 130), shudder at, be afraid of.

exhortor, -ārī, -ātus sum [ex+hor-tor], *tr.*, exhort earnestly, urge.

exigō, -ere, -ēgī, -āctus [ex+agō], *tr.*, drive out or forth, thrust out; measure, weigh, examine, test, investigate, track out, learn; *of a weapon*, drive home, thrust; bring to an end, finish, complete, perform; *of time* (*drive by, i.e. make pass*), spend, pass. *Fig.*, weigh in thought, ponder, consider.

exiguus, -a, -um [exigō], *adj.*, properly, weighed, measured, exact; *hence*, limited, scanty; small, tiny, petty, trifling, insignificant.

eximō, -ere, -ēmī, -ēemptus [ex+emō], *tr.*, take out or away, remove. *Fig.*, remove, efface, bring to naught, destroy.

exin: *see* **exinde**.

exinde, and in abbreviated form, **exin**, *adv.*, used (1) properly but rarely of place, thence, (2) of time, then, thereupon, afterwards, (3) of succession in general, then, next.

exitīālis, -e [exitium], *adj.*, destructive, ruinous, fatal, baneful.

exitium, -ī or -iī [exeō], *n.*, a going out, *esp. to destruction*, ruin, destruction, death.

exitus, -ūs [exeō], *m.*, a going forth, departure, egress, exit; *by metonymy*, of the means of exit, place of egress, exit, outlet; *esp. of exit from life*, end of life, death. *Fig.*, outcome, sequel, issue, rescue.

exoptō, -āre, -āvī, -ātus [ex+optō], *tr.*, pick out; wish or long for greatly, crave. **exoptātus, -a, -um**, *pf. pass. prtcl. as adj.*, longed for, dear, beloved.

exōrdium, -ī or -iī [ex+ōrdior], *n.*, properly, beginning of a web; *freely*, beginning; advances (*in speech*).

exorior, -orīrī, -ortus sum [ex+orior], *intr.*, rise, arise, come forth. *Fig.*, arise, break forth; spring up, appear.

exōrō, -āre, -āvī, -ātus [ex+ōrō], *tr.*, entreat earnestly, ask for, beg; en-

treat successfully, prevail on, persuade, secure.

exōsus, -a, -um [ex+ōdī], *adj.*, in act. sense, hating beyond measure, detesting.

expediō, -īre, -īvi or -iī, -ītus [ex+pēs], *tr.*, properly, free the feet from a snare, then, in general, disentangle, free; make ready, prepare, bring out, produce. *Fig.*, unfold by speech, disclose, describe, relate, recount.

expellō, -ere, -pulī, -pulsus [ex+pellō], *tr.*, drive out, expel, banish; drive from one's place, dislodge.

expendō, -ere, -dī, -pēnsus [ex+pendō], *tr.*, weigh out; *esp. of weighing out money*, the original method of paying money out, pay out, pay; *with poenās*, pay, suffer, undergo; (*pay for, i.e.*) atone for, expiate.

experior, -īrī, expertus sum, *tr.*, try, test, prove; *with infn.*, try, attempt; *in pf.*, have tried or tested, have had experience of, know by experience.

expers, -pertis [ex+pars], *adj.*, without part or share in, free from.

expertus: *see* **experior**.

expleō, -ēre, -ēvī, -ētus [ex+pleō], *tr.*, fill out or up, fill full, fill; *of time*, number, etc., fill, complete, finish, round out; complete, finish, perform, fill out a task. *Fig.*, of the appetite, passions, etc., fill, glut, satiate, satisfy.

explicō, -āre, -āvī, -ātus or -ītus [ex+plicō], *tr.*, unfold, uncoil, unroll. *Fig.*, unfold in speech, describe, set forth.

explōrātor, -ōris [explōrō], *m.*, scout, spy.

explōrō, -āre, -āvī, -ātus, *tr.* examine, explore, search out. *Fig.*, examine, test, ponder, consider carefully.

expōnō, -ere, -posuī, -positus [ex+pōnō], *tr.*, put out, set out or forth, expose; *esp.*, set out from a ship, disembark, land.

exposcō, -ere, -poposci, — [ex+poscō], *tr.*, ask earnestly, sue for, demand; entreat, implore.

expositus: *see* **expōnō**.

exprōmō, -ere, -prōmpsi, -prōmptus [ex+prōmō], *tr.*, take or bring out.

produce. *Fig.*, bring out in speech, utter, express.

expulsus: *see* **expellō**.

exquirō, -ere, -quisivī, -quisitus [ex + quaerō], *tr.*, search out diligently, seek carefully, sue for, demand.

exsanguis, -e [ex + sanguis], *adj.*, bloodless; *by metonymy*, pale, wan; frightened, sorely dismayed.

exsaturābilis, -e [exsaturō], *adj.*, capable of being filled or satisfied, satiable, placable.

exsaturō, -āre, -āvi, -ātus [ex + saturō], *tr.*, fill full. *Fig.*, satisfy, satiate, sate.

exscindō, -ere, -scidī, -scissus [ex + scindō], *tr.*, tear out or up; destroy, overthrow, raze.

exsecō, -āre, -secui, -sectus [ex + secō], *tr.*, cut out.

exsecror, -ārī, -ātus sum [ex + sacer], *tr.*, curse.

exsectus: *see* **exsecō**.

exsequor, -ī, -secutus sum [ex + sequor], *tr.*, follow out, follow to the end. *Fig.*, accomplish, perform, fulfill, complete, execute.

exserō, -ere, -serui, -sertus, *tr.*, stretch out, thrust out. **exsertus**, -a, -um, *pf. pass. prtcl. as adj.*, thrust out, protruding; bared, exposed.

exsertō, -āre, -āvi, -ātus [*freq. of* **exserō**], *tr.*, thrust out, thrust forth.

exsertus: *see* **exserō**.

exsilium, -ī or -iī [ex + saliō], *n.*, a going forth, *esp. from home*, exile, banishment; *by metonymy*, place of banishment or exile.

exsolvo, -ere, -solvi, -solutus [ex + solvo], *tr.*, loosen, unbind. *Fig.*, set free, release, deliver.

exsomnia, -e [ex + somnus], *adj.*, sleepless, wakeful, watchful.

exsors, -sortis [ex + sors], *adj.*, without part or lot in, not sharing in, deprived of; *not sharing in (i.e. not subject to) general allotment*, extraordinary, out of the ordinary course, choice, splendid.

expectō, -āre, -āvi, -ātus [ex + spectō], *tr.*, look out eagerly for, long

for, hope for, expect; await, wait for; *intr.*, wait, linger, loiter, tarry. *dally*. **expectātus**, -a, -um, *pf. pass. prtcl. as adj.*, awaited, long-expected, dear, welcome, precious.

exspergō, -ere, -spersi, -spersus [ex + spargō], *tr.*, strew, scatter, sprinkle; besprinkle, bespatter, spatter.

expersus: *see* **exspergō**.

expirō, -āre, -āvi, -ātus [ex + spirō], *tr.*, breathe out, exhale; *intr. (sc. animam)*, breathe one's last, die, perish.

extinctus: *see* **extinguō**.

extinguō, -ere, -stinxī, -stinctus [ex + stinguō, *rare verb*, quench], *tr.*, properly, of fire, lights, etc., put out, quench, extinguish. *Fig.*, (*quench, i.e.*) blot out, remove, destroy, annihilate; (*put out the light of life*), slay, kill.

extō, -āre, —, — [ex + stō], *intr.*, stand out or forth, project, stand up (*or upwards*), tower.

extructus: *see* **extruō**.

extruō, -ere, -struxī, -structus [ex + struō], *tr.*, heap up, pile up; build up, erect, rear. **extructus**, -a, -um, *pf. pass. prtcl. as adj.*, heaped up, elevated, high, lofty. *As noun*, **extructum**, -ī, *n.*, something raised, elevation, platform, throne.

exsul, -is [ex + saliō], *m.*, one who goes out from home, exile, outcast, wanderer.

exsultō, -āre, -āvi, -ātum [ex + sultō, *freq. of* **saliō**], *intr.*, leap forth or up, jump up, leap, dance; of water, leap, dance, boil madly, rage, surge, seethe. *Fig.*, of the heart, dance, beat wildly; dance or leap with joy, rejoice, exult; leap or dance in pride, vaunt, boast.

exsuperō, -āre, -āvi, -ātus [ex + superō], *tr.*, surmount, mount over, overtop, tower above; pass over or by, get beyond. *Fig.*, (*surmount, i.e.*) conquer, gain the upper hand (*of*), overcome.

exurgō, -ere, -surrexi, — [ex + surgō], *intr.*, rise up, rise.

exta, -ōrum, *pl. n.*, inwards, vitals (*properly, the nobler internal organs*,

heart, lungs, liver, from whose appearance omens were drawn), the exta.

extemplō [ex+tempulum, *dim. of tempus*], *adv.*, on (at) the moment, immediately, forthwith, at once, instantly.

extendō, -ere, -tendī, -tentus [ex+tendō], *tr.*, stretch out, stretch, extend; stretch out in death, lay low. *Fig.*, (stretch out, i.e.) put forth, display.

exter or exterus, -a, -um [ex], *adj.*, *comp.* exterior, -us, *sup.* extrēmus, -a, -um, on the outside, outer, external; foreign, strange, stranger. *In sup.*, extrēmus, -a, -um, of place, outermost, utmost, furthestmost, extreme, furthestmost part of, last part of; of time, latest, last, final. *As noun*, extrēma, -ōrum, *pl. n.*, the last things (dangers, sufferings, etc.), extremities, hazards, death.

externus, -a, -um [exter], *adj.*, outer, on the outside, external; foreign, strange. *As noun*, externus, -ī, *m.*, stranger, foreigner.

exterreō, -ēre, -uī, -itus [ex+terreō], *tr.*, frighten greatly, affright, terrify.

exterritus: see **exterreō**.

exterus, -a, -um: see **exter**.

extorris, -e [ex+terra], *adj.*, driven from one's land, exiled, banished.

extrā, prep. with acc., outside of, without, beyond.

extrēmus: see **exter**.

extundō, -ere, -tudi, -tūsus [ex+tundō], *tr.*, strike or beat out; fashion metal work by beating, emboss; freely, forge, fashion.

exuberō, -āre, -āvi, -ātum [ex+uberō, be fruitful, abound], *intr.*, properly, be fruitful; abound in; of rivers, abound in water, overflow; freely, be full (of).

exuō, -ere, -uī, -ūtus, *tr.*, draw off, put off, take off, strip off, lay off or aside; strip, rob; lay bare, free. *Fig.*, put off, throw off, lay aside, remove.

exūrō, -ere, -ussī, -ūstus [ex+ūrō], *tr.*, burn up completely, consume; freely, bake, parch, dry up, wither.

exūstus: see **exūrō**.

exūtus: see **exuō**.

exuviae, -ārum [exuō], *pl. f.*, anything stripped off or put off, skin, slough of a snake; arms stripped from a warrior's body, spoils; clothing laid aside, relics, mementoes.

F

Fabius, -ī or -īī, m., Fabius, a name borne by members of the gens Fabia; in *pl.*, the Fabii, the many famous members of the gens.

fabricātor, -ōris [fabricō], *m.*, maker, framer, contriver, fashioner.

Fabricius, -ī or -īī, m., Fabricius, i.e. Caius Fabricius Luscinus, consul in 283, 279, and 274; he fought with success against Pyrrhus and his allies. He was famous esp. for his incorruptible integrity, and was long a model to the Romans of plain and simple living.

fabricō: see **fabricor**.

fabricor, -ārī, -ātus sum, and, esp. in poetry, fabricō, -āre, -āvī, -ātus [faber, a workman in hard materials, artisan], *tr.*, frame, build, fashion.

facessō, -ere, -cessī, -cessitus [faciō], *tr.*, do eagerly or earnestly, execute, perform (hastily).

faciēs, -iēī [faciō], *f.*, properly, the 'make' of a thing; external form, figure, shape, guise, likeness; the face, countenance; beauty; in general, appearance, aspect; by metonymy, a shape, specter, apparition; form, type, sort, kind.

facile: see **facilis**.

facilis, -e [faciō], *adj.*, of things that may or can be done, easy, ready; of persons, easy, accessible, good-natured, affable, courteous; ready, willing; of fortune, favorable, auspicious, propitious. **facile, n. sing. as adv.** (§ 134), easily, readily, without trouble.

faciō, -ere, fēcī, factus, tr., make, fashion; do, perform, carry out, accomplish; bring about, cause, produce; of speech or writing, represent, assume, suppose, esp. in the imper. **fac**; with *infln.*, cause, constrain, compel; **certum (or certiōrem) facere**, inform; **vēla facere** (make, i.e.) set sail. *In pass.*, **fiō, fierī, factus sum**, become; be made or caused, arise, spring up.

factum, -i, (*pf. pass. prtcl. as noun*), *n.*, deed, action, undertaking, exploit.

factum: *see* **faciō**.

Fādus, -i, *m.*, Fādus, a Rutulian.

fallāx, -ācis [**fallō**], *adj.*, full of deceit, treacherous, traitorous, false.

fallō, -ere, **fefellī**, **falsus**, *tr.*, dupe, baffle, mock, cheat, deceive; (*cheat, i.e.*) prove false to an oath or promise, violate, outrage, break; trick one by escaping his notice, escape the notice of, be or pass unobserved by, escape; counterfeit, assume by trickery; *in pass.*, be mistaken, err. **falsus**, -a, -um, *pf. pass. prtcl. as adj.*, *in deponent sense*, deceiving, lying, false, deceptive, spurious, counterfeit, mock.

falsus: *see* **fallō**.

falx, **falcis**, *f.*, sickle, pruning-knife, scythe; knife, shears.

fāma, -ae [**for**], *f.*, talk, common talk, report, rumor, public opinion; story, legend, tradition; *what is said of one*, reputation, *either in a good sense*, fame, renown, *or in a bad sense*, notoriety, ill-fame, scandal. *Personified*, **Fāma**, -ae, *f.*, Rumor, the goddess of gossip and scandal.

famēs, -is, *f.*, hunger. *Fig.*, hunger or thirst for anything, greed. *Personified*, **Famēs**, -is, *f.*, Famine.

famula, -ae, *f.*, woman slave or servant, maid-servant.

famulus, -i, *m.*, a male slave, manservant, servant, attendant.

fandus: *see* **for**.

far, **farris**, *n.*, spelt, a kind of grain, much used in sacrifices, meal.

fās [**for**], *n.*, indeclinable, properly, something uttered, *esp. by religion or by divine law*, divine law, the divine will, fate, destiny; right in the sight of heaven, sacred duty, law. *As adj.*, with *est*, etc., right, proper, fitting; permissible, lawful.

fascis, -is, *m.*, properly, a bundle; *esp.*, *in pl.*, the fasces, the bundles of rods from which an axe projected, carried by the lictors before certain magistrates whenever they appeared in public (the rods symbolized the magisterial right to flog offenders, the axe head the right to

inflict the death penalty); by metonymy government, authority, sovereignty.

fastigium, -i or -ii, *n.*, a gable end of a building; sloping roof, roof-top; battlement, turret; top, summit *in general*. *Fig.*, (*tops, i.e.*) main points of a story.

fastus, -ūs, *m.*, contempt, disdain of others; haughtiness, arrogance, pride; *in pl.*, scornful whims, caprices.

fātālis, -e [**fātum**], *adj.*, ordained by fate, destined, fated, allotted; fateful, pregnant with fate; fatal, deadly, destructive.

fateor, -ērī, **fassus sum**, *tr.*, confess, acknowledge, own; with *infin.*, consent, agree, be willing.

fātīdicus, -a, -um [**fātum**+**dīcō**], *adj.*, fate-speaking, sooth-saying, prophetic, inspired.

fātifer, -fera, -ferum [**fātum**+**ferō**], *adj.*, fate-bringing, deadly, fatal.

fatigō, -āre, -āvī, -ātus, *tr.*, weary tire (out), exhaust. *Fig.*, exhaust, vex torment, disturb, harass.

fatiscō, -ere, —, —, *intr.*, gape or yawl open, open in chinks or cracks, split open.

fātum, -i [**for**], *n.*, properly, something said, an utterance; prophetic utterance, prophecy; *esp.*, *what is said (ordained) by the gods*, destiny, fate. *Personified*, **Fātum**, -i, *n.*, Fate. Destiny; *see* §§ 302-305.

fātus: *see* **for**.

faucēs, -ium, *pl. f.*, properly, the upper part of the throat, the pharynx; gullet, throat; *freely*, jaws, mouth, lips. *Fig.*, jaws, opening of a lake; any narrow opening or passage, opening, chasm, pass, defile.

Faunus, -i, *m.*, Faunus, an ancient Italian king, later worshiped as a deity of forests, of agriculture, of shepherds and their life. Vergil represents him to be son of Picus, grandson of Saturnus, and father of Latinus. He had an oracle in the grove of Albunea. Later he was identified with the Greek god Pan.

faveō, -ēre, **fāvī**, **fautus**, *intr.*, be favorable or well-disposed to, be pro-

pitious (*to*), favor, befriend. **favēns**, -entis, *pr. prtcl. act. as adj.*, friendly, favoring; = *an adv.*, with (*in*) friendly spirit.

favilla, -ae, *f.*, hot, glowing ashes, embers, cinders.

favor, -ōris [faveō], *m.*, favor, goodwill, partiality; (*general goodwill, i.e.*) popular favor.

fax, facis, *f.*, a pine torch, as carried in weddings or by the *Furies*; faggots, firebrands, brands. *Fig.*, fiery train, tail of a meteor or comet; torchlike train.

fecundus, -a, -um [feō, *old verb*, bear young], *adj.*, properly, of plants and animals that bear freely, fruitful, fertile, prolific. *Fig.*, rich in, abounding in.

felix, -icis [feō, bear], *adj.*, of trees, etc., fruitful, productive. *Fig.*, in active sense, auspicious, favorable, helpful; in *pass. sense*, happy, fortunate, blessed, lucky, rich.

fēmina, -ae [feō, bear], *f.*, she that bears, a female animal, female; a woman.

fēmineus, -a, -um [fēmina], *adj.*, of a woman, woman's or women's, feminine; womanish.

femur, femoris and feminis, *n.*, the thigh.

fenestra, -ae, *f.*, an opening to admit light, window; freely, opening, hole, aperture, breach.

fera: see *ferus*, -a, -um.

fērālis, -e, *adj.*, pertaining to the dead, funeral; freely, ominous of death, mournful, fateful.

ierē, *adv.*, nearly, almost; in expressions of time, about.

feretrum, -ī [ferō], *n.*, properly, a carrier; couch for the dead, bier.

ferīna: see *ferinus*.

ferīnus, -a, -um [ferus], *adj.*, of or belonging to wild animals. *As noun*, ferīna, -ae (*sc. carō*, flesh), *f.*, game, venison.

feriō, -īre, —, —, *tr.*, strike, smite, beat; cut, pierce, sever; slay, kill.

ferō, ferre, tulī, lātus, *tr.*, bear, carry, support. in *literal sense*, of burdens,

and *fig.*, carry, bear (*sorrows, trials etc.*), endure, suffer, undergo, brook; bear upwards, lift, raise; bear onward, drive, and, *fig.*, prolong, continue, urge on, arouse, excite; carry, bear, wear, hold *parts of the body*; carry to one, bring, fetch, convey; bring, present, offer, proffer, give, grant; bear away, carry off, overwhelm, overthrow, destroy; carry off, plunder, steal, and, from the idea of carrying off plunder, plunder, rob, sack, ravage; of bearing young or yielding produce, bear, give birth to; with a reflexive pronoun, esp. *sē*, bear or betake one's self, make one's way, advance, go, move, proceed; in *pass.*, with middle force (§ 152), go, proceed, move, advance; *intr.* (§ 139), of chance or of fate, offer or present (*itself*), proffer, tend, trend, set. *Fig.*, of bearing or carrying news, etc., noise abroad, relate, recount, report, say, assert; pronounce, utter; represent, portray; with *sē*, etc., (*lift, i.e.*) exalt one's self, pride one's self, boast.

Ferōnia, -ae, *f.*, Feronia, an old Italian goddess, worshiped near Anxur, consort of Jupiter Anxurus.

ferōx, -ōcis [ferus], *adj.*, wild, untamed; usually in a bad sense, fierce, haughty, ferocious; in good sense, spirited, high-mettled, mettlesome, warlike.

ferrātus, -a, -um [ferrum], *adj.*, shod or pointed with iron, iron-bound; with *calx*, armed with a steel spur, spurred.

ferreus, -a, -um [ferrum], *adj.*, of iron, iron. *Fig.*, iron, enduring, firm; of sleep, unyielding, never-ending, eternal; hard, unyielding, unfeeling, pitiless, cruel.

ferrūgineus, -a, -um [ferrūgō], *adj.*, properly, of the color of iron rust, rust-colored, iron-hued; dusky, dark.

ferrūgō, -inis [ferrum], *f.*, properly, rust of iron, then, the color of iron rust, but the word is loosely used of various colors, e.g. of a dark, bluish green color, approaching blackness, dark blue color, purple.

ferrum, -ī, *n.*, iron, steel; by metonymy,

of things made of steel, blade of sword, sword, spear, axe, arrow, or of fighting with steel, warfare, war.

ferus, -a, -um, adj., wild, untamed. *Fig.*, wild, fierce, cruel, ruthless. *As noun, ferus, -ī, m.*, wild beast, beast, monster; **fera, -ae, f.**, wild beast, beast.

ferveō, -ēre, feruī, —, and fervō, fervere, fervī, —, intr., be boiling hot, glow with heat, be hot, seethe. *Fig.*, of work, activity, glow, seethe, be all aglow, be alive, teem, move briskly.

fervidus, -a, -um [ferveō], adj., boiling hot, glowing, seething. *Fig.*, hot, glowing, seething, aglow; fiery, furious, ardent.

fervō, fervere: see ferveō.

fervor, -ōris [ferveō], m., violent heat, glow of heat. *Fig.*, glow, fury, ardor, frenzy.

fessus, -a, -um, adj., wearied, enfeebled, exhausted; tired, weary, feeble.

festinō, -āre, -āvī, -ātum, intr., hasten, hurry; *tr.* (§131), speed, hasten, perform with speed.

fēstus, -a, -um, adj., festive, festival, festal, holiday.

1. **fētus, -a, -um [properly, pf. pass. prtcpl. of feō, bear, in deponent sense], adj.**, properly, filled with young, pregnant, then of animals that have just given birth to young, newly-delivered. *Fig.*, filled with, abounding in, teeming with.

2. **fētus, -ūs [feō, bear], m.**, a bringing forth, bearing of young; by metonymy, of the young, brood, offspring, young; in pl., a litter; swarm of bees. *Fig.*, growth on a tree, shoot, branch.

fibra, -ae, f., fiber, filament, whether in a plant or in an animal substance; esp., the fibers of the inwards, inwards, entrails, liver.

fibula, -ae, f., clasp, buckle, brooch.

fictor, -ōris [fingō], m., fashioner, moulder, maker; in bad sense, contriver, schemer, trickster.

fictus: see fingō.

fidēlis, -e [1. fidēs], adj., faithful, trusty, trustworthy.

Fidēna, -ae, f., or, more often, **Fidēnae, -ārum, pl. f.**, Fidenae, an old town of Latium, not far from Rome.

fidēs: see fidō.

1. **fidēs, fidel [fidō], f.**, trust put in some one or something, faith, reliance, confidence, credit; by metonymy, of that which begets or inspires confidence, faithfulness, integrity, honesty, loyalty; pledge, promise, guarantee; truth. *Personified, Fidēs, -ei, f.*, Good Faith, Faith, Honor.

2. **fidēs, -ium, pl. f.**, strings of musical instruments.

fidō, -ere, fisus sum, intr., put faith in, trust; with *infin.*, have faith to, dare, venture, essay. **fidēs, -entis, pr. prtcpl. act. as adj.**, bold, confident, resolute.

fidūcia, -ae [fidō], f., trust, confidence, faith in; reliance (on).

fidus, -a, -um [fidō], adj., of persons or things in which trust may be reposed, faithful, trusty, trustworthy, reliable, safe.

figō, -ere, fixī, fixus, tr., fix, fasten, fasten up, nail up, hang up; transfix, pierce. *Fig.*, fix, fasten, set firmly, plant (*footsteps*), establish; with **ōs-cula or dicta**, imprint. **fixus, -a, -um, pf. pass. prtcpl. as adj.**, fixed, set, firm, immovable, resolute.

figūra, -ae [fingō], f., form, shape, figure; by metonymy, apparition, shade.

filia, -ae, f., daughter.

filius, -ī or -īī, m., son.

filum, -ī, n., a thread of anything woven, cord, clew. *Fig.*, the thread of life.

finus, -ī, m., excrement, ordure, dung; dirt, mire, filth.

findō, -ere, fidī, fissus, tr., split, cleave, divide, separate.

fingō, -ere, flaxī, fictus, tr., mould plastic materials, shape, fashion, make; set in order, arrange (e.g. the hair). *Fig.*, (fashion into, i.e.) make, mould, with or without **animō or mente**, mould with (or in) the mind, conceive, imagine, think, devise, conjure up. **fictus, -a, -um, pf. pass. prtcpl. as adj.**, made up, feigned, false.

finis, -is, m. (*but sometimes f., an archaic use*), boundary, limit, border; end, goal of a race, and, occasionally, starting-point of a race; end, finish, conclusion in general; by metonymy, the land between certain limits, territory, country, domain.

finitimus, -a, -um [finis], *adj.*, bordering on, near, neighboring. *As noun*, **finitimī, -ōrum, pl. m.**, neighbors, neighboring peoples or races.

fiō, fieri, factus sum: *see* faciō.

firmō, -āre, -āvi, -ātus [firmus], *tr.*, make firm, strengthen, make steady or secure. *Fig.*, confirm, strengthen; corroborate, ratify.

firmus, -a, -um, adj., firm, strong, steady, stable, solid. *Fig.*, steady, stout, sturdy, resolute.

fissilis, -e [findō], *adj.*, that may or can be split, fissile, split, cleft.

fixus: *see* figō.

flagellum, -ī [*dim. of* flagrum, whip], *n.*, scourge, lash.

flagitō, -āre, -āvi, -ātus, tr., ask (*for*) urgently, demand.

flagrans, -antis: *see* flagrō.

flagrō, -āre, -āvi, -ātum, intr., burn, blaze, flame. *Fig.*, burn, glow. **flagrans, -antis, pr. prtcpl. act. as adj.**, burning, blazing. *Fig.*, glowing, shining, gleaming, beaming; warm, ardent, passionate.

flāmen, -inis [flō, blow], *n.*, blast, breeze, gale, wind.

flamma, -ae [*akin to* flagrō], *f.*, blazing fire, fire, flame, blaze; by metonymy, a blazing torch, brand, brightness, brilliancy, radiance. *Fig.*, fire, in various senses, *e.g.* of love, passion, hate, vengeance; love, passion, fury, hatred.

flammāns: *see* flammō.

flammātus: *see* flammō.

flammeus, -a, -um [flamma], *adj.*, flaming, fiery, blazing, flashing.

flammō, -āre, -āvi, -ātus, tr., set on fire. *Fig.*, set ablaze, inflame, incense, arouse, anger; *intr.*, be on fire, blaze, burn. **flammāns, -antis, pr. prtcpl. act. as adj.**, fiery, blazing. **flammātus, -a, -um, pf. pass. prtcpl. as adj.**, ablaze; inflamed, furious, frenzied.

flātus, -ūs [flō, blow], *m.*, breeze, blast, gust, gale.

flāvēns: *see* flāveō.

flāveō, -ēre, —, — [flāvus], *intr.*, be yellow or golden-hued. **flāvēns, -entis, pr. prtcpl. act. as adj.**, yellow, golden, auburn.

flāvus, -a, -um [*akin to* flagrō, flamma], *adj.*, flame-colored, reddish yellow, yellow, golden, flaxen-hued.

flectō, -ere, flexi, flexus, tr. and intr., bend, curve; turn, guide, direct. *Fig.*, turn, bend, move, influence, persuade.

fleō, flere, flevi, fletum, intr., weep, cry, lament, mourn; *tr.* (§130), weep for, lament, bewail, mourn.

fletus, -ūs [fleō], *m.*, weeping, lamentation, wailing; by metonymy, wail, tears, sobs. **flexilis, -e** [flectō], *adj.*, that can be turned or bent, flexible, pliant.

flexus: *see* flectō.

flictus, -ūs [fligō], *m.*, striking or dashing together, *esp. of weapons*, clash, collision.

flōrēns: *see* flōreō.

flōreō, -ēre, -uī, — [flōs], *intr.*, flower, bloom, blossom. *Fig.*, flourish, be prosperous or successful. **flōrēns, -entis, pr. prtcpl. act. as adj.**, flowering, blooming. *Fig.*, shining, glittering, bright, resplendent.

flōreus, -a, -um [flōs], *adj.*, flowery, blooming.

flōs, flōris, m., flower, blossom. *Fig.*, bloom, freshness, flower (*of youth, strength, etc.*).

fluctuō, -āre, -āvi, -ātum [fluctus], *intr.*, rise in waves, surge, heave, ebb and flow, toss. *Fig.*, surge, seethe, heave, waver, vacillate.

fluctus, -ūs [fluō], *m.*, properly, a waving motion, flowing; by metonymy, wave, billow, surge, swell, tide, flood. *Fig.*, tide, flood, surges, of passion, anger, etc.

fluentum, -ī [fluō], *n.*, found usually in *pl.*, running water, stream, flood, river.

fluidus, -a, -um [fluō], *adj.*, flowing, fluid; trickling, streaming.

fluitō, -āre, -āvi, -ātum [*freq. of*

fluō, *intr.*, flow or float about; move unsteadily, like the waves, drift.

flūmen, -inis [fluō], *n.*, flowing or running water, stream, river. *Fig.*, stream, flood (*e.g.* of tears).

fluō, -ere, **fluxī**, **fluxum**, *intr.*, flow, stream, flow or trickle (*with*), drip. *Fig.*, stream, flow. fly or fall free (*of garments*); flow away, disappear, vanish; fail, faint, drop. **fluēns**, -entis, *pr. prtcl. act. as adj.*, in fig. sense, flowing, streaming, loosened.

fluviālis, -e [fluvius], *adj.*, of a river, river.

fluvius, -ī or -iī [fluō], *m.*, running water, a stream, river.

focus, -ī, *m.*, fire-place, hearth, usually a fixture built of brick or stone; sometimes a portable fire-place of bronze, fire-pan, brazier; the fire-place or fire-pan on top of an altar; freely, altar.

fodiō, -ere, **fōdī**, **fossus**, *tr.*, dig, dig out, dig up; dig through and through, pierce, tear, prick, stab.

foedē [1. **foedus**], *adv.*, foully, shamefully, basely.

foedō, -āre, -āvi, -ātus [1. **foedus**], *tr.*, make foul or hideous, disfigure, mar; mutilate, cut to pieces; lay waste, spoil. *Fig.*, defile, pollute.

1. **foedus**, -a, -um, *adj.*, foul, filthy, hideous loathsome.

2. **foedus**, -eris, *n.*, league, treaty, alliance; covenant, agreement; terms or conditions of a compact, law.

folium, -ī or -iī, *n.*, leaf; in *pl.*, leaves, foliage.

follis, -is, *m.*, bellows.

fōmes, -itis [foveō], *m.*, properly, chips made in cutting down trees or hewing wood tinder, kindling-wood, fuel.

fōns, -ontis, *m.*, spring, fountain; source of a river; lake, pool; by metonymy, spring-water, water.

for, **fārī**, **fātus sum**, *tr. and intr.*, speak, say, utter; foretell, prophesy, predict. **fandus**, -a, -um, *gerundive as adj.*, that may be spoken, permissible, right. *As noun*, **fandum**, -ī, *n.*, = fās, right.

forceps, -ipis, *c.*, a pair of tongs, pin-
cers, forceps.

fore and forem: see **sum**.

foris, -is, *f.*, door, gate; usually in *pl.*, because doors were made in two or three leaves, leaves of a door; in general, doorway, gateway, entrance.

fōrma, -ae, *f.*, form in the widest sense, contour, shape, figure, person; substance, reality; a form, figure; vision, apparition, specter; semblance, likeness; fine figure, beauty; type, species, kind, sort.

formica, -ae, *f.*, an ant.

1. **formidō**, -āre, -āvi, -ātus, *tr.*, fear, dread, be afraid of; *intr.*, be afraid.

2. **formidō**, -inis, *f.*, dread of impending terror or expected woe, foreboding, alarm, panic.

fōrmō, -āre, -āvi, -ātus [fōrma], *tr.*, form, fashion, build.

fornāx, -ācis, *f.*, furnace, oven; forge.

fornix, -nicis, *m.*, arch, vault.

fors, *f.*, found only in *nom.* and *abl. sing.*, chance, hap, luck. *As adverb*, **fors** (*nom. sing.*; originally **est** was used or understood; see on ii. 139), perhaps, perchance, may be, possibly; **forte** (*abl. sing.*), by chance, as it chanced, it so chanced that; by accident, accidentally; with **sī**, **nisi**, **nē**, perchance, perhaps, haply.

forsan [properly, **fors sit an**; cf. **forsitan**], *adv.*, perhaps, possibly, mayhap.

forsitan [see note on ii. 506], *adv.*, perhaps, possibly, mayhap.

fortasse [**fors**, **forte**], *adv.*, perhaps, possibly, mayhap.

forte: see **fors**.

fortis, -e, *adj.*, strong, stout, sturdy physically; strong mentally, bold, brave, gallant, valiant, steadfast, undaunted.

fortūna, -ae [fors], *f.*, chance, hap, luck; fortune, fate, destiny, whether in good sense, good fortune, good luck, glory, success, or in bad sense, ill luck, misfortune, adversity; situation, condition, state, plight. *Personified*, **Fortūna**, -ae, *f.*, Fortune, thought of as a goddess.

fortūnātus, -a, -um [fortūna], *adj.*, fortunate, happy, blessed.

forum, -ī [akin to **foris**], *n.*, properly,

out-of-door place, a market-place, market; the Forum of a Roman town, originally its market-place, then the place where the citizens assembled for business, political or religious purposes, esp. for the transaction of legal business; by metonymy, law courts, court.

forus, -ī [*cf.* **foris**], *m.*, gangway, passage-way in a ship.

fossa, -ae [**fodiō**], *f.*, ditch, trench.

foveō, -ēre, **fōvī**, **fōtus**, *tr.*, keep warm, warm. *Fig.*, cherish, foster, nurse, keep alive, care for; caress, fondle, embrace; cling to, hug.

frāctus: see **frangō**.

frāgmen, -inis [**frangō**], *n.*, a piece broken off, fragment, piece.

fragor, -ōris [**frangō**], *m.*, a breaking; by metonymy, of the noise made by breaking, crash, din, uproar, roar.

frāgrāns: see **frāgrō**.

frāgrō, -āre, —, —, *intr.*, smell; esp., be fragrant. **frāgrāns**, -antis, *pr. prtcl. act. as adj.*, fragrant, sweet-scented.

frangō, -ere, **frēgī**, **frāctus**, *tr.*, break, break or dash to pieces, shatter, crush, destroy; break down, overpower, weaken, exhaust; of ships, wreck. **frāctus**, -a, -um, *pf. pass. prtcl. as adj.*, broken, shattered, shivered, crushed.

frāter, -tris, *m.*, brother.

frāternus, -a, -um [**frāter**], *adj.*, brotherly, fraternal, friendly.

fraudō, -āre, -āvī, -ātus [**fraus**], *tr.*, cheat, defraud, rob.

fraus, **fraudis**, *f.*, fraud, deceit, trickery; tricks, wiles; damage, loss, injury, caused by trickery.

fraxineus, -a, -um [**fraxinus**, ash-tree], *adj.*, of ash-wood, ashen.

fremitus, -ūs [**fremō**], *m.*, any confused noise; uproar, din, hubbub; shouting, acclamation, applause.

fremō, -ere, -uī, -itum, *intr.*, make a dull, confused noise, murmur, roar, howl, shout; of horses, neigh; shout, assent, applaud; of places, ring, resound, echo, thunder. *Fig.*, howl with rage, rave, rave.

frēnō, -āre, -āvī, -ātus [**frēnum**], *tr.*,

bridle, curb. *Fig.*, curb, check, restrain. **frēnātus**, -a, -um, *pf. pass. prtcl. as adj.*, bridled, bitted.

frēnum, -ī, *n.*, bridle, bit, curb, rein, lit. and fig.

frequēns, -entis, *adj.*, of places, crowded, thronged, much visited, frequented; of persons, thronging, crowding, numerous, in numbers, in crowds, in throngs; of things, many, numerous, plenty of.

frequentō, -āre, -āvī, -ātus [**frequēns**], *tr.*, crowd, throng; people, tenant; visit frequently, resort to, frequent.

fretum, -ī, *n.*, strait; in *pl.*, waters, seas.

frētus, -a, -um, *adj.*, construed with *abl.*, trusting to, relying on, by virtue of.

frīgēns, -entis: see **frigeō**.

frigeō, ēre, —, — [**frigus**], *intr.*, be cold, freeze, be stiff with cold, be cold in death. **frīgēns**, -entis, *pr. prtcl. act. as adj.*, cold, esp. cold in death, lifeless, dead.

frigidus, -a, -um [**frigus**], *adj.*, cold, chilly, frozen.

frigus, -oris, *n.*, cold, coldness, esp. the chill of fear or of death, chilling fear, fear, dread; in *pl.*, frosts, chilling blasts.

frondēns: see **frondeō**.

frondeō, -ērē, —, — [**1. frōns**], *intr.*, have leaves, bloom. **frondēns**, -entis, *pr. prtcl. act. as adj.*, having leaves on, leafy, blooming.

frondēscō, -ere, —, — [*inceptive of frondeō*], *intr.*, put forth leaves, shoot (out), bloom, blossom.

frondeus, -a, -um [**1. frōns**], *adj.*, leafy.

frondōsus, -a, -um [**1. frōns**], *adj.*, full of leaves, leafy, blooming.

1. frōns, **frondis**, *f.*, leaf, leaves, foliage; leafy branch or bough; by metonymy, chaplet, garland.

2. frōns, **frontis**, *f.*, forehead, brow, face; by metonymy, the front of anything, e.g. brow, front, face of a cliff, prow of a ship.

frūmentum, -ī [*originally frūgimentum*: cf. **frūx**], *n.*, corn, grain.

fruor, **frui**, **fructus sum** [*akin to frūx*],

intr., with abl., enjoy, find pleasure in, derive delight from.

frustrā [*akin to fraus*], *adv.*, erroneously; in vain, to no purpose, fruitlessly, without effect; groundlessly, needlessly, without cause.

frustror, -ārī, -ātus sum [*cf. frustrā*], *tr.*, deceive, cheat, trick, mock, disappoint.

frustum, -ī, n., bit, piece, morsel, of food; of strange, improper, or revolting food, gobbet.

frūx, frūgis, f., usually in *pl.*, fruits of the earth, esp. grain; by metonymy, meal.

fūcus, -ī, m., drone-bee, drone.

fuga, -ae, f., a fleeing, flight; swift course or progress, speed, haste.

ŭgāx, -ācis [*fugīō*], *adj.*, apt to flee, given to flight, fugitive; fleet, flying, swift.

fugīō, -ere, fūgī, fugitum, intr., flee, run away; *tr.*, flee from, seek to escape, avoid, shun; escape (*from*), avoid.

fugō, -āre, -āvi, -ātus [*cf. fugīō*], *tr.*, cause to flee, put to flight, rout, dispel, disperse, scatter.

fulciō, -īre, fulsī, fultus, tr., prop up, stay, support.

fulcrum, -ī [*fulciō*], *n.*, prop, stay, support; esp., the head-rest of a couch.

fulgēns: see *fulgeō*.

fulgeō, -ēre, fulsī, —, or fulgō, fulgere, fulsī, —, intr., properly, of lightning, flash, lighten; in general, flash, gleam, glitter, shine. **fulgēns, -entis, pr. prtcpl. act. as adj.**, gleaming, flashing, glittering.

fulgō, -ere: see *fulgeō*.

fulgor, -ōris [*fulgeō*], *m.*, lightning, lightning-flash; in general, gleam, glitter, brightness.

fulmen, -inis [*originally fulgimen*: cf. *fulgeō*], *n.*, properly, lightning that strikes or set things afire, lightning-flash, thunderbolt. *Fig.*, of persons, as destroying forces or agencies, thunderbolt.

fulmineus, -a, -um [*fulmen*], *adj.*, of or pertaining to lightning; freely, flashing, gleaming, lightning-like; deadly, murderous.

fulminō, -āre, —, — [*fulmen*], *intr.*, hurl the lightning; lighten. *Fig.*, lighten, thunder; flash, gleam, glitter.

fultus: see *fulciō*.

fulvus, -a, -um, adj., reddish yellow, tawny, yellow, golden, auburn; lurid, ruddy.

fūmeus, -a, -um [*fūmus*], *adj.*, smoky.

fūmidus, -a, -um [*fūmus*], *adj.*, smoky, smoking, steaming.

fūmō, -āre, —, — [*fūmus*], *intr.*, smoke, fume, steam, reek.

fūmus, -ī, m., smoke, vapor.

fūnāle: see *fūnālis*.

fūnālis, -e [*fūnis*], *adj.*, of or pertaining to a cord or rope. *As noun, fūnāle, -is, n.*, a (waxen) torch, taper, consisting of a cord dipped in tallow or wax.

fundāmentum, -ī [*2. fundō*], *n.*, foundation, groundwork.

funditus [*fundus*], *adv.*, from the (very) bottom; completely, entirely, utterly.

1. fundō, -ere, fūdī, fūsus, tr., pour, pour out or forth, shed (tears). *Fig.*, scatter, spread, lavish; overthrow, lay low, prostrate; overcome, vanquish, conquer, rout. *Fig., in pass., with middle force*, spread out, stretch, extend; *in pass., with pl. subject*, pour out, stream forth, hurry, hasten; pour out words, etc., utter, voice, express. **fūsus, -a, -um, pf. pass. prtcpl. as adj.**, spread out, extended, spreading; outstretched, lying at ease, at ease.

2. fundō, -āre, -āvi, -ātus [*fundus*], *tr.*, properly, lay the bottom (foundation) of anything; make firm or secure; found, establish, build.

fundus, -ī, m., bottom, foundation; esp., the bottom of the sea, deeps, depths; by metonymy, gulf, abyss.

fūnereus, -a, -um [*fūnus*], *adj.*, of a funeral, funeral, funereal; freely, deadly, fatal.

fūnestus, -a, -um [*fūnus*], *adj.*, causing death or destruction, deadly, fatal.

funger, -ī, fūctus sum, intr., with *abl.*, busy one's self with, engage in; perform, fulfill, execute, discharge.

fūnis, -is, m., cord, rope, cable.

fūnus, -eris, n., funeral procession, funeral rites (esp. cremation), funeral;

by metonymy, dead body, corpse; violent death, murder; destruction, ruin, disaster, calamity, horror.

furēns: see **furō**.

furiae, -ārum, *pl. f.*, violent passion, rage, frenzy, madness, fury. *Personified*, **Furiae**, -ārum, *pl. f.*, the Furies, goddesses of vengeance, named *Allecto*, *Megaera*, and *Tisiphonē*, who pursued those guilty of grievous crimes; in general, avenging or tormenting spirits.

furiālis, -e [**furiae**], *adj.*, of or pertaining to the Furies, Fury's.

furiātus: see **furiō**.

furibundus, -a, -um [**furō**], *adj.*, raging, frantic, frenzied, mad.

furiō, -āre, -āvi, -ātus [**furō**], *tr.*, madden, enrage, make frenzied.

furiātus, -a, -um, *pf. pass. prtcl. as adj.*, maddened, frenzied, infuriate, infatuate.

furō, -ere, -ui, —, *intr.*, rage, rave, be mad. *Fig.*, of water, seethe, boil; of winds, rage, blow furiously. **furēns**, -entis, *pr. prtcl. act. as adj.*, freely used of any strong feeling, raging, mad, insane, frenzied, frantic; *esp.*, of those in love, frenzied with love, infatuate, impassioned; inspired, prophetic; full of warlike spirit, warlike, gallant, valiant.

furor, -ōris [**furō**], *m.*, fury, rage, madness, frenzy; of strong feeling in general, *esp.* the passion of love, love, passion; hate. *Personified*, **Furor**, -ōris, *m.*, the demon of fury, Frenzy.

fūrōr, -ārī, -ātus sum [**fūr**, thief], *tr.*, steal. *Fig.*, take away stealthily, steal away, withdraw.

fūrtim [**fūrtum**], *adv.*, stealthily, secretly.

fūrtivus, -a, -um [**fūrtum**], *adj.*, stolen. *Fig.*, secreted, hidden, secret, clandestine.

fūrtum, -ī [**fūr**, thief], *n.*, theft. *Fig.*, secret act, stealth; artifice, trickery, stratagem; **fūrtō**, *abl. sing. as adv.*, =**fūrtim**, stealthily.

fuscus, -a, -um, *adj.*, dark, swarthy, dusky, sable.

fusus: see 1. **fundō**.

futtilis, -e [*akin to* 1. **fundō**], *adj.*, properly, perhaps, of vessels that easily pour out (yield up) their contents, leaky. *Fig.*, worthless, useless; of glass or ice, worthless, brittle.

futūrus: see **sum**.

G

Gabī, -ōrum, *pl. m.*, Gabī, an ancient town of Latium, near Rome.

gaesum, -ī, *n.*, a Gallic javelin, long and heavy.

Gaetūlus, -a, -um, *adj.*, of the Gaetuli, a race in northwestern Africa, south of Mauretania and Numidia, i. e. in the modern Morocco, Gaetulian.

Galatēa, -ae, *f.*, Galatea, a Nereid or sea-nymph.

galea, -ae, *f.*, a helmet of leather; contrast **cassida**.

Gallus, -ī, *m.*, a Gaul.

Gangēs, -is, *m.*, Ganges, a great river of India.

Ganymēdēs, -is, *m.*, Ganymede, a Trojan, son of Laomedon or of Tros; on account of his beauty, Jupiter's eagle carried him off to heaven from Mount Ida, that he might be the cupbearer of the gods in the place of Hebe, the daughter of Juno.

Garamantes, -um, *pl. m.*, the Garamantes, the Garamantians, a powerful tribe in the interior of Africa, south of the Gaetuli, in the modern Fezzan.

Garamantis, -idis, *f.*, *adj.*, of the Garamantes, Garamantian; freely, Libyan.

gaudeō, -ēre, **gavisus sum**, *intr.*, rejoice, be glad, delight; with *abl.*, delight in, be pleased with; with *infin.*, delight (to), love (to).

gaudium, -ī or -īī [**gaudeō**], *n.*, joy, gladness; delight, pleasure; by metonymy, of that which gives joy, a delight, joy, treasure. *Personified*, **Gaudium**, -ī or -īī, *n.*, Delight, Pleasure.

gaza, -ae [*a Persian word*], *f.*, royal treasure; freely, treasure, riches, wealth.

Gela or Gelā, -ae, *f.*, Gela, a city on the

southern coast of Sicily, situate on a river also called Gela. (For the long final vowel see note on iii. 702.)

gelidus, -a, -um [gelū], *adj.*, icy cold, cold, icy, frozen. *Fig.*, of fear and its effects, chilling, cold.

Gelōnī, -ōrum, *pl. m.*, the Geloni, a people of Scythia, on the river Borysthenes.

Gelōus, -a, -um [Gela], *adj.*, of Gela, Geloean.

gelū, -ūs, *n.*, icy coldness, cold, chilliness, frost. *Fig.*, chill, *e.g.* of death or of old age.

geminus, -a, -um [gignō], *adj.*, born at the same time, twin-born, twin; *freely*, paired, double, twofold; like, similar. *As noun*, **gemīnī**, -ōrum, *pl. m.*, twins, (*twin*) brothers.

gemitus, -ūs [gemō], *m.*, sighing, groaning, moaning; bellowing, roaring of animals; muttering, rumbling of the earth, etc.; *by metonymy*, sigh, wail, groan, moan. **gemitum dare** or **dūcere**, heave a sigh, sigh, groan, moan.

gemma, -ae, *f.*, a bud or eye on a plant. *Fig.*, gem, *esp.* one cut or set, precious stone, jewel.

gemō, -ere, **gemui**, **gemitum**, *intr.*, properly, be full; sigh, moan, groan; creak, mutter, rumble; of animals, bellow, roar; *tr.* (§130), sigh over, lament, bemoan, bewail.

gena, -ae, *f.*, usually in *pl.*, cheek, cheeks.

gener, **generī**, *m.*, son-in-law; *freely*, son.

generātor, -ōris [generō], *m.*, generator, breeder, producer.

generō, -āre, -āvi, -ātus [genus, gignō], *tr.*, beget, engender; produce, breed; *in pass.*, be born of, be descended from. **generātus**, -a, -um, *pf. pass. prtcl. as adj.*, born of, son of.

genetrix, -icis [gignō], *f.*, she that bears or has borne, mother.

geniālis, -e [genius], *adj.*, pertaining to the genius; *freely*, joyous, festive, festal. *See* genius.

genitor, -ōris [gignō], *m.*, a begetter; father, sire.

genitus: *see* gignō.

genius, -ī or -īi [gignō], *m.*, the genius guardian spirit, a spirit having special care or protection of a given individual or place; *see* §§291, 292. Each person was believed to have his genius, or protecting spirit, born with him and dying with him; this spirit was the giver of all his joys and pleasures.

gēns, **gentis** [gignō], *f.*, a company of people related to one another by birth, a clan consisting of several related families; *freely*, race, nation, people; *in pl.*, the nations, the world, mankind.

genū, -ūs, *n.*, knee; *freely*, leg.

genus, -eris [gignō], *n.*, birth, descent, origin, lineage; *by metonymy*, those of like birth, race, stock, tribe, breed; things of like birth, kind, sort, species; scion, offshoot, offspring, descendant; being, creature.

germāna: *see* germānus.

germānus, -a, -um [germen, bud, shoot], *adj.*, properly, from the same shoot or bud, own, full (brother or sister). *As noun*, **germānus**, -ī, *m.*, full brother, brother; **germāna**, -ae, *f.*, full sister, sister.

gerō, -ere, **gessi**, **gestus**, *tr.*, bear about with one, bear, carry, wield, wear, have; (*carry off, i.e.*) possess, enjoy; (*bear, carry, i.e.*) display, exhibit; of war, carry on, wage, manage, conduct; *in general*, do, execute, perform.

gestāmen, -inis [gestō], *n.*, something borne or worn, *esp.* something borne by a soldier, equipment, accoutrements, arms, harness, gear.

gestō, -āre, -āvi, -ātus [freq. of gerō], *tr.*, bear about with one, bear, carry; *esp.*, of parts of the body, carry, possess.

gestus: *see* gerō.

Geticus, -a, -um, *adj.*, of the Getae, a Thracian tribe on the Danube; *freely*, Thracian.

gignō, -ere, **genui**, **genitus**, *tr.*, beget; bear, bring forth; produce. **genitus**, -a, -um, *pf. pass. prtcl. as adj.*, born of, descended from, son of.

glaciālis, -e [glaciēs], *adj.*, icy, cold, frozen.

glaciēs, -iēī, f., ice.

gladius, -ī or -īī, m., sword.

glæba, -ae, f., lump of earth, clod; *freely*, land, earth, soil, glebe.

glaucus, -a, -um, adj., bright, gleaming; bluish green, green, bluish gray, gray.

Glaucus, -ī, m., Glaucus. (1) *A prophetic sea-god, originally a fisherman of Anthedon, a seaport of Boeotia.* (2) *The father of Deiphobe, the Cumean Sibyl.* (3) *An unknown Trojan.*

glisc-, -ere, —, —, intr., grow, swell up, increase.

globus, -ī, m., a round body, globe, orb, sphere. *Fig.*, company, throng, band, troop.

glomerō, -āre, -āvi, -ātus [glomus, ball, esp. of yarn], tr., properly, wind or form in a ball; *freely*, gather, collect, mass, muster; *in pass., in middle sense*, gather, assemble.

glōria, -ae, f., glory, fame, renown; *by metonymy*, the desire of glory, ambition; *of a person*, the glory, the pride.

gnātus: see nātus.

Gnōsius, -a, -um, adj., of Gnosus, the ancient capital of Crete, situate on the northern coast, Gnosian; *by metonymy*, Cretan.

Gorgō, -onis, f., a Gorgon, one of three dread sisters, daughters of Phorcus, but esp. Medusa; she had snakes for hair, and all she looked on was turned to stone. Perseus slew her, cut off her head, and gave it to Minerva, who fixed it on her shield (the aegis); *freely*, a Gorgon, Gorgon-like creature or monster.

Gortȳnius, -a, -um, adj., of Gortyna, a city of Crete, Gortynian; *freely*, Cretan.

Gracchus, -ī, m., Gracchus, a cognōmen in the gens Semprōnia.

gradior, gradī, gressus sum [gradus], intr., step, walk, go; go forth or out; proceed, move, advance.

Grādīvus, -ī [gradior], m., Gradivus, the Strider, a name of Mars, picturing him as he strides forth to battle.

gradus, -ūs, m., step, pace, movement, course; *by metonymy*, step, round of a ladder.

Grāiugena, -ae [Grāius+gignō], m., properly, one Grecian born; a Greek.

Grāius, -a, -um, adj., Greek, Grecian. *As noun*, Grāī, -ōrum, pl. m., the Greeks.

grāmen, -inis, n., grass; *freely*, plant, herb; herbage.

grāmineus, -a, -um [grāmen], adj., of grass, grassy.

grandaevus, -a, -um [grandis+aevum], adj., old, aged.

grandis, -e, adj., full-grown; large, big, great, huge.

grandō, -inis, f., hail storm, hail, hail-stones.

grātēs, pl. f., usually found only in nom. and acc., thanks; reward, requital, return.

grātia, -ae [grātus], f., properly, anything that pleases, loveliness, charm, beauty, grace; favor, kindness, courtesy; *by metonymy, of the results of favor, etc.*, regard, esteem, affection, love; thanks, gratitude, thankfulness, appreciation.

grātor, -ārī, -ātus sum [grātus], intr. with dat., wish one joy, rejoice with one, congratulate; *freely*, note or remark thankfully.

grātus, -a, -um, adj., pleasing, charming, delightful, agreeable, dear.

gravidus, -a, -um [gravis], adj., properly, heavy, burdened, weighted; heavy with child or young, pregnant, lit. and fig., teeming with, full of, abounding in, rich in.

gravis, -e, adj., heavy, weighty; firm, solid, sturdy, massive; = gravidus, heavy (with child), pregnant. *Fig.*, burdened, enfeebled, afflicted; heavy, burdensome, trying, severe, grievous; *of persons, in complimentary meaning*, weighty, venerable, respected.

graviter [gravis], adv., heavily, violently. *Fig.*, weightily, strongly, deeply, vehemently

gravō, -āre, -āvi, -ātus [gravis], tr., weigh down, load, burden, oppress, clog, lit. and fig.

gremium, -ī or -īī, n., lap, bosom, breast. *Fig.*, lap, bosom, embrace.

1. gressus: see gradior.

gressus, -ūs [gradior], *m.*, stepping, walking, gait; *by metonymy*, step, way, course.

grex, **gregis**, *f.*, flock, herd, drove, litter.

Grŷnēus, -a, -um, *adj.*, of Grynĭa (or Gryniūm), a small town in Aeolis, Asia Minor, with a noted temple of Apollo, Grynean.

gubernāclum or **gubernāculum**, -ī [gubernō, steer], *n.*, steering-gear, helm, tiller, rudder.

gubernātor, -ōris [gubernō, steer], *m.*, steersman, helmsman, pilot.

gurges, -itis, *m.*, a raging abyss, surging gulf, swirling waters; *freely*, gulf, abyss; flood, water, sea.

gustō, -āre, -āvi, -ātus, *tr.*, taste, take a little of. *Fig.*, taste (joys, etc.), partake of, enjoy.

gutta, -ae, *f.*, a (liquid) drop.

guttur, -uris, *n.*, throat, gullet.

Gyaros, -ī, *f.*, Gyaros, a small island in the Aegean Sea, one of the Cyclades.

Gyās, -ae, *m.*, Gyas. (1) A Trojan, comrade of Aeneas. (2) An Italian.

Gŷgēs, -is, *m.*, Gyges, a Trojan slain by Turnus.

Gylippus, -ī, *m.*, Gylippus, an Arcadian.

gŷrus, -ī, *m.*, circle, *esp.* one described by a horse in maneuvers, circling movement; *freely*, circle, coil, spire (of a snake).

H

habēna, -ae [habeō], *f.*, properly, that by which a thing is held; thong, strap; *in pl.*, reins; **habēnās dare** or **inmittere**, give free rein to, spur on, drive at full speed, *lit. and fig.*

habeō, -ēre, -ui, **habitus**, *tr.*, have, in a wide variety of uses, literal and figurative, hold, possess, keep, occupy, inhabit; *fig.*, (hold, i.e.) consider, deem, regard.

habilis, -e [habeō], *adj.*, easily held or handled, handy, light, suitable, convenient.

habitō, -āre, -āvi, -ātus [freq. of habeō], *tr.*, properly, possess permanently, possess; dwell in, inhabit; *intr.*, dwell, live, abide.

habitus, -ūs [habeō], *m.*, properly, the way a thing holds itself, condition, state, plight, appearance, aspect; dress, attire.

hāc [*sc. parte* or *viā*], *adv.*, (by) this way; on this side, here; **hāc . . . hāc**, this way . . . that way, here . . . there.

hāctenus [hāc+tenus], *adv.*, used (1) of place, up to this point, thus far, so far, (2) of time, up to this time, so far, hitherto, till this present (time), till now.

Haedī: see **haedus**.

haedus, -ī, *m.*, a young goat, kid.

Haedī, -ōrum, *pl. m.*, the Haedī, the Kids, two stars, (or a double star) in the constellation Auriga, the wagoner, whose rising was attended by rain.

Haemōn, -onis, *m.*, Haemon, a Rutulian.

Haemonidēs, -ae, *m.*, Haemonides, son of Haemon, a Latin priest of Apollo and Diana.

haereō, -ēre, **haesi**, **haestum**, *intr.*, hang on or to anything; stick (to), cling (to), be or remain fixed, stand immovable ("be rooted to the spot"), be fastened. *Fig.*, linger, halt, falter, be at a loss, be embarrassed, hesitate.

Halaesus, -ī, *m.*, Halaesus, ally of Turnus, leader of the Aurunci and the Osci; he was slain by Pallas.

hālītus, -ūs [hālō], *m.*, breath; vapor, exhalation.

Halius, -ī or -īī, *m.*, Halius, a Trojan, comrade of Aeneas.

hālō, -āre, -āvi, -ātum, *intr.*, breathe; of flowers, breathe, be fragrant.

Halys, **Halyos**, *m.*, Halys, a Trojan.

Hammōn, -ōnis, *m.*, Hammon, properly, the name of a god native to Libya and Upper Egypt, with a famous temple and oracle in an oasis of the Libyan desert; he was identified by the Greeks with Zeus and by the Romans with Jupiter. The name finally became merely a title of Jupiter (in English usage, Ammon).

hāmus, -ī, *m.*, hook; link in chain mail.

harēna, -ae, *f.*, sand; *by metonymy*, seashore, strand, beach.

harēnōsus, -a, -um [harēna] *adj.*, sandy.

Harpalcē, -ēs, *f.*, Harpalyce, a Thracian princess, famous as a warrior and a huntress.

Harpalycus, -ī, *m.*, Harpalycus, a Trojan.

Harpyia, -ae [*scanned, sometimes at least, with but three syllables; yi represents a Greek diphthong*], *f.*, a Harpy, a winged monster, described by Vergil as having the face of a woman and the body of a bird. See **Phinēius**.

haruspex, -spicis [*a stem akin to hira = exta + speciō*], *m.*, a soothsayer, who learned the future by examining the exta, diviner, prophet.

hasta, -ae, *f.*, spear, lance, dart.

hostile, -is [*hasta*], *n.*, properly, the shaft of a spear; by metonymy, spear, javelin, dart, lance.

haud, *adv.*, used commonly with a single word, esp. with adverbs, occasionally adjectives and verbs, not, not at all, by no means. **haud secus** (= **haud aliter**), not otherwise, just so, precisely so, so.

hauriō, -ire, **hausi**, **haustus**, *tr.*, draw up or out, draw (*liquids*), drain; drain by drinking up, drink up. *Fig.*, drink in speech, etc., listen to, hearken to; drink in air, etc., breathe, inhale; of punishment, suffer, endure; of a sword or weapon, drink one's life blood, slay, destroy.

haustus: see **hauriō**.

hebeō, -ēre, —, — [*hebes*, dull], *intr.*, be blunt, be dull. *Fig.*, be dull; be sluggish or inactive.

hebetō, -āre, -āvī, -ātus [*hebes*, dull, blunt], *tr.*, blunt, make dull. *Fig.*, blunt, dull, dim, impair, weaken.

Hebrus, -ī, *m.*, Hebrus, a river of Thrace.

Hecatē, -ēs, *f.*, the goddess Hecate, sister of Latona; see § 282.

Hector, -oris, *m.*, Hector, son of Priam and Hecuba, bravest champion of Troy, slain by Achilles.

Hectoreus, -a, -um [*Hector*], *adj.*, of Hector, Hector's, Hectorean; freely, Trojan, and, since the Romans were thought of as descended from the Trojans, Roman.

Hecuba, -ae, *f.*, Hecuba, daughter of king Cisseus, and wife of Priam.
heia: see **eia**.

Helena, -ae, *f.*, Helen, daughter of Jupiter and Leda, wife of the Spartan king Tyndareus. She was wife of Menelaus of Sparta, but was carried off to Troy by Paris (§ 51). This breach of hospitality by Paris caused the Trojan war.

Helenus, -ī, *m.*, Helenus, a son of Priam, celebrated as a soothsayer. After Troy fell, Pyrrhus carried him to Epirus; there he later became king and married Andromache.

Helōrus, -ī, *m.*, Helorus, a river of eastern Sicily, with wide marshes at its mouth.

Helymus, -ī, *m.*, Helymus, a Sicilian in the suite of Acestes.

herba, -ae, *f.*, springing vegetation, green stalk, green blade, grass, herbage, herb, plant.

Herbēsus, -ī, *m.*, Herbesus, a Rutulian.

Herculēs, -is, *m.*, Hercules, son of Jupiter and Alcmene, famous for many marvelous feats of strength and daring; after his death he was deified and worshiped as a god of strength and prowess.

Herculeus, -a, -um, *adj.*, of Hercules, Herculean.

hērēs, **hērēdis**, *m.*, heir.

Hermionē, -ēs, *f.*, Hermione, daughter of Menelaus and Helen, married first to Pyrrhus, then to Orestes.

hērōs, **hērōis**, *m.*, properly, a human being of divine parentage, a demigod, hero.

Hesperia: see **Hesperius**.

Hesperides, -um, *pl. f.*, properly, the Western Maidens, the Hesperides, keepers of a garden of golden apples vaguely located in the far west, either in western Africa or on an island off the coast. To aid them in their watch (or, as some say, to replace them) a sleepless dragon was set to guard the apples.

Hesperius, -a, -um, *adj.*, properly, of the evening, or, since the evening seems to come from the west, of the west, western; poetically, since, from the point of view of the ancient world

Italy lay far to the west, Italian. As noun, Hesperia, -ae (sc. terra), f., Hesperia, a poetic name of Italy.

heu, *interjection*, alas! ah! ah me!

heus, *interjection*, ho! what ho! ho there! holloa!

hiātus, -ūs [hiō], *m.*, an opening, aperture, yawning mouth, mouth of a cave, etc.

hibernus, -a, -um [akin to hiems], *adj.*, of winter, wintry, winter; stormy. *As noun, hiberna, -ōrum (sc. castra), pl. n.*, winter quarters, winter camp; *by metonymy*, winter spent in camp; *freely*, year.

1. **hic** or **hīc** (see on vi. 791), **haec**, **hōc**, *demonstrative adj. and pron.*, this (one) near the speaker, whether in point of place or in the speaker's thought, this of mine, my, mine; this one, he, she, it; **hic . . . hic**, this . . . that, the one . . . the other, *in pl.*, these . . . those, some . . . others; **hic . . . ille**, the latter . . . the former; *when used alone it often = the following or the aforesaid.*

2. **hic**, *adv.*, used (1) of place, in this place, here, there, (2) of time and kindred ideas, at this moment, at this point, hereupon, there, thereupon.

hiems, **hiemis**, *f.*, winter; *by metonymy*, wintry weather, storm, tempest; storminess, inclemency, severity of the weather or of the sea. *Personified, Hiems, Hiemis, m.*, the Storm-god, the Storm.

hinc [hīc], *adv.*, used (1) of place, from this place, hence, thence; **hinc . . . illinc**, **hinc . . . hinc**, on this side . . . on that (side); **hinc atque hinc**, on this side and on that, all around, everywhere, (2) of time, from this time, thereupon, thereafter, after this, (3) of source, origin, cause, from this source, from (for) this cause, hence, therefore.

hiō, -āre, -āvi, -ātum, *intr.*, stand open, gape; open the mouth, gape wide, yawn.

Hippocoön, -ontis, *m.*, Hippocoön, a comrade of Aeneas.

Hippolytē, -ēs, *f.*, Hippolyte, daughter of Mars, queen of the Amazons.

Hippotadēs, -is, *m.*, son or descendant of Hippotes.

hirsūtus, -a, -um, *adj.*, rough, shaggy, bristly, prickly, bushy.

Hisbō, -ōnis, *m.*, Hisbo, a Rutulian.

hiscō, -ere, —, —, *intr.*, open, gape, yawn; open the mouth in stammering, halting utterance, mutter, stammer, speak brokenly.

hōc: see **hic** and **hīc**.

hodiē [hīc+diēs], *adv.*, to-day, this day.

homō, **hominis**, *c.*, a human being, man or woman, a mortal, but esp. a man; *in pl.*, mankind, the human race.

honor or **honōs**, -ōris, *m.*, honor, repute, esteem in which one is held, respect, glory, fame; *by metonymy*, of tokens of esteem, reward, recompense, prize; offering to the gods, sacrifice, worship, reverence; honorary rites, honorary festival; beauty, grace, qualities that win esteem and honor.

honōrātus: see **honōrō**.

honōrō, -āre, -āvi, -ātus [honor], *tr.*, clothe with honor, honor, respect.

honōrātus, -a, -um, *pf. pass. prtcpl. as adj.*, honored, respected; worthy of honor, respectable.

honōs: see **honor**.

hōra, -ae, *f.*, hour; *freely*, time, season, moment. *Personified, Hōrae, -ārum, pl. f.*, Seasons; the Hours, goddess attendants of the Moon.

horrendus: see **horreō**.

horrēns: see **horreō**.

horreō, -ēre, —, —, *intr.*, stand on end, bristle. *Fig.*, be rough, bristle; be afraid (in fright or in panic "one's hair stands on end," etc.), be frightened; shake, shiver, tremble; *tr.* (§130), shudder or shiver at, fear, dread. **horrendus**, -a, -um, *gerundive as adj.*, dreadful, frightful, awful; *in good sense*, awe-inspiring, reverend, venerable. **horrēns**, -entis, *pr. prtcpl. act. as adj.*, bristly, shaggy, rough.

horrēscō, -ere, **horruī**, — [horreō], *intr.*, begin to bristle. *Fig.*, shudder with fear, tremble, be startled; *tr.* (§130), shudder at, dread.

horridus, -a, -um [horreō], *adj.*, bristly, bristling, rough, shaggy, grisly; rough, unkempt, uncouth; *by metonymy*, fearful, horrid, frightful.

horrifer, -fera, -ferum [horreō+ferō], *adj.*, terror-bringing, awe-inspiring, fearful, awful.

horrificō, -āre, -āvi, -ātus [horreō+faciō], *tr.*, make rough, cause to bristle, terrify, frighten.

horrificus, -a, -um [horreō+faciō], *adj.*, causing horror or terror, appalling, terrible.

horrisonus, -a, -um [horreō+sonō], *adj.*, sounding dreadfully, of awful sound.

horror, -ōris [horreō], *m.*, properly, a standing on end, roughening, bristling; *by metonymy*, terror, fright, horror; *with armōrum*, dread din or clash.

hortātor, -ōris [hortor], *m.*, one who urges, inciter, exhorter, encourager, counsellor.

hortor, -ārī, -ātus sum, *tr.*, urge, incite, spur on, exhort, encourage.

hospes, -itis, *c.*, host; guest; stranger; friend.

hospitium, -ī or -iī [hospes], *n.*, hospitality, friendship; friendly welcome or greeting; *by metonymy*, friend.

hospitus, -a, -um [hospes], *adj.*, strange, stranger, foreign; friendly.

hostia, -ae, *f.*, sacrificial animal, victim.

hostilis, -e [hostis], *adj.*, of an enemy, enemy's, hostile.

hostis, -is, *c.*, enemy (properly, of a country or race); freely, enemy of an individual, foe; stranger (since in early days every stranger was regarded as an enemy).

hūc [hīc], and **hōc** (an archaic form), *adv.*, to this place, hither; **hūc illūc**, **hūc . . . illūc**, hither and thither, hither . . . hither; **hūc atque hūc**, hither and thither, on all sides.

hūmānus, -a, -um [homō], *adj.*, of or belonging to human beings, human, mortal, man's.

humī: see **humus**.

humilis, -e [humus], *adj.*, properly, on or near the ground, low, low-lying. *Fig.*, lowly, humble, meek, submissive.

humō, -āre, -āvi, -ātus [humus], *tr.*, cover with earth, lay in the ground, bury, inter.

humus, -ī, *m.*, earth, ground, soil: **humī**, *loc. sing. as adv.*, on the ground, in the ground.

Hyades, -um, *pl. f.*, the Hyades, a group of seven stars in the head of the constellation Taurus. The myth represented them to be daughters of Atlas and sisters of the Pleiades.

hydra, -ae, *f.*, a Hydra. (1) The famous Lernaean Hydra, slain by Hercules. See Lerna. (2) A monster with fifty heads, one of the agencies by which the wicked are punished in Tartarus.

hydrus, -ī, *m.*, water serpent, snake.

Hymenaeus, -ī, *m.*, Hymenaeus or Hymen, god of marriage; *by metonymy* (§ 189), marriage, nuptials, bridal.

Hypanis, -is, *m.*, Hypanis, a Trojan.

Hyrcānus, -a, -um, *adj.*, of the Hyrcani, a tribe on the Caspian Sea, Hyrcanian.

Hyrtacidēs, -ae, *m.*, son of Hyrtacus, a title of Nisus.

Hyrtacus, -ī, *m.*, Hyrtacus, a Trojan, father of Nisus.

I

iaceō, -ēre, **iacuī**, **iacitum**, *intr.*, lie down, lie, lie quiet, lie at ease; *esp.*, lie in death, be laid low, be slain. *Fig.*, of lands, lie, be situate, lie outspread. **iacēns**, -entis, *pr. prtcl. act. as adj.*, in *fig. sense*, of lands, spreading, outspread, low-lying.

iaciō, **iacere**, **iēcī**, **iactus**, *tr.*, throw, cast, hurl, fling. *Fig.*, throw up walls etc., lay, set, erect.

iactāns: see **iactō**.

iactō, -āre, -āvi, -ātus [*freq. of iaciō*], *tr.*, throw, cast, hurl, fling often or violently; toss about, drive about, buffet. *Fig.*, turn over (thoughts, cares, etc.), ponder deeply, harbor, cherish; of speech, throw out wildly, utter wildly, speak; *with sē (mē, etc.)*, vaunt one's self, boast, exult. **iactāns**, -antis, *pr. prtcl. act. as adj.*, boasting, boastful, vainglorious.

iactūra, -ae [iaciō], *f.*, properly, a throwing away, *esp. a throwing of*

things overboard to lighten ship in a storm; freely, loss.

iaculor, -ārī, -ātus sum [iaculum], *intr. and tr., properly, hurl a javelin, "javelin"; freely, hurl, cast, throw, fling.*

iaculum, -ī [iaciō], *n., dart, javelin, missile.*

Iaera, -ae, *f., Iaera, a nymph of Mt. Ida (in Phrygia), mother of Pandarus and Bitias.*

iam, *adv., used properly of time, to emphasize the last of a series of moments, or the close of a period of time, by this time, at last, already, now at length, now; of the future, like mox, soon, ere long; immediately, instantly; in various combinations, iam tum, then already, even at that early time, even then; iam dūdum and iam pridem, this long time (past), for a long time, long since, long ago; iam nunc, even now; iam adeō, by this (very) moment, already, presently; iam inde, from that very instant, immediately, forthwith, at once; iam iam, with fut. prtēpl., at every moment, every instant, constantly, with pres. prtēpl., by this time, now, at last; iam . . . iam, now . . . now, now . . . then, at one time . . . at another, first . . . then; iam iamque, now, now, again and again, every moment, already.*

iam dūdum: *see iam.*

iam pridem: *see iam.*

iānitor, -ōris [iānua], *m., door-keeper, porter; keeper, guardian (of some entrance).*

iānua, -ae, *f., door, esp. a house-door (i.e. the entrance from the street or road); freely, entrance.*

Iānus, -ī [akin to Diāna], *m., the god Janus; see § 294. Janus was perhaps originally a god of (day) light, of the opening and the closing day, and thus was naturally represented as having two faces. One story made him an early king of Latium.*

Iāpyx, Iāpygis, *adj., of Iapygia (i.e. Calabria or Apulia, in southeastern Italy). Iapygian, Apulian. As noun,*

Iāpyx, Iāpygis (*sc. ventus*), *m., Iapyx, the west (or southwest) wind, which blew from Iapygia towards Greece, a wind favorable for navigation to Greece.*

Iarbās, -ae, *m., Iarbas, king of Mauretania, son of Jupiter Hammon; he was a suitor of Dido.*

Iasidēs, -ae, *m., a descendant of Iasius or Iasus.*

Iasius, -ī or -īī, *m., Iasius, son of Jupiter and Electra, and brother of Dardanus. With Dardanus he came from Ita'y to Asia Minor; according to some accounts he married a daughter of the Trojan king Teucer.*

iaspis, -idis, *f., jasper, a precious stone.*

ibī [is], *adv., used (1) of place, in that place, there, (2) of time, then, thereupon, here, hereupon.*

ibidem [ibī+idem], *adv., in the same place, in that very place.*

Icarus, -ī, *m., Icarus, son of Daedalus; he sought to escape with his father from Crete, but flew so near to the sun that the wax by which his wings were fastened on was melted and he fell into the Icarian sea and perished there.*

īcō, -ere, īcī, ictus, *tr., strike, smite, hit.*

1. ictus: *see īcō.*

2. ictus, -ūs [īcō], *m., blow, stroke, thrust; by metonymy, wound.*

Īda, -ae, *f. Ida. (1) A mountain in Crete, where Jupiter was said to have been brought up; later it was a famous seat of his worship. (2) A mountain in Phrygia, near Troy, also sacred, esp. to Cybele.*

1. **Īdaeus**, -a, -um [Īda], *adj., of Ida (Cretan or Trojan), Idaean; by metonymy, Phrygian, Trojan.*

2. **Īdaeus**, -ī, *m., Idaeus, a charioteer of Priam.*

Īdalia, -ae and **Īdaliūm**, -ī or -īī, *n., Idalia or Idaliūm, a town and grove in Cyprus, a favorite resort of Venus.*

Īdaliūm: *see Īdalia.*

Īdalius, -a, -um [Īdalia], *adj., of Idalia Idalian.*

Īdās, -ae, *m., Idas, a Thracian.*

idcirco, *adv.*, for that reason, on that account, with that purpose, therefore.

Idem, **eadem**, **idem** [is], *dem. adj. and pronoun*, the same, the very (*same*); often = *an adv.*, also, likewise, at the same time. *For its scansion, at times, see § 248.*

ideō, *adv.*, on that account, for that reason, therefore.

Idmōn, -onis, *m.*, Idmon, a Rutulian, messenger of Turnus.

Idomoneus, -eī, *m.*, Idomeneus, a king of Crete, leader of the Cretan contingent in the Greek force before Troy. On his return to Crete, in accordance with a vow, he sacrificed his son to the gods; in consequence of a pestilence that followed this act the Cretans banished Idomeneus.

iecur, -oris, *n.*, the liver.

igitur, *conj.*, consequently, accordingly; in questions, it constitutes, like English pray, pray tell me, a strong appeal for an answer.

ignārus, -a, -um [in, not, +gnārus, knowing, akin to (g)nōscō], *adj.*, not knowing, ignorant, unacquainted with, unaware, unsuspecting.

ignāvia, -ae [ignāvus], *f.*, slothfulness, cowardice.

ignāvus, -a, -um [in, not, +gnāvus, busy], *adj.*, idle, lazy, slothful.

ignēscō, -ere, —, — [ignis], *intr.*, take fire, kindle. *Fig.*, be kindled, be inflamed.

igneus, -a, -um [ignis], *adj.*, of fire; fiery, flaming. *Fig.*, fiery, glowing, ardent; gleaming, glittering.

Ignipotēns, -entis [ignis+potēns], *adj.*, properly, swaying fire; as title of Vulcanus, lord of fire.

Ignis, -is, *m.*, fire, flame, flash of fire or flame; firebrand, faggot; *esp.*, heavenly fires (e.g. of sun, moon and stars), lightning; in *pl.*, flashes of lightning, lightning-fires. *Fig.*, fire of love, passion.

ignōbilis, -e [in, not, +(g)nōscō], *adj.*, unknown; base-born; ignoble, inglorious, worthless, common.

ignōrō, -āre, -āvi, -ātus [in, not, +(g)nōscō], *tr.*, shut one's eyes to, not

know, be unaware of, be ignorant (of).

ignōtus, -a, -um [in, not, +(g)nōtus], *adj.*, unknown, obscure, strange.

Ilex, **ilicis**, ., the holm-oak, oak.

Īlia, -ae, *f.*, Īlia, a name of Rhea Silva, daughter of Numitor (the rightful king of Alba Longa who was dispossessed by his brother Amulius); Īlia was mother, by Mars, of Romulus and Remus.

īlia, **īlium**, *pl. n.*, properly, the abdomen, from the lower ribs to the hips, groin, flanks, sides.

Īliacus, -a, -um [Īlium], *adj.*, of Īlium, Īlian, Trojan.

Īlias, -adis [Īlium], *f.*, a Trojan woman.

īlicet [ī, imp., +licet], *adv.* properly, a formula of dismissal, you may go, go at once, all is over, forthwith, immediately, instantly, at once.

Īlionē, -ēs, *f.*, Īlione, the eldest daughter of Priam, wife of Polymestor.

Īlioneus, -eī, *m.*, Īlioneus, an aged Trojan, the spokesman of the Trojans before Dido and Latinus.

Īlium, -ī or -īī, *n.*, Īlium, Troy. See Trōia.

Īlius, -a, -um [Īlium], *adj.*, of Īlium, Īlian, Trojan.

ille (archaic olle), **illa**, **illud**, *gen. illius*, *dem. adj.*, that one (at a distance), that, yonder; the following; as opposed to **hic**, (the one more remote in place or in one's thoughts), the former; that, the famous, the well-known, the great (properly, yonder, the one yonder at whom I am pointing); at times almost like the English definite article, the. At times almost pleonastic, cf. v. 457. As *pron.*, he, she, it, in *pl.*, they (more emphatic than is).

illic [ille], *adv.*, in that place, there, yonder.

illinc [ille], *adv.*, from that place, thence.

illūc [ille], *adv.*, to that place, thither; **hūc illūc**, hither and thither, this way and that, around.

Īllyricus, -a, -um, *adj.*, of Īllyria, a province on the east coast of the Adriatic, Īllyrian.

Īlus, -ī, *m.*, Īlus. (1) Son of Tros and

founder of Ilium. From him Troy derived the name Ilium. (2) The older form of Iūlus, the cognōmen of Ascanius. (3) A Rutulian.

imāgō, -inis, f., an imitation or copy; counterfeit presentment, reproduction; form, shape, appearance, guise, manifestation; semblance, (*misleading*) appearance; apparition, phantom, ghost, shade.

Imāōn, -onis, m., Imaon, a Rutulian.

imber, -bris, m., heavy (*pelting*) rain, rain-storm, shower; rain, storm; *by metonymy*, rain-cloud, storm-cloud; water. *Fig.*, rain, hail (*of weapons*).

imitābilis, -e [imitor], adj., that may or can be imitated, imitable.

imitor, -ārī, -ātus sum, tr., imitate, counterfeit, copy, mimic.

immānis, -e, adj., properly, of size that frightens or appalls, of excessive or monstrous size, immense, huge, vast, enormous, giant, strong. *Fig.*, of character, monstrous, atrocious, savage, fierce, wild, frightful.

immineō, -ēre, —, — [in+root of minor], intr., project or hang over, overhang. *Fig.*, (*overhang, i.e.*) command a city, wall, etc., threaten, menace.

immitis, -e [in, not, +mītis, mild, mellow], adj., not soft or mellow, harsh. *Fig.*, sour, cruel, unfeeling, merciless, ruthless.

immō, adv., whose proper force is to correct or amend what precedes, nay, nay rather, on the contrary, nay more, nay even.

immolō, -āre, -āvī, -ātus [in+mola], tr., properly, sprinkle a victim with sacrificial meal preparatory to a sacrifice, sacrifice; *freely*, slay, kill.

immōtus, -a, -um [in, not, +mōtus], adj., unmoved, unshaken, undisturbed; firmly fixed, settled; immovable, motionless. *Fig.*, unmoved, unchanged, steadfast, settled, firm.

immundus, -a, -um [in, not, +mundus, clean], adj., unclean, loathsome, filthy, foul.

impār, -aris [in, not, +pār], adj., un-

even, unequal, ill-matched; unequal to, inferior to, not a match for.

impediō, -īre, -īvī or -īl, -ītus [in+pēs], tr., entangle, entwine, interweave, interlace. *Fig.*, hinder, hamper.

impellō, -ere, -pullī, -pulsus [in+pellō], tr., strike against or upon; strike, smite, hit; drive forward, push on, set in motion, impel; overthrow, overturn, uproot, dislodge. *Fig.*, strike, smite; impel, incite, induce, pervade, constrain.

imperitō, -āre, -āvī, -ātum [freq. of imperō], intr., rule with might and power, rule, sway, be lord of.

imperium, -ī or -īl [imperō], n., command, order, mandate, decree; *by metonymy*, the power to issue orders, control, authority, sway, sovereignty, sovereign power, empire; realm, dominion, empire.

imperō, -āre, -āvī, -ātum, intr. and tr., command, order a thing or deed, command, bid a person do something.

impetus, -ūs [impetō, assail, = in+petō], m., onset, onrush, attack, assault; force, violence, vehemence; impulse, momentum.

impingō, -ere, -pēgī, -pāctus [in+pangō], tr., properly, fix or fasten on; dash against, drive against.

impius, -a, -um [in, not, +pius], adj., properly, failing in one's duty (*see pius*); *esp.*, impious, irreverent, godless; *freely*, accursed, wicked, nefarious.

impleō, -ēre, -ēvī, -ētus [in+pleō, old verb, fill], tr., fill up, fill full (*of*); satisfy, *lit. and fig.*

implicō, -āre, -āvī or -uī, -ātus or -ītus [in+plicō], tr., fold into, envelop, entangle; bind fast; lodge firmly in, implant; lodge in, lay in, link with, bind to; twine or wreath about, encircle. *Fig.*, fold in or round, enfold, embrace, clasp closely, hold fast, cling to.

improbus, -a, -um [in, not, +probus], adj., properly, not up to standard, either as falling short of the standard or as going beyond proper bounds, in-

ferior, bad, poor; *in moral sense*, bad, wicked, base; *esp.*, dishonest, knavish; shameless, worthless; violent, fierce, tyrannous.

impulsus: *see* **impellō**.

Imus: *see* **inferus**.

in, prep. **I**. *With abl.*, used (1) of place, in, within, in the midst of; on, upon, among, (2) of time, in, during, in the course of, (3) in other relations, in relation to, in connection with, in the case of. **II**. *With acc.*, used (1) of motion towards, *lit. and fig.*, into, in, unto, among, towards, against, on, upon, (2) of time, up to, into, until, against (*i.e. in anticipation of a time to come*), (3) in modal relations, according to; towards, regarding, (4) in phrases involving the idea of distribution, *e.g.* **in nāvis**, ship by ship. **in primis**, properly, among the first; especially, particularly, first and foremost.

Inachus, -a, -um [**īnachus**], *adj.*, of Inachus, Inachus's, Inachian. *See* **Inachus**.

Inachus, -ī, *m.*, Inachus, son of Oceanus; founder and first king of Argos, father of Io.

inamābilis, -e [**in**, not, + **amō**], *adj.*, unworthy of love, unlovely, hateful, odious.

inānis, -e, *adj.*, empty, void, vacant. *Fig.*, (*empty, i.e.*) substanceless, unsubstantial, ghostly, phantom; empty, idle, useless, fruitless, vain. *As noun*, **ināne**, -is, *n.*, void, empty space.

inārdescō, -ere, **inārsī**, — [**in** + **ār-dēscō**], *intr.*, take fire. *Fig.*, burn, blaze, glow.

Inarimē, -ēs, *f.*, Inarime, an island in the Mare Tyrrhenum, off the Campanian coast, now Ischia.

Inausus, -a, -um [**in**, not, + **audeō**], *adj.*, undared, unventured, untried, unattempted.

Inbellis, -e [**in**, not, + **bellum**], *adj.*, unwarlike, unfit for war; peaceful, harmless.

incānus, -a, -um [**in** + **cānus**], *adj.*, very gray, hoary, white.

incassum: *see* **cassus**.

Incautus, -a, -um [**in**, not, + **cautus**],

adj., not watchful, off one's guard, incautious, heedless, unsuspecting.

incēdō, -ere, -cessī, -cessum [**in** + **cēdō**], *intr.*, go, step, march along, move, advance, *esp. in slow, stately fashion*, march.

incendium, -ī or -ī [**incendō**], *n.*, fire, conflagration. *Fig.*, ruin, destruction.

incendō, -ere, -cendī, -cēsus [**in** + **candēō**], *tr.*, make or cause to glow, set fire to, set afire, kindle; burn, consume. *Fig.*, set ablaze, light up; inflame, kindle, incite, excite, arouse, incense, enrage, harrow, distress.

incēsus: *see* **incendō**.

inceptum: *see* **incipiō** (*end*).

inceptus: *see* **incipiō**.

incertus, -a, -um [**in**, not, + **certus**], *adj.*, in *act. sense*, uncertain, doubtful, hesitating, wavering; of an axe, ill-aimed; of the sun or the moon, uncertain, dimmed, clouded; not knowing, ignorant; in *pass. sense*, of things about which one is uncertain, uncertain, doubtful, unreliable.

incessus, -ūs [**incēdō**], *m.*, a walking; gait, pace, *esp. a dignified pace*.

incestō, -āre, -āvi, -ātus [**incestus**, unclean], *tr.*, pollute, defile.

incidō, -ere, -cidī, — [**in** + **cadō**], *intr.*, fall upon, *lit. and fig.*, fall; of a missile weapon, fall in or on, lodge. *Fig.*, (*fall upon, i.e.*) happen on, chance upon, meet.

incidō, -ere, -cidī, -cīsus [**in** + **caedō**], *tr.*, cut into, cut off, cut.

incipiō, -ere, -cēpi, -ceptus [**in** + **capīō**], *tr.*, lay hold on, take in hand; begin, commence; essay, undertake, attempt; *intr.*, *esp. of speech*, begin. **inceptum**, -ī (*pf. pass. prtcl. as noun*), *n.*, beginning; attempt, undertaking, essay, purpose, resolve.

inclēmētia, -ae [**in**, not, + **clēmēns**, mild, gentle], *f.*, unkindness, inclemency; severity, rigor.

inclūdō, -ere, -clūsi, -clūsus [**in** + **claudō**], *tr.*, shut up, shut in, hem in, confine, imprison; shut one thing up with another, include, insert, enclose, envelop, surround.

inclūsus: *see* **inclūdō**.

inclutus, -a, -um [**in+cluō, cluēō**, hear], *adj.*, properly, heard of, talked of, famous, illustrious, renowned, celebrated.

incognitus, -a, -um [**in**, not, + **cognitus**], *adj.*, unknown, uncertain.

incohō, -āre, -āvī, -ātus, *tr.*, begin, commence (*the verb is commonly used of beginning things which are never finished*); *freely*, build, erect.

incolō, -ere, -colui, - [**in+colō**], *tr.*, dwell in, inhabit.

incolumis, -e, *adj.*, safe, sound, uninjured, unhurt, intact.

incomitātus, -a, -um [**in**, not, + **comitor**], *adj.*, unaccompanied, unattended.

inconcessus, -a, -um [**in**, not, + **concedō**], *adj.*, not permitted, forbidden.

incōnsultus, -a, -um [**in**, not, + **cōnsulō**], *adj.*, properly, unconsulted; *very rarely*, unadvised, uncounseled.

incrēdibilis, -e [**in**, not, + **crēdibilis**], *adj.*, not to be believed, past belief, passing strange, extraordinary.

increpitō, -āre, -āvī, -ātus [**in+crepitō**], *tr.*, cry out to, call upon, challenge; cry out against, chide, rebuke, blame, find fault with.

increpō, -āre, -crepui, -crepitum [**in+crepō**], *intr.*, make a noise, rattle, clatter, resound; *tr.* (§ 130), sound forth, blaze forth. *Also tr.*, cry out against, blame, chide, rebuke.

incrēscō, -ere, -ēvī, - [**in+crēscō**], *intr.*, grow in or on, grow up, grow. *Fig.*, grow, increase.

incubō, -āre, -cubui, -itum [**in+cubō**, old verb, lie], *intr.*, lie in or upon. *Fig.*, lie on, brood over; *with divitiis*, brood over, devote one's self to, surrender one's whole being to.

incultus, -a, -um [**in**, not, + **colō**], *adj.*, untilled, waste, desert, deserted. *Fig.*, uncultivated, unpolished, rude; neglected, unkempt, disordered. *As noun*, incultum, -ī, *n.*, waste place, wilderness.

incumbō, -ere, -cubui, -cubitum [**in+cumbō**, old verb, lay], *intr.*, (§ 130), properly, lay or fling one's self on, fall upon,

swoop upon; lean on, lean over, recline on or over, rest upon. *Fig.*, apply one's self to, bend one's energies to; with **rēmīs**, bend to, ply with might and main; *of hostile exertion*, press on, attack, assail.

incurrō, -ere, -curri, -cursum [**in+currō**], *intr.*, run into or against, rush at or on, press to the attack; assail, attack.

incurvō, -āre, -āvī, -ātus [**in+curvō**], *tr.*, curve, bend, arch.

incūs, incūdis [**in+cūdō**, strike], *f.*, an anvil.

incūsō, -āre, -āvī, -ātus [**in+causa**], *tr.*, accuse, censure, blame.

incutiō, -ere, -cussi, -cussus [**in+quatiō**], *tr.*, strike upon, strike into, dash into. *Fig.*, (*strike into, i.e.*) bestow on, give to, lend.

indāgō, -inis, f., an encircling, enclosing, *esp. a mode of hunting consisting in enclosing a stretch of forest by a circle of nets, dogs, horses and men, in order that game may be completely surrounded and thus captured or killed; by metonymy, a circle of nets, dogs, etc.; freely*, hunting-force.

inde [**is**], *adv.*, used (1) of place, from that place, thence, therefrom, (2) of time and sequence, after that, thereupon, then.

indēbitus, -a, -um [**in**, not, + **dēbeō**], *adj.*, unowed, undue; unallotted, unassigned.

indecoris, -e [**in**, not, + **decus**], *adj.*, without glory or honor, inglorious, dishonored, disgraced.

indēfessus, -a, -um [**in**, not, + **dēfessus**], *adj.*, unwearied, untired.

indēprōnsus, -a, -um [**in**, not, + **dēprēndō**], *adj.*, properly, uncaught, *i.e.* undiscovered; *freely*, undiscoverable, unsolvable.

indiciū, -ī or -īī [**indīcō**], *n.*, information, evidence, testimony.

indīcō, -ere, -dixī, -dictus [**in+dīcō**], *tr.*, declare publicly, announce formally, proclaim; appoint, assign.

indigena, -ae [**indu**, old form of **in**, seen in certain compound words, + root of **gignō**], *c.*, one born in a (*given*)

country, native. *As adj.*, native-born, native.

indignor, -ārī, -ātus sum [**indignus**], *tr.*, consider or deem unworthy (of one's self); be angry at, chafe at; *intr.*, be angry, be enraged, fret.

indignus, -a, -um [**in**, not, +**dignus**], *adj.*, unworthy, undeserving; improper, undeserved, unseemly; wretched, unfit, shameful, cruel.

indiscrētus, -a, -um [**in**, not, +**dis** + **cernō**], *adj.*, properly, undistinguished; *freely*, indistinguishable.

indolēs, -is [**ind**=**indu** (see **indigena**) + **oleō**, old verb, grow], *f.*, properly, that which grows in (i.e. is innate in) one, nature, esp. high and noble nature, character, worth.

indomitus, -a, -um [**in**, not, +**domō**], *adj.*, properly, untamed, wild; unrestrained, uncontrolled; *freely*, untameable, ungovernable; fierce, violent.

indubitō, -āre, -āvī, -ātum [**in** + **du-bitō**], *intr.*, feel doubts (over, i.e.) concerning, doubt, mistrust.

inducō, -ere, -dūxī, -ductus [**in** + **dūcō**], *tr.*, lead or bring to; (lead, i.e.) draw on clothing, etc., put on, don. *Fig.*, (lead into, i.e.) spur on or into, incite, induce, persuade.

inductus: see **inducō**.

indulgeō, -ēre, **indulsī**, **indultum**, *intr.*, be kind to, yield to, yield, give scope to (for), gratify, indulge; indulge in, give one's self up to, give way to.

induō, -ere, **indui**, **indūtus**, *tr.*, put on clothing, arms, etc.; cover one's self with clothing, etc., deck, array, adorn. *Fig.*, put on, assume; *in pass.*, with middle force, as a dep. verb (§§ 138, 154), put on, don. **indūtus**, -a, -um, *pf. pass. prtcl.* as *adj.*, with *abl.*, clad in, adorned with, wearing.

Indus, -a, -um, *adj.*, of India, Indian. *As noun*, **Indī**, -ōrum, *pl. m.*, the Indi, the inhabitants of India, the (East) Indians.

indūtus: see **induō**.

ineluctābilis, -e [**in**, not, +**ex** + **luctor**], *adj.*, properly, of a situation out of

which one can not (wrestle, i.e.) fight his way, inescapable, inevitable, unavoidable.

ineō, -īre, -īvī or -īl, -ītum [**in** + **eō**], *tr.*, go into, enter. *Fig.*, enter upon, begin, undertake.

inermis, -e, and **inermus**, -a, -um [**in**, not, +**arma**], *adj.*, unarmed, defenceless.

inermus: see **inermis**.

iners, -ertis [**in** + **ars**], *adj.*, properly, unskilled, unskillful; *freely*, sluggish, inactive, idle, spiritless; helpless, lifeless.

inexpertus, -a, -um [**in**, not, +**ex** + **pertus**], *adj.*, in active sense, not having tried, without experience; *in pass. sense*, untried, unessayed, unattempted.

inextricābilis, -e [**in**, not, +**extricō**, disentangle], *adj.*, inextricable, unsolvable.

infabricātus, -a, -um [**in**, not, +**fa** + **bricō**], *adj.*, unmade, unfashioned, unwrought, unhewn.

infandus, -a, -um [**in**, not, +**fandus**], *adj.*, unspeakable, unutterable; (beyond words, i.e.) impious, villainous; grievous, awful, dreadful. *As noun*, **Infandum**, *n. acc. sing.*, used as an exclamation, O woe unutterable! oh horror!

Infāns, **Infantis** [**in**, not, +**for**], *adj.*, properly, without the power of speech, speechless; young, infant. *As noun*, **Infāns**, -antis, *c.*, infant, baby, child.

Infustus, -a, -um [**in**, not, +**faustus**, favorable, from **faveō**], *adj.*, unpropitious, unfavorable; *in pass. sense*, not favored, unfortunate, unlucky, accursed.

1. **infectus**, -a, -um [**in**, not, +**faciō**], *adj.*, undone (i.e. not yet done), unperformed, unfinished; of gold, unwrought, unminted, uncoined; undone, i.e. revoked, nullified.

2. **infectus**: see **inficiō**.

Infēlix, -icis [**in**, not, +**fēlix**], *adj.*, properly, unfruitful. *Fig.*, *in pass. sense*, unblessed, luckless, hapless, ill-starred, accursed, wretched; *in act. sense*, ill-boding, baneful, ominous.

Infēnsus, -a, -um [*in*+*fendō*, *old verb*, strike], *adj.*, properly, of things that come into collision with other things, hostile, in hostile spirit or manner, deadly; enraged, embittered.

Inferiae, -ārum [*inferō*?], *pl. f.*, offerings to the dead, of meal, milk, honey, oil, water, sacrifice.

Inferior: *see* *Inferus*.

Infernus, -a, -um [*cf. inferus*], *adj.*, properly, lying beneath, lower; *esp.*, of, in or pertaining to the underworld, infernal, nether; of the shades, of the realms beneath.

Inferō, -ferre, -tull, inlātus [*in*+*ferō*], *tr.*, bear or bring into, carry into or upon; bear sacrifices to an altar or to a god, offer, proffer, render; **Inferre bellum**, with *dat.*, (*bring, i.e.*) begin war against, take the field against, assail, attack; with *sē*, or in *pass.*, with middle force, bear one's self to, go, proceed (*against*), rush, hasten.

Inferus, -a, -um, adj., comp. inferior, -us, sup. infimus or imus, -a, -um, lower, beneath; *esp.*, of the underworld, nether. *Fig.*, low, lowly, humble, mean. *In sup.*, lowest, deepest, lowest part of, bottom of, foot of; often best rendered by even, very. *As noun*, **inferī, -ōrum, pl. m.**, the dwellers in the underworld. **Imum, -i, n.**, depth, bottom, foundation.

Infēstus, -a, -um [*in*+*fendō*, *old verb*, strike], *adj.*, in *pass. sense*, assailed, molested, unsafe; in *act. sense*, assailing, hostile; deadly, dangerous; of a weapon, levelled. *Cf. infēnsus*.

Inficiō, -ere, -fēcī, -fectus [*in*+*faciō*], *tr.*, properly, perhaps, put or dip in (*dye, etc.*), dye, stain, color, steep. *Fig.*, stain, defile, pollute, corrupt.

Infigō, -ere, -fixī, -fixus [*in*+*figō*], *tr.*, fix in, fasten on, fasten together, interlock; impale; lodge. *Fig.*, fasten, lodge, imprint.

Infindō, -ere, -fidī, -fissus [*in*+*findō*], *tr.*, cut into, cleave; plow the seas.

Infit, defective verb, counting as *pres. indic.*, 'he (she) begins; *esp.*, begins to speak.

Infixus: *see* *Infigō*.

Inflammō, -āre, -āvi, -ātus [*in*+*flammō*], *tr.*, set on fire, kindle. *Fig.*, fan into a flame, kindle, inflame, fire, arouse, excite.

Inflectō, -ere, -flexī, -flexus [*in*+*flectō*], *tr.*, bend. *Fig.*, bend, turn, influence, alter, change.

Inflexus: *see* *Inflectō*.

Inflō, -āre, -āvi, -ātus [*in*+*flō*], *tr.*, blow into or upon, blow up, inflate, swell.

Infōrmis, -e [*in*, not,+*fōrma*], *adj.*, formless, shapeless, misshapen, hideous, awful.

Infōrmō, -āre, -āvi, -ātus [*in*+*fōrma*], *tr.*, form, shape, fashion.

Infractus: *see* *Infringō*.

Infrendeō, -ēre, —, — [*in*+*frendeō*, *frendeō*], *intr.*, gnash the teeth, gnash. *Only in pres. prtcpl. act.*

Infrēnis, -e, and Infrēnus, -a, -um [*in*, not,+*frēnum*], *adj.*, of horses, unbridled; as transferred epithet, of riders whose horses go unbridled, freely, bold and skillful in horsemanship. *Fig.*, unbridled in passion, reckless.

Infrēnō, -āre, -āvi, -ātus [*in*+*frēnum*], *tr.*, properly, put a bridle on, furnish with a bridle; bridle; freely, harness.

Infrēnus: *see* *Infrēnis*.

Infringō, -ere, -frēgī, -fractus [*in*+*frangō*], *tr.*, break off, break. *Fig.*, break, weaken, shatter, damage, impair, injure; (*break, i.e.*) bend, subdue, overbear.

Infula, -ae, f., properly, a flock of wool knotted on a *vitta*, then, by metonymy, (§ 188), a fillet, headband.

Infundō, -ere, -fūdī, -fusus [*in*+*1. fundō*], *tr.*, pour in, pour into, pour on, pour; in *pass.*, with middle force, pour in or upon; in *fig. sense*, of persons, pour or rush into. *Fig.*, (*pour, i.e.*) throw or cast upon. **Infusus, -a, -um, pf. pass. prtcpl. as adj.**, outpoured, outspread.

Infusus: *see* *Infundō*.

Ingeminō, -āre, -āvi, -ātus [*in*+*geminō*], *tr.*, redouble, double up, repeat; with *ictus* or *vulnera*, ply,

deal thick and fast; *intr.* (§ 139), be redoubled, increase, come thick and fast, wax furious.

ingemō, -ere, -gemul, -gemitum [*in*+*gemō*], *intr.*, groan over, sigh over, groan, mourn, lament.

ingēns, -entis [*in*, not, + *genus*?], *adj.*, properly, perhaps, contrary to its kind, out of its kind, abnormal, enormous, vast, huge, mighty, heavy, massive; strong, sturdy, powerful, giant. *Fig.*, mighty, huge, giant, great; grievous, severe, intense; of sound, heavy, deep.

ingerō, -ere, -gessi, -gestus [*in*+*gerō*], *tr.*, properly, carry on, upon, or against; heap up on; with *tēla* or *hastās*, fling against in numbers, hurl quickly or repeatedly.

inglōrius, -a, -um [*in*, not, + *glōria*], *adj.*, without glory, unhonored, inglorious.

ingrātus, -a, -um [*in*, not, + *grātus*], *adj.*, unpleasant, unwelcome, painful; ungrateful, thankless, unheeding, heedless.

ingredior, -i, -gressus sum [*in*+*gradior*], *intr.*, go or walk into, go along, advance, proceed, move. *Fig.*, enter upon something, engage in, begin; of speech, begin to speak or answer.

ingressus: see *ingredior*.

ingruō, -ere, -ui, —, intr., rush on, break into or upon, fall violently on; assail, attack, *lit. and fig.*

inguen, inguinis, n., abdomen, groin.

inhaereō, -ēre, inhaesi, — [*in*+*haereō*], *intr.*, cling to, cleave to.

inhibeō, -ēre, inhibui, inhibitus [*in*+*habeō*], *tr.*, lay hold on; hold back, restrain, check, curb.

inhiō, -āre, -āvi, -ātum [*in*+*hiō*], *intr.*, gape over, gape at. *Fig.*, gaze on with open mouth, examine eagerly, watch eagerly, pore over.

inhonestus, -a, -um [*in*, not, + *honestus*], *adj.*, dishonorable, unseemly, shameful.

inhorrescō, -ere, -horruī, — [*in*+*horrescō*], *intr.*, bristle; grow rough.

inhospitus, -a, -um [*in*, not, + *ho-*

spitus], *adj.*, inhospitable, unfriendly, dangerous, deadly.

inhumātus, -a, -um [*in*, not, + *humā*?], *adj.*, unburied.

iniciō, inicere, iniēcī, iniectus [*in*+*iaciō*], *tr.*, throw in or upon, fling on, cast or hurl against; with *sē*, fling or hurl one's self, rush headlong. *Note*: The first syllable is heavy in *Vergil*.

inīcus, inīqua, inīcum [*in*, not, + *aecus*], *adj.*, properly, uneven; unfair, unfriendly, partial; unjust, hard, severe, dangerous, hazardous. *Note*: For spelling see on *secuntur*, i. 185.

inimicus, -a, -um [*in*, not, + *amicus*], *adj.*, unfriendly, hostile; of or belonging to an enemy, an enemy's.

iniectus: see *iniciō*.

iniūria, -ae [*in*, not, + *iūs*], *f.*, injustice, injury; a wrong, affront, insult, outrage.

iniussus, -a, -um [*in*, not, + *iubeō*], *adj.*, unbidden, uninvited.

inlābor, -i, -lāpsus sum [*in*+*lābor*], *intr.*, glide into, steal into. *Fig.*, master, overwhelm, inspire.

inlaetābilis, -e [*in*, not, + *laetor*], *adj.*, joyless, cheerless, mournful.

inlīdō, -ere, -līsi, -līsus [*in*+*laedō*], *tr.*, strike into or against, dash upon or into.

inligō, -āre, -āvi, -ātus [*in*+*ligō*], *tr.*, bind or fasten on, bind fast; freely, fetter, hamper, hinder.

inlīsus: see *inlīdō*.

inlūdō, -ere, -lūsi, -lūsus [*in*+*lūdō*], *intr. and tr.*, play (at, against, or) with, have sport with; make sport of, mock, flout, insult.

inlūstris, -e [*in*+*lūstrō*], *adj.*, lighted up, bright. *Fig.*, illustrious, distinguished, famous.

inlūsus: see *inlūdō*.

inluviēs, -iēs [*in*+*luō*, wash], *f.*, dirt, filth, squalor.

inmemor, -oris [*in*, not, + *memor*], *adj.*, unmindful (of), forgetful (of), heedless, thoughtless.

inmēnsus, -a, -um [*in*, not, + *mētior*, measure], *adj.*, unmeasured; immeasurable, limitless boundless; vast, huge.

inmergō, -ere, -mersī, -mersus [**in+mergō**], *tr.*, dip into, plunge (*into*), overwhelm, drown.

inmeritus, -a, -um [**in, not,+meritus**], *adj.*, properly, undeserving (*of punishment*), guiltless, innocent.

inmisceō, -ēre, -miscui, -mixtus [**in+misceō**], *tr.*, mix in (*with*), mingle (*with*), intermingle, blend; *in pass.*, with middle force, mingle with, *esp. in hostile spirit*, mingle in combat.

inmissus: see **inmittō**.

inmittō, -ere, -misi, -missus [**in+mittō**], *tr.*, send to, send into, send upon; let in, admit; let go, let loose; spur on, urge forward or onward; cast, throw, hurl (*into, upon, or against*); *in pass.*, with middle force, rush or burst in(*to*); **inmittere habēnās**, let the reins fly loose, *and, with dat.*, spur on, drive at top speed, *lit. and fig.*; with **barbam**, allow to grow. *Fig.*, send (*cares, etc.*) into one, bring upon, inflict upon.

inmixtus: see **inmisceō**.

inmortālis, -e [**in, not,+mortālis**], *adj.*, undying, imperishable, immortal, everlasting, eternal.

inmūgiō, -ire, -ivī or -ii, — [**in+mūgiō**], *intr.*, bellow or roar in or within, resound.

innectō, -ere, -nexui, -nexus [**in+nectō**], *tr.*, tie or join to, fasten to, fasten; bind, wrap, wreath, garland. *Fig.*, weave, contrive, devise.

innexus: see **innectō**.

innō, -āre, -āvī, -ātum [**in+nō**], *intr.* and *tr.*, swim on, swim; *freely*, float on, sail on.

innoxius, -a, -um [**in, not,+noxius**], *adj.*, harmless, innocent.

innumerus, -a, -um [**in, not,+numerus**], *adj.*, without or beyond number, uncounted, numberless, countless, untold.

innūptus, -a, -um [**in, not,+nūbō**], *adj.*, unmarried, unwed: *of Pallas*, maiden, virgin.

inolēscō, -ere, -ēvī, -olitum [**in+oleō**, *old verb*, grow], *intr.*, grow in or on, grow into, take root in, become or be ingrained.

inopinus, -a, -um [**in, not,+opinor**], *adj.*, unthought of, undreamed of, unsuspected, unexpected.

inops, inopis [**in, not,+ops**], *adj.*, without means or resources, helpless, poor, needy; destitute (*of*), bereft (*of*), lacking.

inōus, -a, -um, adj., of Ino, daughter of Cadmus, who was changed into a sea-goddess, Ino's, son of Ino.

inpāstus, -a, -um [**in, not,+pāscō**], *adj.*, properly, unfed, not having eaten; hungry, ravenous.

inpavidus, -a, -um [**in, not,+pavidus**], *adj.*, knowing no fear, fearless, undaunted.

inperditus, -a, -um [**in, not,+perdō**], *adj.*, undestroyed, unslain.

imperfectus, -a, -um [**in, not,+perfectiō**], *adj.*, unfinished, unwrought.

imterterritus, -a, -um [**in, not,+per+terreō**], *adj.*, unterrified, undismayed, undaunted.

inpiger, -gra, -grum [**in, not,+piger**, reluctant], *adj.*, diligent, active, zealous, energetic, quick.

implacābilis, -e [**in, not,+placō**], *adj.*, inexorable, implacable.

implacātus, -a, -um [**in, not,+placātus, from placō**], *adj.*, unsatisfied, insatiate, everhungering, remorseless.

implōrō, -āre, -āvī, -ātus [**in+plōrō**], *tr.*, invoke with tears; call on, implore, entreat, beseech; ask for earnestly.

inpōno, -ere, -posui, -positus [**in+pōnō**], *tr.*, put or place in, on, or upon, place over, put; *esp.*, set on the table, serve. *Fig.*, put on, lay on, impose, enjoin (*on*), put, fix, appoint.

inpositus: see **inpōnō**.

inprecor, -ārī, -ātus sum [**in+prex**], *tr.*, properly, pray down on one's head, call down on, invoke on.

inpressus: see **inprimō**.

in primis: see **in**.

inprimō, -ere, -pressi, -pressus [**in+premō**], *tr.*, press in or upon, set upon or on, imprint, impress; emboss, engrave, stamp, chase.

inproperātus, -a, -um [**in, not,+**

properō, *adj.*, not hastened or hastening, slow, lingering.

inprōvidus, -a, -um [*in*, not, +**prōvideō**], *adj.*, in *act. sense*, unforeseeing, not anticipating; *freely*, blind, heedless, thoughtless.

inprōvisus, -a, -um [*in*, not, +**prōvideō**], *adj.*, unforeseen, unexpected, sudden; = *an adv.*, unexpectedly, suddenly.

inprūdēns, -entis [*in*, not, +**prūdēns**], *adj.*, properly, not looking ahead, not foreseeing; imprudent, thoughtless, heedless.

inpūbis, -e [*in*, not, +**pūbēs**, full grown], *adj.*, properly of persons who have not yet attained their majority, not full grown, under age, young, youthful; *by metonymy*, beardless.

inpūne: see **inpūnis**.

inpūnis, -e [*in*, not, +**poena**], *adj.*, very rare, except in *n. sing.*, unpunished.

inpūne, *n. sing. as adv.*, without punishment, with impunity; safely.

inquam, irregular and defective verb, say.

inremeābilis, -e [*in*, not, +**re**, back, +**meō**, go], *adj.*, irretraceable, admitting of no return.

inreparābilis, -e [*in*, not, +**reparō**, remake, repair], *adj.*, irreparable, irrecoverable, irretrievable.

inrideō, -ēre, -rīsī, -rīsus [*in* + **rīdeō**], *tr.*, laugh at, mock, jeer at, ridicule, deride.

inrigō, -āre, -āvi, -ātus [*in* + **rigō**], *tr.*, water, moisten, wet, bedew, *lit.* and *fig.*; *freely*, shed like dew.

inrisus: see **inrideō**.

inritō, -āre, -āvi, -ātus, *tr.*, excite, provoke, goad, anger, incense.

inritus, -a, -um [*in*, not, +**ratus** (*from reor*), valid], *adj.*, invalid, void; vain, useless, unavailing; *often* = *an adv.*, in vain, fruitlessly.

inrumpō, -ere, -rūpi, -ruptus [*in* + **rumpō**], *tr. and intr.*, break into, burst into, rush into.

inruō, -ere, **inruī**, — [*in* + **ruō**], *intr.*, rush in or upon, rush on, rush into, burst in; *press to an attack*, press on.

insānia, -ae [*in*, not, +**sānus**], *f.*, un-

soundness, *esp. of the mind*, madness, frenzy, insanity; folly, senselessness, rage.

insānus, -a, -um [*in*, not, +**sānus**], *adj.*, unsound *mentally*, mad, insane, frenzied; inspired, prophetic (*such persons seemed to be beside themselves*).

inscius, -a, -um [*in*, not, +**sciō**], *adj.*, not knowing, ignorant, unconscious; **haud inscius**, aware of, well acquainted with, familiar with; *freely*, of one who does not understand a given situation, bewildered.

inscribō, -ere, -scripsi, -scriptus [*in* + **scribō**], *tr.*, write in or upon, mark, inscribe.

insequor, -ī, -secūtus sum [*in* + **sequor**], *tr. and intr.*, follow, pursue; follow in hostile spirit, pursue, assail; with *infin.*, press on, proceed, continue, essay.

inserō, -ere, -serui, -sertus [*in* + **serō**], *tr.*, weave in, put in, set in, insert.

insertō, -āre, -āvi, -ātus [*freq. of inserō*], *tr.*, put or thrust into, insert.

insertus: see **inserō**.

insidiae, -ārum [*cf. insidō*], *pl. f.*, properly, a (*secret*) occupation of a place, ambushade, ambush. *Fig.*, snare, stratagem, trick, artifice, wile, treachery.

insidior, -ārī, -ātus sum [*insidiae*], *intr.*, lie in ambush, lie in wait against someone (*i.e. to attack him*); *freely*, of a wolf prowling around a sheepfold, prowl around.

insidō, -ere, -sēdī, -sessum [*in* + **sīdō**], *tr. and intr.*, sit down in or on, settle on; occupy, take possession of, master, overpower.

insigne: see **insignis**.

insigniō, -īre, -īvi or -īi, -ītus [*insignis*], *tr.*, properly, distinguish by a mark or a device, mark, adorn, deck.

insignis, -e [*in* + **signum**], *adj.*, properly, having a distinguishing mark, stamped, marked, distinguished, conspicuous. *Fig.* conspicuous, splendid, preëminent, extraordinary, renowned, famous. *As noun*, **insigne**, -is, *n.*, a distinguishing mark device,

decoration, ornament, badge; *esp.*, soldiers' accoutrements, harness, costume.

Insinuō, -āre, -āvī, -ātus [in+sinus], *tr.*, work (something) in by a winding, tortuous movement, wind in; *intr.* (§ 139), work one's way (in or into), penetrate secretly or imperceptibly, steal, creep.

Insistō, -ere, -stitī, — [in+sistō], *tr.* and *intr.* (§ 139), set or put on, *esp.*, set one's self on, set foot on, stand on, tread on. *Fig.*, press on, pursue, devote one's self to; persist, persevere.

Insomnium, -ī or -iī [in+somnium], *n.*, a dream, a vision.

Insonō, -āre, -uī, -sonitum [in+sonō], *intr.*, sound, resound, ring, echo; of a whip, crack, snap; *tr.* (§ 128), cause to snap or crack, rattle.

Insōns, Insontis [in, not,+sōns], *adj.*, guiltless, innocent.

Inspērātus, -a, -um [in, not,+spērō], *adj.*, un hoped for, unlooked for, unexpected.

Inspiciō, -ere, -spexī, -spectus [in+speciō, look], *tr.*, look into, look on or upon; look over, overlook, command (a view of).

Inspirō, -āre, -āvī, -ātus [in+spirō], *tr.*, blow into or upon, breathe into. *Fig.*, breathe into, implant, lodge, impart.

Instar, n., indeclinable, a word of uncertain origin, an image, likeness; form, figure, appearance; with *gen.*, as a quasi-preposition, like to, *esp.* in size, bulk, etc., (very) image of, huge as, etc.; size, bulk; value, worth.

Instaurō, -āre, -āvī, -ātus, tr., renew, repeat, begin afresh. *Fig.*, restore, refresh, renew.

Internō, -ere, -strāvī, -strātus [in+sternō], *tr.*, spread over, strew over, lay on, cover, strew.

Instigō, -āre, -āvī, -ātus, tr., spur on, goad on. *Fig.*, stimulate, encourage, spur on.

Instituō, -ere, -uī, -ūtus [in+statuō], *tr.*, put or place on or into, fix, set up; build, erect, found, establish; arrange, set in order; ordain, appoint, order.

Instō, -āre, -stitī, — [in+stō], *intr.*, stand in or on, stand over; press close upon, pursue closely a foe, a rival, etc., threaten. *Fig.*, be near, be keep at hand, be pressing; press on, push over on a task, etc., drive with all speed to, de-urge forward, ply; with *infin.*, proceed diligently or earnestly, strive eagerly proceed.

Instrātus: see **Insternō.**

Instrūctus: see **Instruō.**

Instruō, -ere, -strūxī, -strāctus [in+struō], *tr.*, pile up, heap up; build, erect; arrange, set in order, draw up, marshal, array, *esp.* in battle line; furnish, equip, fit out. **Instrūctus, -a, -um, pf. pass. prtcl. as adj.**, arranged, drawn up, arrayed; furnished (with), equipped.

Insuētus, -a, -um [in, not,+suēscō], *adj.*, in act. sense, not having accustomed one's self to, unused to, unfamiliar with; in pass. sense, unfamiliar, unusual, unwonted, strange.

Insula, -ae, f., an island.

Insultō, -āre, -āvī, -ātum [freq. of insiliō, leap on], *intr.*, leap or dance on, trample on. *Fig.*, exult over, mock, revile, insult.

Insum, inesse, Inful, — [in+sum], *intr.*, be in, be upon.

Insuō, -ere, -uī, -ūtus [in+suō], *tr.*, sew in, stitch in.

Insuper [in+super], *adv.*, above, (the) top. *Fig.*, over and above, beyond, besides, moreover, in addition.

Insuperābilis, -e [in, not,+super], *adj.*, unconquerable, invincible.

Insurgō, -ere, insurrēxī, insurrectum [in+surgō], *intr.*, rise upon; with *rēmis*, rise on, i.e. bend vigorously to fall on, ply vigorously; freely, rise up, rise.

Insūtus: see **Insuō.**

Intāctus, -a, -um [in, not,+tangō], *adj.*, untouched; *esp.*, of cattle untouched by the yoke, unbroken; of grain, unreaped, uncut, (hence tall, standing); of youth, strength, etc., unimpaired, intact, strong, sturdy; undefiled, pure, chaste, virgin.

integer, -gra, -grum [in, not,+tangō],

untouched, whole, entire, unim-
fresh, sturdy, vigorous.

ātus, -a, -um [in, not, +**te-**
profane], *adj.*, unprofaned. un-
unsullied, pure.

tus, -a, -um [in, not, +**tem-**
j.], untimely, unseasonable;
the phrase **intempesta nox**, of
night, the dead of night.

tendō, -ere, -tendī, -tentus [in+
tendō], *tr.*, stretch out, stretch, ex-
tend; strain, draw taut; with **vēla**,
stretch out, strain, fill, swell. **inten-**
tus, -a, -um, pf. pass. prtcl. as adj.,
in *fig. sense*, expectant, attentive,
intent, eager.

intentō, -āre, -āvī, -ātus [freq. of
intentō], *tr.*, stretch out toward or
against, brandish threateningly. *Fig.*,
threaten, menace with.

intepescō, -ere, intepui, — [in+**te-**
pescō], *intr.*, grow or become warm.

inter, prep. with acc., used (1) of place,
between, among, within, into the
midst of, into, (2) of time, between,
during, within, in the course of; (3)
with a reflexive pron., **nōs, vōs**, and
esp. sē, to denote reciprocity, with,
among, against (one another, etc.).

intercipiō, -cipere, -cēpī, -ceptus
[inter+capiō], *tr.*, properly, catch a
thing in the midst of its course or prog-
ress, intercept.

intercludō, -ere, -clūsi, -clūsus
[inter+claudō], *tr.*, shut off, cut off,
hinder, hamper, detain.

interdum, adv., properly, between whiles,
i.e. now and again, sometimes, at
times, on occasion.

interea [inter+eā, old form (?) of ea,
acc. pl. of is], *adv.*, in the meantime,
meanwhile.

interfor, -fari, -fatus sum [inter+
for], *tr.*, interrupt.

interfundō, -ere, -fūdī, -fūsus
[inter+fundō], *tr.*, pour between; in
pass., with middle force, flow between.

interfusus, -a, -um, pf. pass. prtcl.
as adj., flowing between; overflowed,
suffused, stained, flecked.

interfusus: see interfundō.

interimō, -imere, -ēmi, -ēemptus
[inter+emō], *tr.*, (take. *i.e.*) put out of
the way, remove, slay, kill.

interior, -ius, gen. -ōris [inter], *adj.*,
inner, inside, interior, on the inside,
toward the inside; inner part of; *sup.*,
intimus, -a, -um, innermost, inmost:
remotest.

interluō, -ere, -lui, — [inter+luō], *tr.*,
flow between, wash.

internectō, -ere, -nexui, -nexus
[inter+nectō], *tr.*, bind up, fasten,
confine.

interpres, -pretis, c., a go-between or
agent between two parties; mediator,
messenger, envoy; *esp.*, a mediator be-
tween the gods and mortals, explaining
or interpreting the divine will, ex-
pounder, interpreter.

interritus, -a, -um [in, not, +**terreō**],
adj., unterrified, undismayed, un-
daunted, fearless.

interrumpō, -ere, -rūpi, -ruptus
[inter+rumpō], *tr.*, break asunder,
break off. *Fig.*, break off, suspend,
interrupt.

interruptus: see interrumpō.

intervallum, -i [inter+vallus, stake,
paling], *n.*, properly, the space between
palings in a stockade, space, interval,
distance.

intexō, -ere, -ui, -textus [in+texō],
tr., weave into, inweave, embroider;
interweave, intertwine, interlace.

intextus: see intexō.

intimus: see interior.

intonō, -āre, -ui, — [in+tonō], *intr.*,
thunder. *Fig.*, thunder, thunder at or
against, threaten; roar, resound, echo.

intōnsus, -a, -um [in, not, +**tondeō**],
adj., unshorn (*i.e.* thick-fleeced); of
trees, unclipped, untrimmed; of per-
sons, unshorn, unshaven.

intorqueō, -ere, -torsī, -tortus [in+
torqueō], *tr.*, twist, turn; hurl against
or into, cast against, fling.

intrā, prep. with acc., in expressions both
of rest and motion, within, inside,
into, in.

intractabilis, -e [in, not, +**tractō**],
adj., unmanageable, invincible; fierce
wild, savage, violent.

intremō, -ere, -uī, — [*in*+*tremō*], *intr.*, tremble, shake, quake, quiver.

intrō, -āre, -āvī, -ātus [*cf. inter, intrā*], *tr.*, go into, enter, go or pass between.

intrōgredior, -ī, -gressus sum [*intrō*+*gradior*], *tr.*, step or walk into, come in, enter.

intrōgressus: *see intrōgredior.*

intus [*in*], *adv.*, on the inside, within.

inultus, -a, -um [*in*, not,+*ulcīscor*], *adj.*, unavenged.

inundō, -āre, —, — [*in*+*unda*], *intr.*, overflow, flow, stream, *lit. and fig.*

inūtilis, -e [*in*, not,+*ūtilis*], *adj.*, useless, profitless, unserviceable.

Inuus, Inuī: *see castrum.*

invādō, -ere, -vāsī, -vāsus [*in*+*vādō*], *tr.*, go into or against, enter, rush into, rush upon, assail, attack. *Fig.*, enter on, undertake, essay; *attack with words*, assail, upbraid, reproach.

invalidus, -a, -um [*in*, not,+*validus*], *adj.*, infirm, enfeebled, feeble, weak.

invectus: *see invehō.*

invehō, -ere, -vexī, -vectus [*in*+*vehō*], *tr.*, bear in or into, carry against; *in pass. (sc. nāvī or nāvibus)*, sail in or on, sail into; *with equō, equis or currū*, expressed or understood, ride, drive, advance, move.

inveniō, -īre, -vēnī, -ventus [*in*+*veniō*], *tr.*, come upon, light upon, hit on, find; find out, learn, discover, ascertain.

inventor, -ōris [*inveniō*], *m.*, discoverer, inventor, contriver, deviser.

inventus: *see inveniō.*

invergō, -ere, —, — [*in*+*vergō*, bend], *tr.*, turn down, upturn (*goblets, etc., to empty their contents*), empty; pour out on, pour upon.

invictus, -a, -um [*in*, not,+*vincō*], *adj.*, properly, unconquered, but usually unconquerable, invincible.

invidēō, -ēre, -vidī, -vīsum [*in*+*videō*], *intr.*, properly, look askance at, envy; *with dat., or as tr., with acc. and dat.*, envy, begrudge, grudge.

invisus, -a, -um, pf. pass. prtcl. *as adj.*, hated, detested, hateful, odious.

invidia, -ae [*invideō*], *f.*, envy, jealousy, hatred, malice.

invigilō, -āre, —, — [*in*+*vigilō*, keep awake], *intr.*, properly, be awake over (*or on account of*), be attentive to, devote one's energies to, pursue diligently.

invisō, -ere, -visī, -vīsus [*in*+*vīsō*], *tr.*, look after, look on, view; go to see, visit.

invisus: *see invideō.*

invītō, -āre, -āvī, -ātus, tr., invite, *esp. as a guest*, entertain; invite, summon. challenge. *Fig.*, allure, attract, incite.

invītus, -a, -um, adj., against one's will, unwilling, reluctant; *often = an adv.*, unwillingly, reluctantly.

invius, -a, -um [*in*, not,+*via*], *adj.*, pathless, trackless, impassable, inaccessible.

involvō, -ere, -volvī, -volūtus [*in*+*volvō*], *tr.*, roll to or on, roll; *freely*, roll up, wrap up, envelop, enwrap, enfold, robe, clothe, *lit. and fig.*

Īō, Īūs (*Gk. form*), *f.*, Io, the beautiful daughter of Inachus, beloved by Jupiter. In jealousy, Juno transformed her into a cow, and sent a gadfly to torment her. In the form of a cow Io wandered far and wide, till she reached Egypt, where she was restored to her original shape.

Īonius, -a, -um, adj., Ionian (*i.e. of the Ionian Sea, which lay between the Peloponnesus and lower Italy*). As noun, **Īonium, -ī or -īī (*sc. mare*), *n.*, the Ionian Sea.**

Īōpās, -ae, m., Iopas, a musician or bard at the court of Dido.

Īphitus, -ī, m., Iphitus, a Trojan.

ipse, ipsa, ipsum, gen. ipsīus, adj. and intensive pron., used (1) with nouns, (2) with other pronouns expressed or implied, *esp. with those of the third person*, self, selves, himself, herself, itself, themselves; *often the best rendering is very, inere, in person, even, actually; of the chief personage in a company, master, leader, chief; of one's own motion, voluntarily, willingly.*

Ira, -ae, f., anger, wrath, passion, rage.

resentment; *in pl.*, angry passions, passions.

Īris, Īridis, *f.*, the goddess Iris, the messenger of Juno (§ 278).

is, ea, id, *dem. pron.*, he, she, it, *in pl.*, they; this one, that one, that; such, of such sort.

Ismara, -ōrum, *pl. n.*, Ismara, a town in Thrace, at the foot of Mount Ismarus.

iste, ista, istud, *dem. adj.*, referring esp. to the person addressed, this of yours, that of yours, this, that, such; often with a tone of contempt, such, such sorry. As *dem. pron.*, this (one), that (one), *in pl.*, these, those, often with a tone of contempt.

istic [iste], *adv.*, properly, there where you are, there, in that place.

istinc [iste], *adv.*, from your (present) place, thence.

ita [is], *adv.*, so, just so, thus, in such a way or manner (the word may refer either to what precedes or to what follows).

Ītalia, -ae, *f.*, Italy.

Ītalis, Ītalidis, *adj.*, *in f.*, Italian. As *noun*, **Ītalides, -um**, *pl. f.*, women of Italy, Italian women.

Italus, -a, -um, *adj.*, of Italy, Italian. As *noun*, **Italī, -ōrum**, *pl. m.*, the Italians.

iter, itineris [eō, ire], *n.*, a going, journey, march, voyage; by metonymy, of the route followed, way, road, path, passage.

iterum, *adv.*, a second time, again; **iterumque iterumque**, again and again, repeatedly.

Ithaca, -ae, *f.*, Ithaca, an island in the Ionian Sea, home of Laërtes and his son Ulixes.

Ithacus, -a, -um [Ithaca], *adj.*, of Ithaca, Ithacan. As *noun*, **Ithacus, -ī, m.**, an inhabitant of Ithaca, an Ithacan; esp., the Ithacan, Ulixes.

uba, -ae, *f.*, mane; by metonymy, a hairy crest of a helmet or of a snake.

ubar, -aris [iuba?], *n.*, (the flowing, hair-like?) light of the heavenly bodies, brightness, radiance, sheen.

iubeō, -ēre, iussī, iussus, *tr.*, order, command, bid. **iussum, -ī** (*pf. pass.*

pticpl. as noun), *n.*, bidding, order, command.

iūcundus, -a, -um, *adj.*, pleasant, pleasing, delightful, charming, agreeable.

iūdex, iūdiciis [iūs+dicō], *m.*, one who pronounces justice, judge.

iūdicium, -ī or -iī [iūs+dicō], *n.*, a decision, a judgment, verdict.

iugālis, -e [iugum], *adj.*, of a yoke; of horses, yoked. *Fig.*, of the marriage yoke or union, marriage, nuptial, matrimonial.

iūgerum, -ī, n., a juger, a Roman land measure, containing about two-thirds of an acre; freely, an acre.

iugō, -āre, -āvī, -ātus [iugum], *tr.*, bind, join, unite, esp. in marriage.

iugulō, -āre, -āvī, -ātus [iugulum], *tr.*, cut the throat of, slay, kill.

iugulum, -ī [iungō, iugum], *n.*, properly, a yoke, esp., the collar bone (which (yokes) joins the shoulders and the breast); freely, throat, neck.

iugum, -ī [iungō], *n.*, yoke for oxen and horses; by metonymy, yoke of cattle, team, pair, span of horses, horses, steeds; rower's bench, thwart, seat in a boat; a mountain height, ridge.

Iūlius, -ī or -iī, m., Julius, a name borne by the members of the gens Iūlia, esp. by Caius Julius Caesar, and by Augustus.

Iūlus, -ī, m., Iulus, a name or title of Ascanius. The word has three syllables.

iunctūra, -ae [iungō], *f.*, a joining together; by metonymy, a joint, fastening.

iungō, -ere, iunxī, iunctus, *tr.*, join (together), bind (together), unite, lit. and fig.; unite in marriage, marry; (unite, i.e.) order, arrange, set in order; unite animals, i.e. yoke, harness; with **foedus** (treaty), strike, form, cement.

Iūnō, -ōnis, f., Juno, queen of the gods; see § 278.

Iūnōnius, -a, -um [Iūnō], *adj.*, of Juno, Junonian, Juno's.

Iuppiter, Iovis, m., Jupiter. See §§ 276, 277.

iūrō, -āre, -āvī, -ātum [iūs], *intr.*, take an oath, swear; with *acc. of the power by which the oath is taken*, swear by.

iūs, iūris, n., right, justice, law, esp

law as ordained by human powers, duty; a (legal) right or privilege.

iussum: *see iubeō.*

1. iussus: *see iubeō.*

2. iussus, -ūs [iubeō], m., order, command.

iūstitia, -ae [iūstus], f., justice, equity, righteousness, right.

iūstus, -a, -um [iūs], adj., properly, in accordance with law and right, right, righteous, just, fair, equitable.

Iūturna, -ae, f., Juturna, a water nymph, sister of Turnus.

iuvenālis, -e [iuvenis], adj., of or pertaining to youth or a youth, youthful, young.

iuvenca, -ae [feminine of iuvenus], f., a heifer.

iuvenus, -a, -um [cf. iuvenis], adj., young. *As noun, iuvenus, -ī (sc. bōs), m.,* bullock, steer, bull.

iuvenis, -e, adj., young, youthful. *As noun, iuvenis, -is, c.,* young person, young man, youth. *The word is applied properly to those between 30 and 45 years of age, often, however, to those between 16 and 45, and esp. to soldiers, as in the prime of life; hence, fighting men, warriors, heroes.*

iuventa, -ae [cf. iuvenis], f., youth, (early) manhood.

iuventās, -ātis [cf. iuvenis], f., youth.

iuventūs, -ūtis [cf. iuvenis], f., youth, early manhood; *by metonymy,* young persons, the youth; *esp.,* soldiery, warriors, fighting men. *See iuvenis.*

iuvo, -āre, iūvi, iūtus, tr., help, aid, assist, succor; please, delight, gratify.

iuxtā, adv., near, near by, hard by, nigh. *As prep., with acc.,* near, hard by, close to, by the side of, beside.

Ixiōn, -onis, m., Ixion, a king of the Lapithae, and father of Pirithous. *He sought to outrage Juno, and was therefore hurled by Jupiter into Tartarus to suffer everlasting punishment. Most authorities describe him as bound to a revolving wheel; Vergil pictures him as cowering beneath a stone which is ever threatening to fall.*

L

labāns: *see labō.*

labefaciō, -facere, -fēcī, -factus [labō+faciō], tr., cause to totter, shake. *Fig.,* shake, cause to waver, agitate, distress, disquiet.

labefactus: *see labefaciō.*

lābēs, -is [lābor], f., properly, a falling, sinking down or in, caving in (of ground or buildings), avalanche, collapse; ruin, destruction. *Fig.,* avalanche; spot, stain, taint, blemish, defect.

Labīcī, -ōrum, pl. m., the Labīcī, the people of Labicum, a town of Latium, between Tusculum and Praeneste.

labō, -āre, -āvi, -ātum [cf. lābor], intr., totter, stagger, waver, give way, yield. *Fig.,* waver, be unsteady, vacillate. **labāns, -antis, pr. prtcl. act. as adj., in fig. sense,** wavering, yielding, melting.

lābor, lābī, lāpsus sum, intr., properly, move gently and smoothly, glide (on), slide, slip, fall, sink; *of a bird,* glide down, dart down, swoop; *of a house,* totter, sink, fall. *Fig., of time,* pass quietly but quickly and surely, glide or slip away, fly; (*sink, fall, i.e.*) totter, perish, fail, decline, fade away, wane.

labor or labōs, -ōris, m., toil, exertion, labor, diligence; *by metonymy,* work, task, care, concern, business; effort, attempt, essay; *of the results of toil,* labor, handiwork, work; (*toil, i.e.*) sorrow, trouble, agony, hardship, disaster, danger, difficulty. *Personified, Labōs, -ōris, m.,* Hardship, Labor, Toil.

labōrō, -āre, -āvi, -ātum [labor], intr., toil, exert one's self, labor, work; *tr.,* work (*tapestries, etc.*), embroider, broider.

labōs: *see labor.*

Labyrinthus, -ī, m., the Labyrinth or Maze built by Daedalus for King Minos at Gnosus in Crete, to contain the Minotaur. *See Minōtaurus.*

lac, lactis, n., milk; *freely,* milky juice of plants and herbs, sap.

Lacaenus, -a, -um, adj., found only

in f., Spartan. *As noun*, **Lacaena**, -ae, *f.*, a Spartan woman; *esp.*, the Spartan dame, *i.e.* Helen.

Lacedaemonius, -a, -um, *adj.*, of Lacedaemon, *i.e.* Sparta, Lacedaemonian, Spartan.

lacer, **lacera**, **lacerum**, *adj.*, mangled, torn, maimed, lacerated, marred, disfigured.

lacerō, -āre, -āvi, -ātus [lacer], *tr.*, tear in pieces, rend, mangle, maim.

lacertus, -ī, *m.*, the muscular part of the arm, the upper arm, *from the shoulder to the elbow*; *freely*, arm; *by metonymy*, sinews, muscles, thews.

laccessitus: *see* laccessō.

laccessō, -ere, laccessivī, laccessitus, *tr.*, excite, provoke, irritate, stir up, challenge, assail, attack, threaten; *with pūgnam or bella*, stir up, arouse, provoke.

Lacīnius, -a, -um, *adj.*, of Lacīnium, a promontory of the eastern coast of Bruttium in southern Italy, near Croton, on which stood a famous temple of Juno, Lacinian.

lacrima, -ae, *f.*, a tear.

lacrimābilis, -e [lacrima], *adj.*, worthy of tears; piteous, mournful; full of tears, tearful.

lacrimō, -āre, -āvi, -ātum [lacrima], *intr.*, shed tears, weep.

lacteus, -a, -um [lac], *adj.*, full of milk, rich in milk, milky; *by metonymy*, milk-like, milk-white, milky.

lacus, -ūs, *m.*, a lake, pond, pool; (water) basin, vat.

Lādōn, -ōnis, *m.*, Ladon, a Trojan.

laedō, -ere, laesi, laesus, *tr.*, strike, dash; *hurt by striking*, injure, damage. *Fig.*, hurt, injure; outrage, violate, profane; thwart, baffle.

laena, -ae, *f.*, an outer garment of wool, ample in size, a cloak, mantle.

Lāertius, -a, -um, *adj.*, of Laërtes, the father of Ulixes, Laërtian; *freely*, Ithacan.

laesus: *see* laedō.

laetitia, -ae [laetus], *f.*, joyousness, enjoyment, gladness, joy.

laetor, -ārī, -ātus sum [laetus], *intr.*, be joyous, be glad, rejoice; *with abl.*,

find delight in, rejoice in; *with infin.* rejoice, delight.

laetus, -a, -um, *adj.*, joyfu., joyous, glad, cheerful, merry; *with abl.*, taking satisfaction in, delighting in, taking pride in, proud of, pleased, satisfied; *by metonymy*, of things that bring or cause joy, pleasing, delightful; lucky, auspicious, favoring, helpful; *of soil or crops*, joyous, *i.e.* fertile, fruitful, rich, abundant; *of cattle*, fat, sleek; *with gen.*, abounding in, rich in, full of.

laevus, -a, -um, *adj.*, left, on the left hand or side, on the left, to the left. *Fig.*, left-handed, *i.e.* awkward (the left hand is usually awkward and clumsy as compared with the right). clumsy, foolish, silly, infatuate, warped; misguided, blinded; unfavorable, unpropitious (*see note on li. 693.*) *As noun*, **laeva**, -ae (*sc. manus*), *f.*, the left hand. **laeva**, -ōrum (*sc. loca*), *pl. n.*, the places on the left, the left side, left.

Lagus, -ī, *m.*, Lagus, a Rutulian.

lambō, -ere, —, —, *tr.*, lick. *Fig.*, *esp.* of fire, lick, play about, touch.

lāmenta, -ōrum, *pl. n.*, wailing, cries, lamentation.

lāmentābilis, -e [lāmenta, lāmentor, bewail], *adj.*, lamentable, mournful, pitiable.

lampas, -padis, *f.*, a light, torch, lamp. *Fig.*, the torch of the sun.

Lamus, -ī, *m.*, Lamus, a Rutulian.

Lamyrus, -ī, *m.*, Lamyrus, a Rutulian.

languēscō, -ere, languī, — [languēō, grow or be faint], *intr.*, become faint, grow feeble, faint. *Fig.*, of flowers, languish, droop, fail.

languidus, -a, -um [languēō, be faint], *adj.*, faint, feeble, languid; *of sleep*, languid, languorous, heavy, profound.

lāniger, -gera, -gerum [lāna, wool, + gerō], *adj.*, wool-bearing, woolly, fleecy.

laniō, -āre, -āvi, -ātus, *tr.*, tear to pieces.

lānūgō, -ginis [akin to lāna, wool], *f.*, woolliness, woolly substance; down of plants, down on the cheeks.

lanx, lancis, f., dish, usually of metal and of large size, platter, charger; a dish, plate, pan or scale of a balance or pair of scales.

Lāocoön, -ontis, m., Laocoön, a son of Priam, priest of Neptune, who drove a spear into the wooden horse; shortly afterwards he and his two sons were killed by two serpents while he was offering sacrifice to Neptune.

Lāodamia, -ae, f., Laodamia, wife of Protesilaus, a Greek killed at Troy; for love of him Laodamia killed herself that she might be with him in the underworld.

Lāomedontēus, -a, -um, adj., of Laomedon, the father of Priam, notorious for his trickery and for his broken promises, Laomedontian; freely, Trojan (in derogatory, scornful sense).

Lāomedontiadēs, -ae, m., a descendant of Laomedon; in pl., the Trojans. See **Lāomedontēus**.

Lāomedontius, -a, -um, adj., of Laomedon; freely, Trojan. See **Lāomedontēus**.

lapidōsus, -a, -um [lapis], adj., full of stones, stony. *Fig.*, hard as stone, stony.

lapis, lapidis, m., a stone, stone; **Parus lapis**, the Parian stone, i.e. marble. See **Paros**.

Lapithae, -ārum, pl. m., the Lapithae, a people of Thessaly, who, at the wedding of Pirithous, became involved in a quarrel with the Centaurs. Vergil ascribes this quarrel to the agency of Mars, but does not go into details.

lāpsō, -āre, —, — [freq. of lābor], intr., slip, slide, totter, stagger.

1. **lāpsus**: see **lābor**.

2. **lāpsus, -ūs [lābor], m.**, a slipping, sliding, sinking, falling; smooth, gliding motion, quick course; of birds, flight, swoop, dart; of stars, course, orbit.

laquear, -āris [akin to lacus?], n., usually in pl., a hollow, esp. the hollow spaces between the intersecting cross-beams of a ceiling; in pl., panelled or fretted ceiling.

Lār, Laris, m., usually in pl., a Lar,

a tutelary or protecting deity of some special spot, esp. of a household, a household god; see §§ 295-298.

largior, -iri, -itus sum [largus], tr., give or bestow freely, lavish, grant, accord.

largus, -a, -um, adj., copious, plentiful, abundant, generous, unstinted.

Lārīdēs, -ae, m., Larides, a Rutulian.

Lārīna, -ae, f., Larina, a comrade of Camilla.

Lārissaeus, -a, -um, adj., of Larissa, an ancient town of Thessaly, sometimes described as the home of Achilles, Larissean; by metonymy (§ 188), Thessalian.

lassus, -a, -um, adj., wearied, weary, tired, fatigued. *Fig.*, tired, drooping.

lātē [lātus], adv., widely, far and wide, afar, in all directions.

latebrae, -ārum [lateō], pl. f., hiding-place, retreat, recess, covert; lair, den of a wild beast or bird of prey.

latebrōsus, -a, -um [latebrae], adj., full of hiding-places; of rocks, crannied, cavernous.

latēns: see **lateō**.

lateō, -ēre, latui, —, intr., lie or be hidden, be concealed, lurk, skulk, hide; lie sheltered, be secure. *Fig.*, remain hid, be unknown; tr., a poetical use, be hid from, remain unknown to. **latēns, -entis, pr. prtcpl. act. or adj.**, hidden, secret, unknown.

latex, laticis, m., fluid, liquid in general; used of water, wine, oil.

1. **Latīnus, -a, -um [Latium], adj.**, of Latium, Latian, Latin. As noun, **Latīnī, -ōrum, pl. m.**, the dwellers in Latium, the Latins.

2. **Latīnus, -ī, m.**, Latinus, son of Faunus and a nymph Marica, king of Laurentum in Latium at the time of Aeneas's coming to Italy. He welcomed Aeneas and offered him his daughter Lavinia in marriage.

Latium, -ī or -īī, n., Latium, a district in central Italy between the rivers Tiber and Liris, the Apennines and the sea. In this district Rome lay.

Lātōna, -ae, f., Latona, mother, by Jupiter, of Apollo and Diana.

Lātōnius, -a, -um [Lātōna], *adj.*, of or belonging to Latona, Latonian.

lātrātor, -ōris [lātrō], *m.*, barker.

lātrātus, -ūs [lātrō], *m.*, barking, baying.

lātrō, -āre, -āvi, -ātum, *intr.*, bark, bay.

latrō, -ōnis, *m.*, properly, a hireling, esp., a hireling soldier; then, since the conduct of hireling soldiers was often not of the best, robber, free-booter, brigand; freely, hunter (because the hunter robs the woods of game).

1. **lātus**: see **ferō**.

2. **lātus, -a, -um**, *adj.*, broad, wide, wide-spreading, far-reaching, spacious.

latus, lateris, *n.*, of persons, side, flank, thigh; of animals, side, flank; freely, side of anything, e.g. of an island, bier, ship.

laudō, -āre, -āvi, -ātus [laus], *tr.*, praise, commend, laud, extol.

Laurēns, -entis, *adj.*, of Laurentum, a town on the coast of Latium, city of king Latinus, Laurentian. As noun, **Laurentēs, -um**, *pl. m.*, the Laurentians.

laurus, -ī or -ūs, *f.*, bay tree, laurel tree, laurel; by metonymy (§ 187), laurel crown, wreath of laurel or bay.

laus, laudis, *f.*, praise, glory, renown; by metonymy, of conduct that wins praise, meritorious conduct, merit, worth, prowess.

Lausus, -ī, *m.*, Lausus, son of Mezentius, slain by Aeneas.

Lāvīnia, -ae, *f.*, Lavinia, daughter of king Latinus.

Lavīnium, -ī or -īī, *n.*, Lavinium, a city of Latium, represented as founded by Aeneas and named by him after his wife, Lavinia.

Lāvīnius, -a, -um [Lavīnium], *adj.*, of Lavinium, Lavinian.

lavō, -āre, -āvi, -ātus, and **lavō, -ere, lāvī, lautus** and **lōtus**, *tr.*, wash, bathe, lave; wash off, wash away; wet, drench, moisten, bedew.

laxō, -āre, -āvi, -ātus [laxus], *tr.*, make wide or roomy, stretch out; loosen, undo, open; open up, make

free or clear, clear; release (*persons etc.*, by opening the barriers that confine them), set free.

laxus, -a, -um, *adj.*, wide, roomy, spacious; loose, open. *Fig.*, loose, lax, slack, free.

lebēs, -ētis, *m.*, kettle, caldron.

lēctus: see **legō**.

lectus, -ī, *m.*, bed, couch.

Lēda, -ae, *f.*, Leda, wife of Tyndareüs, king of Sparta, mother of Helen, Castor and Pollux.

Lēdaeus, -a, -um [Lēda], *adj.*, of Leda; freely, daughter of Leda (an epithet of Hermione, who was, through Helen, grand-daughter of Leda).

lēgifer, -fera, -ferum [lēx+ferō], *adj.*, law-bringing, law-giving.

legiō, -ōnis [legō, select], *f.*, a levy of soldiers, soldiery, armed host, army, array.

legō, legere, lēgī, lēctus, *tr.*, gather collect; of fruit, flowers, etc., gather pluck, pick; pick, select, choose, elect; pick up, follow another's footsteps, track out; skim the sea, pass lightly over or along, traverse, coast along. *Fig.*, gather or catch with the ears, overhear; gather or catch with the eyes, survey, scan, view, observe.

Leleges, -um, *pl. m.*, the Leleges, a prehistoric people, who lived in parts of Greece and Asia Minor. Vergil, however, seems to connect them only with Asia Minor.

Lēnaeus, -a, -um [from a Greek word meaning wine-press], *adj.*, properly, of the wine-press, then, since Bacchus was god of wine and the vine, of Bacchus, Bacchic, Lenaeon.

lēniō, -īre, -īvi or -īī, -ītus [lēnis], *tr.*, make soft or mild. *Fig.*, soften, tame, allay, soothe, calm.

lēnis, -e, *adj.*, soft, mild, gentle; quiet, moderate, calm.

lentō, -āre, -āvi, -ātus [lentus], *tr.*, bend.

lentus, -a, -um, *adj.*, pliant, limber, flexible, tough; tenacious, clinging; slow, sluggish, lazy, tranquil; of smoke, slowly rising, slow, lazy.

leō, leōnis, *m.*, lion.

Lerna, -ae, *f.*, Lerna, a lake and marsh near Argos in Greece. Tradition says that here dwelt the Hydra, a nine-headed monster whose very breath was poisonous. Hercules finally slew it. This story is believed to be an idealized description of the draining of the marsh of Lerna.

lētālis, -e [lētum], *adj.*, deadly, fatal.

Lēthaeus, -a, -um, *adj.*, of Lethe (a river in the underworld; those who drank of its waters forgot the past), Lethean; **amnis (flūmen) Lēthaeus (Lēthaeum)**, the River of Forgetfulness.

lētifer, -fera, -ferum [lētum+ferō], *adj.*, death-bringing, deadly.

lētum, -ī, *n.*, death; ruin, destruction. *Personified*, **Lētum**, -ī, *n.*, Death.

Leucaspis, -idis, *m.*, Leucaspis, a Trojan.

Leucātēs, -ae, *m.*, Leucata, a promontory on the southern coast of the island of Leucadia, which lay in the Ionian Sea.

levāmen, -inis [levō], *n.*, means of relief, comfort, solace, relief.

levis, -e, *adj.*, light in weight; slight, small, tiny; light in movement, swift, speedy. *Fig.*, (light, *i.e.*) of small importance, unimportant, trivial, slight.

lēvis, -e, *adj.*, smooth, polished, burnished; gleaming, flashing; slippery.

levō, -āre, -āvī, -ātus [levis], *tr.*, make light, lighten; lift up, raise; take off, remove. *Fig.*, lighten, lessen, mitigate; alleviate, relieve, succor.

lēvō, -āre, -āvī, -ātus [lēvis], *tr.*, make smooth, polish.

lēx, **lēgis**, *f.*, law, statute, decree, ordinance (made by concurrent action of the Senate and the people; **lūra** includes everything that has the force of law, *i.e.* not merely **lēgēs**, but decisions, precedents, etc.); terms of a law, treaty, etc., conditions; agreement, compact; firm and settled customs.

libāmen, -inis [libō], *n.*, drink-offering, libation, sacrifice; offering in general.

libēns: see **libet**.

liber, **libera**, **liberum**, *adj.*, free to follow one's own will, free, unrestrained.

Liber, **Liberī**, *m.*, Liber, an Italian deity, later identified with the Greek god Bacchus.

libertās, -ātis [liber], *f.*, liberty, freedom, esp. civil liberty as opposed to slavery.

libet, **libēre**, **libuit** or **libitum est**, *impers. verb. intr.*, it pleases, is pleasing to; *with infin.*, one pleases to. **libēns**, -entis, *pr. prtcl. act. as adj.*, willing, ready; often = an *adv.*, willingly, cheerfully.

libō, -āre, -āvī, -ātus, *tr.*, take a little from anything; taste, sip, touch food and drink; take a little wine as an offering, pour out as a libation, pour out, then *fig.*, of other things, offer, present; *with oscula*, (sip, *i.e.*) kiss lightly.

librō, -āre, -āvī, -ātus [libra, a balance], *tr.*, balance, poise; swing, brandish; hurl, cast.

Liburnus, -a, -um, *adj.*, of the Liburni, a people of Illyria. *As noun*, **Liburnī**, -ōrum, *pl. m.*, the Liburnians.

Libya, -ae, *f.*, Libya, a region of northern Africa; by metonymy (§ 188), Africa.

Libycus, -a, -um [Libya], *adj.*, Libyan, African.

Libystis, -idis [*cf.* Libya], *f.*, Libyan, African.

licet, **licēre**, **licuit** and **licitum est**, *impers. verb. intr.*, it is permitted, is allowed or granted, one may, one might. **licet**, when followed by a subjunctive, may sometimes be rendered by granting that, even if, although; see note on vi. 802.

Lichās, -ae, *m.*, Lichas, a Latin.

Liger, **Ligeris**, *m.*, Liger, an Italian.

lignum, -ī, *n.*, wood, esp. fire-wood; *in pl.*, fagots; timber; by metonymy, things made of wood, shaft of a spear.

ligō, -āre, -āvī, -ātus, *tr.*, bind, bind fast, fasten.

Ligur or **Ligus**, **Liguris**, *adj.*, of Liguria (a district of northwestern Italy, in Gallia Cisalpina, in the territory in which modern Genoa lies), Ligurian. *As noun*, **Ligures**, -um, *pl. m.*, the Ligurians.

lilium, -ī or -īī, *n.*, a lily.

Lilybēius, -a, -um, *adj.*, of Lilybaeum,

a promontory on the west coast of Sicily, Lilybean.

limbus, -ī, *m.*, border of a robe, esp. of a woman's robe, woven in with the cloth of which the robe is made, edge.

limen, **liminis**, *n.*, properly, the cross-piece of a doorway; hence, either threshold or lintel, usually the former; by metonymy (§188), doorway, door, entrance, portal; house, abode, palace, temple; room, apartment; barrier or starting-place in a chariot race (a stall with a door which was kept closed till the race actually began).

limes, -itis, *m.*, properly, cross-path, boundary-line; freely, path, course, line.

limōsus, -a, -um [**limus**], *adj.*, slimy, muddy, miry, swampy.

limus, -ī, *m.*, slime, mud, mire.

līneus, -a, -um [**līnum**, flax, linen], *adj.*, of flax, flaxen, hempen, linen.

lingua, -ae, *f.*, tongue; by metonymy, language, tongue (*i.e.* speech), utterance; note, song (*e.g.* of a bird).

linquō, -ere, **liquī**, —, *tr.*, leave (behind), lit. and fig., quit. *Fig.*, give up, quit, abandon, resign.

linteum, -ī [**līnum**, flax, linen], *n.*, linen cloth; by metonymy (§188), sail.

Liparē, -ēs, *f.*, Lipara, one of the *Insulae Aeoliae* or *Vulcāneae*, off the north coast of Sicily, now called *Lipari*.

liquefaciō, -facere, -fēcī, -factus [**liqueō**+**faciō**], *tr.*, make liquid, cause to melt, melt.

liquefactus: see **liquefaciō**.

liquēns: see **liqueō**.

liquēns: see **liquor**.

liqueō, -ēre, **liquī** or **licuī**, —, *intr.*, be fluid or liquid, flow. **liquēns**, -entis, *pr. prtcl. act. as adj.*, fluid, liquid, streaming, watery.

liquēscō, -ere, —, — [**liqueō**], *intr.*, become fluid or liquid; melt, become molten.

liquidus, -a, -um [*cf.* **liqueō**], *adj.*, liquid, fluid. *Fig.*, of light, air, voice, etc., limpid, clear, pure, bright, serene, transparent.

liquor, -ī, —, *intr.*, be fluid or liquid,

flow, trickle. **liquēns**, -entis, *pr. prtcl. act. as adj.*, liquid, fluid.

Liris, -is, *m.*, Liris, a Trojan.

lis, **litis**, *f.*, strife, dispute, quarrel; esp., a legal quarrel, lawsuit.

litō, -āre, -āvī, -ātum, *intr.*, sacrifice under favorable auspices, sacrifice acceptably; *tr.* (with acc. of effect; §128), offer acceptably, perform successfully.

litoreus, -a, -um [**lītus**], *adj.*, of or on the seashore, on the (a) bank.

lītus, -oris, *n.*, seashore, shore, strand, beach, coast; occasionally, bank of a river.

lituus, -ī, *m.*, crooked staff, crook, carried by the augurs; a curved horn, clarion, trumpet.

lividus, -a, -um [**liveō**, be blue], *adj.*, bluish, leaden-hued, dark.

locō, -āre, -āvī, -ātus [**locus**], *tr.*, place, put, set, lay; found, establish, build.

Locrī, -ōrum, *pl. m.*, the Locri, the Locrians, a Greek tribe or people with several subdivisions; some of them settled in lower Italy.

locus, -ī, *m.* (in *pl.* also *n.*), a place, spot, locality, region; room, space, place, chance, opportunity; place, position, station, rank; state, condition; in *pl.*, **loca**, -ōrum, places connected with one another, tract, region, country, domain, realm.

locūtus: see **loquor**.

longaevus, -a, -um [**longus**+**aevum**], *adj.*, of great age, aged, mature in years, old.

longē [**longus**], *adv.*, far off, afar, far, at (or to) a distance, from afar, from a distance; *comp.*, **longius**, further.

longincus, -ginqua, -gincum [**longus**], *adj.*, used (1) of space, distant, remote, far removed, far off, (2) of time, long continued, long, enduring.

longus, -a, -um, *adj.*, used (1) of space, long, wide, spacious; far off, distant, remote, (2) of time, long, long-continued, lasting.

loquēla, -ae [**loquor**], *f.*, utterance, speech; by metonymy, words.

loquor, -ī, **locūtus sum**, *intr.*, talk speak, say; *tr.*, speak, utter, declare

lōrica, -ae [lōrum], *f.*, leather cuirass, corselet.

lōrum, -ī, n., leather strap, thong; *in pl.*, reins, harness.

lūbricus, -a, -um, adj., slippery, slimy. *Fig.*, of persons, slippery, tricky. *As noun*, **lūbrica, -ōrum** (*sc. loca*), *pl. n.*, slippery places or spots.

Lūcagus, -ī, m., Lucagus, *an Italian*.

Lūcās, -ae, m., Lucas, *an Italian*.

lūceō, -ēre, lūxī, — [lūx], *intr.*, be bright, shine, gleam, glitter. *Fig.*, be resplendent or conspicuous.

lūcidus, -a, -um [lūceō], *adj.*, bright, shining; gleaming, glittering.

lūcifer, -fera, -ferum [lūx+ferō], *adj.*, light-bringing. *As noun*, **Lūcifer, -ferī, m.**, Lucifer, *the Morning-Star*.

lūctificus, -a, -um [lūctus+faciō], *adj.*, woe-causing, grief-bringing.

luctor, -ārī, -ātus sum, intr., wrestle, *lit. and fig.*, struggle, strive; fight, contend, war.

lūctus, -ūs [lūgeō], *m.*, grief, *esp. as shown by outward signs*, agony, sorrow, mourning. *Personified*, **Lūctus, -ūs, m.**, Grief, Agony.

lūcus, -ī, m., a sacred grove; *freely*, grove, wood, thicket.

lūdibrium, -ī or -iī [lūdō], *m.*, sport, mockery, derision; *by metonymy*, of the thing laughed at, the sport, laughing-stock, butt, plaything.

lūdicer or lūdicus, lūdica, lūdicrum [lūdus], *adj.*, properly, having to do with sport (*as opposed to the serious concerns of life*), trivial, slight, unimportant, commonplace.

lūdō, -ere, lūsī, lūsus, intr., play, sport, frolic, jest, gambol; *tr.*, play with, amuse one's self with, make sport of, mock, trick, delude.

lūdus, -ī, m., sport, play, diversion; a sport, game, pastime; *in pl.*, public sports or games, shows, spectacles.

luēs, -is, f., plague, pestilence, blight.

lūgeō, -ēre, lūxī, lūctum, intr., mourn, grieve, lament, display grief; *tr.*, mourn over, lament, bewail.

lūmen, -inis [originally **lūcimen**: *cf. lūx*], *n.*, light, radiance, brightness;

gleam, glare; fire, flame; daylight, dawn, day; the light of life, life; *light of the eye, esp. in the pl.*, eye.

lūna, -ae [lūx], *f.*, the moon; moonlight. *Personified*, **Lūna, -ae, f.**, Luna, the moon goddess, *i.e. Diana*. See § 282.

lūnātus, -a, -um [lūna], *adj.*, moon-shaped, crescent.

luō, luere, luī, —, tr., wash, lave; wash away, wash off, atone for, expiate. *Note: In some passages, perhaps, the forms may be from a verb luō, loosen.*

lupa, -ae, f., she-wolf, wolf.

Lupercus, -ī [lupus+arceō?], *m.*, properly, Lupercus, *an Italian shepherd deity, protector, apparently, of the flocks from wolves; this deity was identified with Faunus*. *By metonymy*, one of the Luperci, or priests of the god Lupercus, who annually, in February, celebrated the Lupercalia or feast of purification for fields, flocks, and people. They ran nearly naked round the Palatine Hill, carrying in their hands thongs made from the hides of goats they had sacrificed. Women sought to receive blows from these whips in the belief that such blows would make them fruitful.

lupus, -ī, m., wolf.

lūstrō, -āre, -āvī, -ātus [lūstrum], *tr.*, purify by a solemn sacrificial ceremony (*see lūstrum*), cleanse, lustrate; hence, go round, move round, round, double; move over, pass over or by, traverse, wander over; of the sun, moon, etc., move round and so light up, illumine. *Note: It is possible that we have here, in reality, forms of two verbs, one akin to lūstrum, the other akin to lūx.*

lustrum, -ī, n., haunt, den, covert of wild beasts.

lūstrum, -ī, n., a purification or cleansing sacrifice, *esp. the sacrifice performed (in theory) every five years at Rome*. Round the people drawn up on the Campus Martius, a pig, a ram, and a bull were carried or driven three times; at the same time prayer was made for the prosperity of Rome. *By metonymy, the period of five years between two suc-*

sive purificationes, a lustrum, luster; freely, year.

lūx, **lūcis**, *f.*, light, radiance, sheen; daylight, dawn, day; light of life, life. *Fig.*, light, glory.

lūxuriō, **-āre**, **-āvi**, **-ātum** [**lūxus**, **lūxuria**], *intr.*, be rank or luxuriant. *Fig.*, of a horse, "run riot," wanton, frolic wildly, frolic, gambol.

luxus, **-ūs**, *m.*, excess, extravagance; luxury, voluptuousness; occasionally in good sense, splendor, magnificence.

Lyaeus, **-ī**, *m.*, Lyaeus, a name of Bacchus (§ 287). As *adj.*, **Lyaeus**, **-a**, **-um**, Lyaeian, of Bacchus.

lychnus, **-ī**, *m.*, a light, lamp, lantern.

Lycia: see **Lycius**.

Lycius, **-a**, **-um**, *adj.*, of Lycia, Lycian. As *noun*, **Lyciī**, **-ōrum**, *pl. m.*, the Lycians; they fought for Troy. **Lycia**, **-ae** (*sc. terra*), *f.*, Lycia, a district in Asia Minor.

Lycius, **-a**, **-um**, *adj.*, of Lyctos, a town in Crete, Lyctian; by metonymy (§ 188), Cretan.

Lycurgus, **-ī**, *m.*, Lycurgus, an early king of Thrace who stoutly opposed the introduction of the rites of Bacchus into his realm.

Lycus, **-ī**, *m.*, Lycus, a Trojan.

Lydus, **-a**, **-um**, *adj.*, of Lydia, a district in Asia Minor, Lydian; Etruscan, Tuscan (see note on *il.* 781).

lympa, **-ae**, *f.*, pure water, spring water, water.

Lynceus, **-eī**, *m.*, Lynceus, a Trojan.

lynx, **lynxis**, *c.*, a lynx.

M

Machāōn, **-onis**, *m.*, Machaon, son of Aesculapius (the god of medicine), physician of the Greeks at Troy.

māchina, **-ae**, *f.*, a machine, engine, esp. one for use in war; contrivance, device.

maciēs, **-iēī** [**macer**, lean, thin], *f.*, leanness, thinness; by metonymy, famine, hunger.

macte: see **mactus**.

mactō, **-āre**, **-āvi**, **-ātus**, *tr.*, properly, exalt, magnify, honor; honor by setting apart as an offering to the gods, offer up, sacrifice; slay, kill.

mactus, **-a**, **-um** [*akin to mactō*], *adj.* honored, worshiped, glorified; the *adj.* is found chiefly in the form **macte**, with an *imper. of sum*, e.g. **macte estō**, or **este**, as a phrase of commendation and best wishes, bravo, well done! all hail to thee! success attend thee! See note on *ix.* 641.

macula, **-ae**, *f.*, a spot; esp., a blot, stain, blemish.

maculō, **-āre**, **-āvi**, **-ātus** [**macula**], *tr.*, make spotted. *Fig.*, spot, stain, defile, pollute.

maculōsus, **-a**, **-um** [**macula**], *adj.*, spotted, speckled, flecked.

madefaciō, **-facere**, **-fēcī**, **-factus** [**madeō**+**faciō**], *tr.*, wet, moisten, soak.

madēns: see **madeō**.

madeō, **-ēre**, **—**, **—**, *intr.*, be wet, be moist, be soaked, reek (with blood).

madēns, **-entis**, *pr. prtcpl. act. as adj.*, moist, dripping; bedewed with perfumes, essenced.

madēscō, **-ere**, **madul**, **—** [**madeō**], *intr.*, become wet or moist, be soaked.

madidus, **-a**, **-um** [**madeō**], *adj.*, wet, moist, drenched, dripping, soaked.

maeander: see **Maeander**.

Maeander or **Maeandros**, **-ī**, *m.*, the Maeander, a river of Asia Minor, with a very crooked, winding course. As common noun, **maeander**, **-drī**, *m.*, anything that curves or winds about, e.g. a winding line of embroidery, winding border.

Maeōn, **-onis**, *m.*, Maeon, a Rutulian.

Maeonidae, **-ārum** [*cf.* **Maeonius**], *pl. m.*, the Maeonidae, i.e. the people of Maeonia (a part of Lydia, Asia Minor); by metonymy, Lydians, Etruscans.

Maeonius, **-a**, **-um**, *adj.*, of Maeonia (a part of Lydia, Asia Minor), Maeonian; by metonymy, Lydian; also, since Lydia and Phrygia were adjacent districts, loosely used as = Phrygian, Trojan.

Maeōtus, **-a**, **-um**, *adj.*, of the Maeotae, a warlike Scythian people on the north shore of the Black Sea, about the Palus Maeotis (now Sea of Azov); freely, Scythian.

maerēns: *see* **maereō**.

maereō, -ēre, —, —, *intr.*, be mournful, be sad, pine, grieve, mourn (*used esp. of displays of grief*). **maerēns**, -entis, *pr. prtcl act. as adj.*, mourning, sorrowing, grieving, sad.

maestus, -a, -um [*akin to* **maereō**], *adj.*, sad, sorrowful, mournful, depressed, dejected; *by metonymy*, depressing, sorrow-causing, tearful.

māgālia, -ium, *pl. n.*, huts, tents; *by metonymy*, the quarter of a town containing the poorer dwellings, suburbs (*e.g. of Carthage*), outskirts.

mage: *see* **magis**.

magicus, -a, -um, *adj.*, having to do with magic, magic; *by metonymy*, poisonous.

magis or **mage** [*akin to* **māgnus**], *adv.*, in a higher degree, in greater measure, more, rather; **magis atque magis**, more and more, in ever-increasing measure.

magister, -trī, *m.*, master, chief, leader, controller, director, overseer; *with* **nāvis**, steersman, helmsman, pilot; *like* *English* master, teacher, trainer, instructor; guardian, keeper.

magistra, -ae [*feminine of* **magister**], *f.*, mistress; guide, director, instructor, teacher. *As adj.*, controlling, guiding, directing, helping.

magistrātus, -ūs [**magister**], *m.*, *properly*, headship; *esp.*, headship over one's fellow citizens, a civil magistracy; *by metonymy*, magistrate.

māgnanimus, -a, -um [**māgnus**+**animus**], *adj.*, great-souled, noble-minded, high-hearted; *of a horse*, spirited, mettlesome.

māgnus, -a, -um, *adj.*, *comp.* **māior**, **māius**, *sup.* **māximus**, -a, -um, great, large, huge, *in the physical sense*; wide, spacious, long; extensive, spreading; high, lofty, mighty, powerful, numerous, populous; *of sounds*, loud, resounding, resonant, ringing, vehement; *of price*, high, dear, excessive; *of qualities, etc.*, great, grand, noble, weighty, stately, important, momentous, eminent; *of persons*, great, powerful, mighty, noble, con-

spicuous, illustrious; *of emotions*, strong, deep, intense, vehement; *of age, in the comp. and sup.*, with **nātū** or **annis** expressed or to be supplied, older, elder, oldest, eldest; **māiorēs** (**nātū**), *pl. m.*, ancestors, forefathers, forebears.

Magus, -ī, *m.*, Magus, an Italian slain by Aeneas.

Māia, -ae, *f.*, Maia, daughter of Atlas and mother of Mercury.

māiestās, -ātis [**māior**], *f.*, greatness, worth, dignity, honor.

māior, **māius**: *see* **māgnus**.

māla, -ae, *f.*, usually in *pl.*, properly, the cheek bones, in which the teeth are set, jaw, cheek; *by metonymy*, the teeth.

male [**malus**], *adv.*, badly, wickedly; ill, poorly, feebly; *often used with adjectives*, poorly, badly, in feeble measure, defectively (*in this use it negatives adjectives of good sense, intensifies those of bad sense*).

Malea, -ae, *f.*, Malea, a headland at the southeastern extremity of Laconia (Greece), proverbially dangerous to sailors, and so much dreaded by them.

malesuādus, -a, -um [**malus**+**suādeō**], *adj.*, urging or tempting to wrong, seductive.

malīgnus, -a, -um, *adj.*, of an evil nature, wicked, evil, spiteful, malicious. *Fig.*, stingy, niggardly; *of light*, scanty, feeble.

mālō, **mālle**, **mālui**, — [**magis**+**volō**], *tr.*, wish one thing rather (*i.e. more*) than another, prefer, choose rather; *with infn.*, prefer, would rather.

malum: *see* **malus**.

malus, -a, -um, *adj.*, *comp.* **pēior**, **pēius**, *sup.* **pessimus**, -a, -um, bad, evil, in a wide variety of senses; *of qualities, actions, or persons*, evil, wicked, vicious; *of things*, mischievous, injurious, noxious, poisonous, baneful, unfortunate, adverse, sorrowful, trying, grievous. *As nouns*, **malī**, -ōrum, *pl. m.*, the wicked, the sinful, the guilty; **malum**, -ī, *n.*, evil, ill, misfortune, hardship, misery, suffering, woe.

mālus, -ī, *m.*, a mast, staff, pole.

mamma, -ae, *f.*, a breast, teat of a woman; teat, dug of an animal.

mandātum: *see* **mandō**.

1. **mandō**, -āre, -āvī, -ātus [**manus**+**dō**], *tr.*, put into one's hands, commit to one's care, enjoin *something* on one, entrust, commit, consign; command a person, order, bid, commission, appoint. **mandātum**, -ī (*pf. pass. princpl. as noun*), *n.*, commission, charge; order, injunction, command.

2. **mandō**, -ere, **mandī**, **mānsus**, *tr.*, chew, masticate; crunch, devour greedily; bite (*the dust*); of a horse, champ.

maneō, -ēre, **mānsī**, **mānsus**, *intr.*, stay, remain, abide in some place. *Fig.*, remain, abide, continue, endure, last; *tr.*, wait for, await (*a poetic use*).

Mānēs, -īum [*perhaps akin to an old adj. mānus*, good], *pl. m.*, properly, the worthy or benevolent dead, the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; also, the spirit or shade of a single person. *The living worshiped the Manes or spirits of their dead ancestors, that they might have their help in all that they attempted; hence, the gods of the underworld, the infernal powers (the Mānēs are often called Dī Mānēs); by metonymy, the underworld. Fig., the lowest depths of the sea. By metonymy, the lot or condition of the spirit in the underworld.*

manicae, -ārum [**manus**], *pl. f.*, sleeve, *e.g. of a tunic, reaching to the hands*; handcuff, manacle, chains.

manifēstus, -a, -um [**manus**+**fendō**, old verb, strike], *adj.*, properly, struck or touched by the hand; hence used of things within reach or in plain sight, palpable, clear, evident, apparent, clearly visible, conspicuous.

Mānlius, -ī or -īī, *m.*, Manlius, *i.e. Marcus Manlius Torquatus Capitolinus*, who, in 388, saved the capital from the Gauls.

mānō, -āre, -āvī, -ātum, *intr.*, flow, run, trickle, drip, drop.

mantēle, -is [*akin to manus*], *n.*, towel, napkin.

manus, -ūs, *f.*, a hand, or, *freely*, an arm; of birds of prey, talon; by *metonymy*, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; a band, *esp. of soldiers*, soldiery, warriors; company, host, multitude; **manum cōferre**, meet in close combat, fight at close quarters; **manū**, *abl. sing.*, often added almost *pleonastically for the sake of emphasis*, with one's own hand and prowess, mightily, valiantly, in person, personally; at times, almost like actually, strange to say!

Marcellus, -ī, *m.*, Marcellus. (1) *Marcus Claudius Marcellus*, a distinguished Roman general of the Second Punic War. (2) *Marcus Claudius Marcellus*, known as the younger Marcellus, son-in-law of Augustus, who died in 23. *See* § 42.

mare, **maris**, *n.*, the sea, as one great division of the universe, opposed to the dry land; a particular sea; in *pl.*, seas, waters.

marītus, -ī [**mās**, masculine], *m.*, a married man, husband, bridegroom; *freely*, lover, suitor.

marmor, -oris, *n.*, marble.

marmoreus, -a, -um [**marmor**], *adj.*, of marble, marble; by *metonymy*, of things smooth or gleaming like marble, marble-like, smooth, polished, gleaming, flashing.

Marpēsīus, -a, -um, *adj.*, of Marpesus or Marpessus, the mountain in Paros which contained the famous marble quarries, Marpesian, Parian.

Mars, **Martis** or **Māvors**, **Māvortis**, *m.*, Mars, the Italian god of war, son of Jupiter and Juno. He was father of Romulus and Remus, and so was, in one sense, founder of the Roman race and its special protector. By *metonymy*, war, battle, contest, conflict, encounter.

Martius, -a, -um [**Mars**], *adj.*, of Mars; *freely*, like Mars, warlike, valiant, martial.

Marus, -ī, *m.*, Marus, a Rutulian.

massa, -ae, *f.*, properly, a mass or lump

of doughy materials; lump, mass in general, e.g. of molten iron, ore.

Massyli, -ōrum, pl. m., the Massyli or Massylli, a people of northern Africa. As adj., **Massylus**, -a, -um, of the Massyli, Massyllian.

māter, **mātris**, f., mother; matron; often used as a title of honor, esp. of goddesses; occasionally used sarcastically, dame, aged dame; in poetry, freely, woman.

māternus, -a, -um [māter], adj., of or belonging to a mother, mother's, maternal.

mātūrō, -āre, -āvi, -ātus [mātūrus], tr., properly, make ripe, ripen. Fig., hasten, quicken, speed.

mātūrus, -a, -um, adj., properly, of fruits, etc., ripe, mature. Fig., ripe, mature, full-grown, full; of proper age (for), meet or fit (for); with gen., e.g. aevi, ripe in, full of.

Maurūsius, -a, -um, adj., of Maurusia (the Greek name of Mauretania), Maurusian, Mauretanian, Moorish; freely, African.

Māvors: see **Mars**.

Māvortius, -a, -um [Māvors], adj., of Mars, Mars's; like Mars, warlike, martial.

māximus: see **māgnus**.

Māximus, -ī, m., Maximus, a cognomen borne by members of various Roman gentēs, esp. by those of the gens Fabia.

meātus, -ūs [meō, go], m., a going; motion, course, movement, coming and going; of the stars or the heavens, revolution.

medicō, -āre, -āvi, -ātus [cf. medeor, heal by drugs, medicus, physician], tr., treat or heal by the use of drugs, cure; freely, drug, steep, medicate.

meditor, -ārī, -ātus sum, tr., think on, ponder on, have or keep in mind; plan, design, purpose, intend.

medium: see **medius**.

medius, -a, -um, adj., in the middle of, in the midst of, in a wide variety of senses, mid, middle, lying between, intermediate, intervening; freely, the heart of, the height of, the depths of, the thick of, the extreme or extremity

of; often best rendered by an adv. within, between, among. just, full, fully, completely. As noun, **medium**, -ī or -īī, n., the middle, the center, the midst.

Medōn, -ontis, m., Medon, a Trojan, or, perhaps, an ally of the Trojans.

medulla, -ae, f., the marrow of bones; the marrow, as the supposed seat of feeling, inmost being, heart.

Megarus, -a, -um, adj., of Megara (a town on the east coast of Sicily), Megarean.

mel, **mellis**, n., honey.

Melampūs, -podis, m., Melampus, a comrade of Hercules, father of the Italian chieftain Gyas.

Meliboeus, -a, -um, adj., of Meliboea (a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philoctetes, and was famous for its purple), Meliboean, Thessalian.

melior, **melius**: see **bonus**.

Melitē, -ēs, f., Melita, a Nereid or sea-nymph.

membrum, -ī, n., a member or limb of an animal body; by metonymy, body, frame.

mēmet: see **ego**.

meminī, **meminisse**, defective verb, tr., bethink one's self of, call to mind, recall, recollect, remember; with *infin.*, remember, take pains or care, be careful.

Memmius, -ī or -īī, m., Memmius, a name borne by members of the gens Memmia.

Memnōn, -onis, m., Memnon, son of Tithonus and Aurora; he was king of Ethiopia and an ally of the Trojans. He had arms made for him by Vulcan but was slain by Achilles.

memor, **memoris** [cf. **meminī**], adj., mindful of, remembering, with good memory, unforgetting; mindful, grateful; with *ira*, relentless, enduring, unforgiving, vindictive.

memorābilis, -e [memorō], adj., worth relating, memorable, remarkable, glorious.

memorō, -āre, -āvi, -ātus [memor], tr., recall; recount, relate rehearse

describe; vaunt, boast of; speak, say, tell; call, name.

mendāx, -ācis [akin to mentior], adj., lying, deceitful, false.

Menelāus, -ī, m., Menelaus, one of the Atridae, brother of Agamemnon; he was the first husband of Helen.

Menoetēs, -īs, m., Menoetes, a Trojan, helmsman of Gyas.

mēns, mentis [akin to meminī], f., the intellectual faculties, intellect, reason, mind, understanding; = animus, the emotional faculties, heart, soul, disposition, feelings; like English "mind" in e.g. "have a great mind," mind, thought, plan, design, resolve, purpose, intent.

mēnsa, -ae, f., table, banquet-board; by metonymy, food, viands; a course at a banquet.

mēnsis, -is, m., month.

mentior, -īrī, -ītus sum, tr., lie, speak falsely; assert lyingly, claim falsely, pretend. **mentitus**, -a, -um, pf. princpl. as adj., lying, deceitful; feigned, counterfeit.

mentitus: see mentior.

mentum, -ī, n., chin; by metonymy, beard.

mephitis, -is, f., a poisonous exhalation from the ground, a spring, etc., noisome or deadly vapor.

mercēs, -ēdis [cf. merx, wares], f., pay, wages; cost, price.

mercor, -ēri, -ētus sum [merx, wares], intr., trade, traffic; tr., traffic in, buy, purchase.

Mercurius, -ī or -īl [merx, wares], m., the god Mercury, properly, an Italian god of trade and gain, but later identified with the Greek Hermes; see § 286.

merced: see mereō.

merēs, -ēre, merui, meritus, and **meret**, -ēri, -ētus sum [merx, wares], intr., trade, traffic; tr., traffic in, buy, purchase.

meret, -ēre, merui, meritus, and **meret**, -ēri, -ētus sum [merx, wares], intr., trade, traffic; tr., traffic in, buy, purchase.

meret, -ēre, merui, meritus, and **meret**, -ēri, -ētus sum [merx, wares], intr., trade, traffic; tr., traffic in, buy, purchase.

meret, -ēre, merui, meritus, and **meret**, -ēri, -ētus sum [merx, wares], intr., trade, traffic; tr., traffic in, buy, purchase.

meret, -ēre, merui, meritus, and **meret**, -ēri, -ētus sum [merx, wares], intr., trade, traffic; tr., traffic in, buy, purchase.

proper: meritō (sc., perhaps, modo), abl. sing. as adv., deservedly, rightly, properly, fittingly. As noun, meritum, -ī, n., is pass. case, something earned or deserved, reward, recompense; in act. sense (from meror) that which has earned a return, service, benefit, favor, noble deed.

mergō, -ere, merui, merus, tr., dip in or into, plunge into, immerse. Fig., hide, conceal; sink, destroy, overwhelm.

mergus, -ī [mergō], m., a sea-fowl of some sort, a diver.

meritō: see mereō.

meritum: see mereō.

meritus: see mereō.

Merops, -opis, m., Merops, a Trojan.

mersō, -āre, -āvi, -ātus [freq. of mergō], tr., plunge deep in, plunge; overwhelm, destroy.

mersus: see mergō.

merus, -a, -um, adj., pure, unmixed; the word is used esp. of wine unmixed with water. As noun, merum, -ī (sc. vinum), n., pure wine, unmixed wine, such as was used in sacrifices; freely, wine in general.

Messāpus, -ī, m., Messapus, an Italian king, son of Neptune, an ally of Turnus; Vergil represents him as leading forces from southern Etruria.

messus: see metō.

metā, -ae, f., a boundary mark, esp. the turning-posts in a Roman circus (there were three of these, shaped like a cone, at each end of the spina or long, low wall which divided the open space in which the chariots raced, goal; goal, end, limit in general).

metallum, -ī, n., a mine; by metonymy, metal, ore.

Metiscus, -ī, m., Metiscus, a Rutulian, charioteer of Turnus.

metō, -ere, messui, messus, tr., mow, reap, cut, gather. Fig., mow down foes in battle, cut down.

Mettus, -ī, m., Mettus, i.e. Mettus Fufetius, a chieftain of Alba Longa who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, torn asunder by horses.

metuēns: *see metuō.*

metuō, -ere, **metuī**, —, *tr.*, be afraid of, fear, dread; *intr.*, be afraid or fearful; *with dat.*, be concerned for. **metuēns**, -entis, *pr. prtcl. act. as adj.*, fearful, apprehensive.

metus, -ūs, *m.*, fear, dread, *esp.* foreboding fear, fear of coming woe, anxiety; religious awe, reverence.

meus, -a, -um [**mē**, from *ego*], *possessive adj.*, my, mine. *As noun*, **meī**, **meōrum**, *pl. m.*, my countrymen, my followers, my subjects.

Mezentius, -ī or -īī, *m.*, Mezentius, an Etruscan king or chieftain from Agylla (Caere), father of Lausus, banished by his subjects on account of his cruelty; he was an ally of Turnus and was killed by Aeneas.

mī=**mihī**: *see ego.*

micō, -āre, **micuī**, —, *intr.*, move quickly to and fro, dart; quiver, tremble; by metonymy (through the effect of the impact of light on things that move quickly), flash, gleam, glitter.

migrō, -āre, -āvi, -ātum, *intr.*, remove from one place to another, migrate; go away, depart.

miles, **militis**, *m.*, soldier; *in sing.*, as *coll. noun*, soldiery, soldiers, warriors.

mille, *numeral adj.*, indeclinable, a thousand. *As noun*, **mīlia**, **mīlium**, *pl. n.*, thousands, construed with a dependent genitive.

minae, -ārum [*cf. minor*], *pl. f.*, threats, menaces; by metonymy, perils, dangers.

mināx, -ācis [*1. minor*], *adj.*, threatening, menacing; of a rock, projecting, overhanging, threatening to fall, beetling.

Minerva, -ae, *f.*, Minerva, goddess of the arts and sciences, *esp.* of spinning and weaving; according to one story she sprang, fully armed, from the head of Zeus or Jupiter. *See also* § 279.

minimē [**minimus**], *adv.*, in the least degree, least, very little, least of all; often as a very emphatic neg., by no means, not at all.

minimus: *see parvus.*

minister, -trī, *m.*, helper, assistant,

servant; *in bad sense*, aider, accomplice, abettor, tool.

ministerium, -ī or -īī [**minister**], *n.*, office, service.

ministra, -ae [*feminine of minister*], *f.*, servant, handmaid, helper.

ministrō, -āre, -āvi, -ātus [**minister**], *tr.*, serve, attend, *esp. at table*; wait upon, tend; serve up, provide, furnish, supply; impart, accord.

minitor, -ārī, -ātus sum [*freq. of 1. minor*], *tr. and intr.*, threaten; *with acc. and infn.*, threaten, declare with threats.

Minōius, -a, -um [**Minōs**], *adj.*, of Minos, Minos's, Minoan.

1. minor, -ārī, -ātus sum, *intr.*, jut forth, project, tower (*upwards*). *Fig.*, *tr. and intr.*, threaten, menace, portend.

2. minor: *see parvus.*

Minōs, **Minōis**, *m.*, Minos, an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.

Minōtaurus, -ī, *m.*, the Minotaur, a monster, half-man, half-bull, born of a bull and Pasiphaē. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.

minus, *n. sing. of minor*, as *adv.*, in less degree, less; **haud minus**, not less, no less, precisely as, just as; **nec minus** (= **nec nōn**), furthermore, besides, moreover.

mīrābilis, -e [**mīror**], *adj.*, wonderful, marvelous, extraordinary, strange.

mīrandus: *see mīror.*

mīror, -ārī, -ātus sum, *tr.*, wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder or astonishment; *intr.*, marvel, wonder, be amazed. **mīrandus**, -a, -um, *gerundive as adj.*, worthy of admiration, wondrous, strange.

mīrus, -a, -um, *adj.*, wonderful, wondrous, marvelous, singular, strange.

miscēō, -ēre, **miscuī**, **mixtus**, *tr.*, mix, mingle, intermingle, unite, blend. *Fig.*, throw into confusion, confound.

convulse, confuse, disturb, agitate; excite, stir up, arouse; *in pass.*, be convulsed, be in confusion or uproar.

Misēnus, -ī, *m.*, Misenus. (1) A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania. (2) Mount Misenus, or (as it is usually called) Misenum, a promontory on the Campanian coast, near Naples.

miser, **miserā**, **miserum**, *adj.*, miserable, wretched, hapless, unfortunate; *by metonymy*, causing misery, wretched, violent, excessive.

miserābilis, -e (*miseror*), *adj.*, pitiable, deplorable, wretched, hapless.

miserandus: *see miseror*.

misereō, -ēre, **miserui**, **miseritum**, and **misereor**, -ēri, **miseritum est** [*miser*], *intr.*, usually construed with the *gen.*, pity, take pity on, have compassion on. **miseret**, *impers.* but *tr.*, construed with *acc.* (*mē*, *nōs*, etc.) of person and *gen.* of thing, one pities, takes pity on.

miserescō, -ere, —, — [*misereō*], *intr.*, pity, take pity on, have compassion on.

miseret: *see misereō*.

miseror, -ārī, -ātus sum [*cf. miser, misereō*], *tr.*, bewail, lament, deplore; pity, take pity on, commiserate.

miserandus, -a, -um, *gerundive as adj.*, lamentable, pitiable, hapless, woeful.

missilis, -e [*mittō*], *adj.*, capable of being hurled, hurled, cast. *As noun*, **missile**, -is (*sc. tēlum*), *n.*, missile, shaft, javelin, weapon.

missus: *see mittō*.

mitescō, -ere, —, — [*mitis*], *intr.*, properly, of fruits, grow mild or mellow. *Fig.*, grow mild, grow gentle, be softened.

mitigō, -āre, -āvī, -ātus [*mitis*+*agō*], *tr.*, make soft or mellow. *Fig.*, soften, appease, soothe, pacify.

mitra, -ae, *f.*, headdress, turban, scarf, kerchief. The mitra completely covered the head, and had strings or lappets coming down under the chin. It was worn first by Asiatics, then in Greece

(but only by women); in Italy it was worn only by the aged and by women of loose morals.

mittō, -ere, **misī**, **missus**, *tr.*, send, send off or away, dispatch; cause to go, let go, dismiss; of weapons, send (forth), discharge, hurl, throw, cast, of a contest, race, etc., dispatch, perform, conclude. *Fig.*, send away, lay aside, dismiss, throw off, drop.

mixtus: *see misceō*.

Mnēstheus, -eī, *m.*, Mnestheus, a Trojan chieftain.

mōbilitās, -ātis [*mōbilis*, from *moveō*], *f.*, movableness, mobility, nimbleness; swiftness, rapidity, speed.

modo [*abl. sing. of modus*], *adv.*, properly, by or according to measure, within limits, used to restrict or limit a statement, etc., only, but; with *imper.* or *imper. subj.*, only, just; of time, but now, just now, a little while ago, lately, recently; *sī modo*, with *subj.* if only, provided that, would that! O that!

modus, -ī, *m.*, a standard of measurement, measure; size, extent; proper or due measure, manner, etc.; manner, mode, method, way, plan.

moenia, -ium, *pl. n.*, fortifications, ramparts, walls of a city, etc., bulwarks; *by metonymy*, of the city, etc. girdled by the walls, city, stronghold, citadel.

mola, -ae [*cf. molō*, grind], *f.*, millstone, mill; *by metonymy*, meal, esp. ground spelt, mixed with salt, and used in sacrificial rites.

mōlēs, **mōlis**, *f.*, huge, shapeless mass, bulk; *by metonymy*, a huge mass or pile of anything, massive structure, e.g. a dam, mole, breakwater, a military engine, machine. *Fig.*, burden, difficulty, labor, toil, trouble; disturbance, uproar.

mōlior, -iri, -itus sum [*mōlēs*], *tr.*, pile up, heap up, build (esp. with infinite toil and trouble), construct, rear, erect, prepare, make ready, equip; in general, perform, effect with difficulty; toil at, labor on. *Fig.*, bring about, cause; undertake, essay, try, attempt,

toil over *a way or road*, pursue with difficulty, press on; plot, contrive, perpetrate.

molliō, -ire, -ivī or -ii, -itus [mollis], *tr.*, make soft or pliant. *Fig.*, soften, soothe, calm, appease, restrain, check.

mollis, -e, adj., soft, mellow, tender, delicate, dainty, pliant, flexible. *Fig.*, gentle, easy, mild, favorable.

molliter [mollis], *adv.*, softly, delicately, daintily, gracefully, skilfully.

moneō, -ēre, monui, monitus [akin to *memini*], *tr.*, cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. **monitum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, warning, admonition.

monile, -is, n., necklace, collar.

monitum: *see moneō.*

1. **monitus**: *see moneō.*

2. **monitus, -ūs** [moneō], *m.*, counsel, admonition, warning, prompting, bidding, direction.

Monoecus, -ī, m., Monoecus, *a surname of Hercules; arx Monoeci*, Monoecus's Height, *a promontory on the southern coast of Liguria. It derived its name from the temple of Hercules Monoecus which stood upon it. The modern name is Monaco.*

mōns, montis, m., a mountain, hill, height, *lit. and fig.*

mōnstrō, -āre, -āvī, -ātus [*cf. mōnstrum*], *tr.*, show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

mōnstrum, -ī [akin to *moneō*], *n.*, properly, a warning, something sent from heaven to warn men so think of their relation to the gods (*ancient superstition thought of every departure from the normal as an indication, if men could only understand it, of the divine will*); hence, omen, portent; marvel, wonder, prodigy; a strange creature, monster, monstrosity.

montānus, -a, -um [mōns], *adj.*, of a mountain, on a mountain, mountain.

monumentum, -ī [moneō], *n.*, memorial, memento; *in pl.*, written memorials, records, chronicles.

mora, -ae, f., delay, hesitation, loiter-

ing; pause, respite; *by metonymy*, a delay, hindrance, obstacle, obstruction.

morbus, -ī, m., sickness, disease, malady. *Personified, Morbus, -ī, m.*, Disease.

mordeō, -ēre, momordi, morsus, tr., bite.

moribundus, -a, -um [morior], *adj.*, ready to die, on the point of death, in the agonies of death, dying; *freely*, liable to death, mortal, perishable, perishing.

Morini, -ōrum, pl. m., the Morini, *a Gallic people, occupying a part of what is now Belgium.*

morior, morī, mortuus sum, intr., die, perish, be slain.

moritūrus: *see morior.*

moror, -ārī, -ātus sum, intr., delay, linger, loiter, lag; *tr.*, cause to linger, delay, hinder, detain; *with nihil or nōn and an acc.*, not to keep a thing waiting, to pass it on without a second look, care nothing for, disregard, have no call or use for.

mors, mortis, f., death.

morsus, -ūs [mordeō], *m.*, bite; biting into, eating, consuming. *Fig.*, grasp, clutch. *By metonymy*, jaws, teeth, fluke of an anchor.

mortālis, -e [mors], *adj.*, liable to death, mortal; *freely, having to do with mortals*, mortal, human; earthly. *As nouns, mortālēs, -ium, pl. m.*, mortals, men, mankind; **mortālia, -ium, pl. n.**, human affairs, human interests.

mortifer, -fera, -ferum [mors+ferō], *adj.*, death-bringing, deadly.

mortuus: *see morior.*

mōs, mōris, m., manner, way, custom, habit, practice, fashion, wont; *in pl.*, ways, habits, manners, *as determining conduct, character, morals*; **dē mōre**, in the usual fashion, as usual, according to time-honored custom; *with gen.*, after the manner of; **sine mōre**, unprecedentedly, without restraint, wildly, furiously.

1. **mōtus**: *see moveō.*

2. **mōtus, -ūs** [moveō], *m.*, movement motion; agility, speed. *Fig.*, comm-

tion, excitement; *mental disturbance, emotion.*

moveō, -ēre, mōvī, mōtus, tr., move, set in motion; disturb, shake; *with a reflexive pron., esp. sē, move, proceed, advance. Fig., excite, rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; revolve or turn over in mind, meditate, ponder.*

mox, adv., soon, ere long, presently.

mūcrō, -ōnis, m., a sharp point, *esp. of a sword; by metonymy, sword.*

mūgiō, -īre, -īvī or -īī, -ītum, intr., low, bellow; *freely, rumble, roar, mutter.*

mūgitus, -ūs [mūgiō], m., lowing, bellowing; *freely, roaring.*

mulceō, -ēre, mulsī, mulsus, tr., stroke, caress. *Fig., soothe, soften, appease, mollify, calm, allay.*

Mulciber, -beris or -brī [mulceō], m., Mulciber, *a name of Vulcan, as the god who softens, i.e. melts iron.*

muliebris, -e [mulier], adj., of a woman, woman's.

multiplex, -plicis [multus+plicō], adj., having many folds or layers; *freely, manifold, varied, various, divers.*

multō: see multus.

multum: see multus.

multus, -a, -um, adj., much, great, abundant, many, many a, constant, frequent; *of a cloak, full, thick, ample; of sound, loud, full, ringing, resonant. Fig., large, mighty, powerful; of shade and shadows, deep, profound. multō, abl. sing. (of measure of difference) as adv., by much, by a great deal, far, extremely, exceedingly; multum, acc. sing. n. as adv., much, very, greatly, exceedingly, constantly, repeatedly; of prayer, loudly, earnestly; multa, acc. pl. n. as adv., much, greatly, deeply; often, frequently.*

mundus, -ī [mundus, adj., clean, neatly ordered], m., the universe, the world (*thought of as perfect in all its appointments*).

mūniō, -īre, -īvī or -īī, -ītus, tr., fortify.

mūnus, mūneris, n., office, function, duty, task; favor, service, boon; *esp., services rendered to the dead, funeral rites, funeral; ceremony, rite; gift, present, offering.*

mūrālis, -e [mūrus], adj., of or on a wall, mural.

mūrex, mūricis, m., the purple fish, *a kind of shell fish from which purple dye was obtained; by metonymy, purple dye, purple; also, of things shaped like the shell fish, a pointed, jagged rock, crag.*

murmur, murmuris, n., a murmuring, murmur; *of bees, humming; roaring, rumbling, crashing, turmoil, tumult, uproar.*

Murrānus, -ī, m., Murranus, *a Latin.*

mūrus, -ī, m., a wall.

Mūsa, -ae, f., a Muse, *one of the nine goddesses of the liberal arts, poetry, music, etc.*

Mūsaeus, -ī, m., Musaeus, *a legendary bard and priest of pre-Homeric times, contemporary with Orpheus.*

mussō, -āre, -āvī, -ātum [akin to mūtus], intr., properly, talk in a low tone, talk to one's self, mutter; *be afraid to speak out or to act, hesitate, be at a loss, wait anxiously.*

mūtābilis, -e [mūtō], adj., changeable, inconstant, fickle.

mūtō, -āre, -āvī, -ātus [akin to moveō?], tr., properly (?), move from a place, change position of, change, alter, transform; *intr. (§ 139), change; of winds, shift, veer.*

mūtus, -a, -um, adj., dumb, mute, voiceless, speechless, silent.

mūtuus, -a, -um [mūtō], adj., exchanged, reciprocal, mutual; *= an adv., on both sides, by turns.*

Mycēna, -ae, f., usually **Mycēnae, -ārum, pl. f.,** Mycenae, *a famous city of Argolis (Greece), ruled by Agamemnon.*

Myconus, -ī, f., Myconus, *a small island of the Aegean Sea, one of the Cyclades.*

Mygdonidēs, -ae, m., son of Mygdon, *an epithet of Coroebus.*

Myrmidones, -um, pl. m., the Myrmi-

dons, a Thessalian people ruled by Achilles, famed for their warlike prowess.

myrteus, -a, -um [myrtus], *adj.*, of myrtle, myrtle.

myrtus, -ī and -ūs, *f.*, myrtle-tree, myrtle; *by metonymy*, a shaft or spear of myrtle wood.

N

nactus: see **nāscor**.

nam, properly, an affirmative particle, indeed, of a truth, verily; in this sense used esp. with interrogative words, to emphasize the question, pray, indeed; as full conjunction, to introduce an explanatory or causal clause, you see, for, because.

namque [nam+que], *conj.*, for indeed, for surely, for, and . . . for (see note on 1. 65).

nāscor, -ī, **nactus sum**, *tr.*, get, find, light upon, happen on, chance on.

nārēs, -ium, *pl. f.*, the nostrils, the nose.

nārrō, -āre, -āvi, -ātus, *tr.*, narrate, relate, recount, tell.

Nārycius, -a, -um, *adj.*, of Naryx or Narycium (a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax, son of Oileus), Narycian. Some of the Narycians made their way to Italy and founded there the place called Locri (Epizephyrii) on the west coast of Bruttium. See **Locri**.

nāscor, **nāscī**, **nātus sum** [properly, (g)nāscor: akin to gignō], *intr.*, be born; spring from, be descended from; freely, arise. **nāscēns**, -entis, *pr. prtcl. as adj.*, freely, new-born; of a colt, newly-foaled. **nātus**, -a, -um, *pf. prtcl. as adj.*, born of or from, descended from, son of (construed with *abl.*). As nouns, **nāta**, -ae, *f.*, daughter; **nātus**, -ī, and **gnātus**, -ī (the older form), *m.*, son, offspring; in *pl.*, children, descendants; young of animals.

nāta, -ae: see **nāscor**.

natō, -āre, -āvi, -ātum [nō], *intr.*,

swim, float, *lit. and fig.*; with *abl.*, swim or float with, overflow (*with*).

nātū: see 3. **nātus**.

nātūra, -ae [nāscor], *f.*, properly, birth, then, *by metonymy*, that which is bestowed by birth, the nature or natural constitution of anything, natural or essential character.

1. **nātus**, the *prtcl.*: see **nāscor**.

2. **nātus**, -ī: see **nāscor**.

3. **nātus**, -ūs [nāscor], *m.*, birth (found only in *abl. sing.*); with **māior**, and **māximus**, age. See **māgnus** (end).

nauta, -ae, and **nāvita**, -ae [the older form: cf. **nāvis**], *m.*, boatman, sailor, seaman, mariner, ferryman; in *plural*, crew, crews.

Nautēs, -is, *m.*, Nautes, an aged Trojan, who had received prophetic powers from Minerva.

nauticus, -a, -um [nauta], *adj.*, of or pertaining to sailors (= *gen. pl.* of **nauta**), nautical.

nāvālis, -e [nāvis], *adj.*, of or pertaining to ships, nautical, naval. As noun, **nāvāle**, -is, *n.*, usually in *pl.*, shipyard, dockyard, dock.

nāvifragus, -a, -um [nāvis+frangō], *adj.*, ship-breaking, ship-wrecking, dangerous, deadly.

nāvigium, -ī or -īī [nāvis], *n.*, boat, ship, vessel.

nāvigō, -āre, -āvi, -ātum [nāvis+agō], *intr.*, drive a boat, make a boat go, sail, set sail; *tr.*, set sail on, navigate, traverse.

nāvis, -is, *f.*, ship, vessel, boat.

nāvita: see **nauta**.

Naxos, -ī, *f.*, Naxos, a large island in the Aegean Sea, one of the Cyclades, famous for its wines and its devotion to Bacchus.

-ne, interrogative enclitic particle, used (1) in independent questions, without implying anything in itself as to the nature of the answer expected (no translation except the rising inflection is possible); (2) in dependent questions, (a) in the first member, **-ne . . . an**, whether, (b) in the second member, **utrum . . . -ne, — . . . -ne, or**.

nē (old form **nī**), *adv.*, used esp. with the subjunctive, both in prose and verse, and (in poetry, chiefly) with the imper., not. As *conj.*, used (1) in purpose clauses, that . . . not, in order that . . . not, lest, (2) in clauses after verbs expressive of fear, that, lest.

nebula, -ae, *f.*, mist, fog, vapor, cloud.

nec: see **neque**.

necdum [**nec**, not, +**dum**], *adv.* and *conj.*, not yet, and not yet, nor yet. See **neque** and **dum**.

necesse, *adj.*, found only in *nom.* and *acc. sing. n.*, necessary, needful, inevitable, fated.

nec nōn: see **neque**.

nectar, -aris, *n.*, properly, nectar, the drink of the gods; by metonymy, of any pleasant drink or food, nectar.

nectō, -ere, **nexuī**, **nexus**, *tr.*, bind, tie, twine; weave, make a garland, etc.; freely, join to, bind to, unite, join or fasten together, frame, fashion. By metonymy, wreath, garland, encircle.

nefandus, -a, -um [**nē**, not, +**fandus**], *adj.*, properly, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. As *noun*, **nefandum**, -ī, *n.*, wickedness, wrong, crime.

nefās [**nē**, not, +**fās**], *n.*, indeclinable, anything contrary to divine law, any impious thing or deed, impiety, wickedness, crime, sinfulness; shame, disgrace: of a person, the embodiment of sin, an impious or monstrous creature, wretch. As *adj.*, unlawful, impious.

negō, -āre, -āvī, -ātum [**nec**, not, +**āiō**?], *intr.*, say no, say that . . . not, deny; with *infin.*, be unwilling, refuse, decline; *tr.*, deny, refuse.

nēmō, *gen.* **nūllius**, *dat.* **nēmini**, *acc.* **nēminem**, *abl.* **nūllō** [**nē**, not, +**homō**], *m.*, no man, nobody, no one.

nemorōsus, -a, -um [**nemus**], *adj.*, woody, well-wooded, wooded.

nemus, **nemoris**, *n.*, properly, grazing ground for cattle, esp. an open wood or glade (in which cattle might graze in summer), wood, grove, forest, glade.

neō, **nēre**, **nēvī**, **nētus**, *tr.*, spin, weave, broider, embroider.

Neoptolemus, -ī, *m.*, Neoptolemus, a name of Pyrrhus, the son of Achilles. See **Pyrrhus**.

nepōs, **nepōtis**, *m.*, grandson; freely, descendant, offspring, son; in *pl.*, descendants, posterity.

Neptūnius, -a, -um [**Neptūnus**], *adj.*, of Neptune, Neptune's, Neptunian.

Neptūnus, -ī, *m.*, Neptune, god of the sea; see § 285.

neque or **nec**, originally *neg. adv.*, without connective force, not (this use is still seen in **necdum** and in certain compound words); in later times, usually, a *conj.*, equivalent in sense to **et nōn** (it must in fact often be resolved in translation into these elements) or to **et tamen nōn**, and not, and yet not, nor, neither, not . . . either; **neque** (**nec**) . . . **neque** (**nec**), neither . . . nor; **et** . . . **neque** (**nec**), and . . . not, and . . . and yet . . . not, not only, but also . . . not; **neque** (**nec**) . . . **et**, and (on the one hand) not . . . and (but), not only not, but also; **neque enim**, nor indeed (see also note on i. 198); **nec nōn**, or **nec nōn et**, and also, also, furthermore, besides, likewise (the two negatives destroying each other); **nec minus** (= **nec nōn**), furthermore, besides, likewise; **nec** . . . **aut**, neither (not) . . . nor (the negative force of the **nec** being carried over into the clause beginning with **aut**).

nequeō, **nequīre**, **nequīvī** or **nequī**, **nequitum** [**nē**, not, +**queō**], *intr.*, be not able, be unable, cannot.

nēquīquam [**nē**, not, +**quīquam**, old *abl. sing. of quisquam*], *adv.*, properly, in no way whatever, not at all; in vain, to no purpose, without avail or effect, uselessly, fruitlessly; (fruitlessly because needlessly), needlessly, without reason or cause.

Nēreis, **Nēreidis** [**Nēreus**], *f.*, a daughter of Nereus, a Nereid, one of the sea-nymphs.

Nērēius, -a, -um [**Nēreus**], *adj.*, of Nereus, Nereus's; freely, in *f.*, daughter of Nereus.

Nēreus, -eī, *m.*, Nereus, a sea god; he was son of Oceanus, husband of Doris, and father of the Nereids.

Nērītos, -ī, *f.*, Neritos, a place mentioned in iii. 271; it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).

nervus, -ī, *m.*, sinew, tendon; by metonymy, of things made from sinews, a bow-string, string of a musical instrument.

nesciō, -īre, -īvī or -īl, -ītum [nē, not, +sciō], *tr.*, not to know (of), be ignorant of, be unacquainted with. **nesciō quis** or **quī** (qua, quid or quod), an idiomatic expression, counting, practically, as a compound indef. pron., I-don't-know-who, i.e. some one or other, some one, some.

nescius, -a, -um [nē, not, +sciō], *adj.*, not knowing, unwitting, ignorant (of), unaware (of), unacquainted with; =an adv., unwittingly, ignorantly.

neu: see **nēve**.

nēve or **neu**, *conj.*, usually correlative to **nē** in neg. purpose clauses or in imperative sentences, and . . . not, or . . . not, nor; **nēve** (**neu**) . . . **nēve** (**neu**), not . . . nor, neither . . . nor (yet).

nex, **necis**, *f.*, death by violence, a violent death, murder, slaughter.

nexus: see **nectō**.

nī, *conj.*, (1)=**nē**, in a purpose clause; see **nē**; (2)=**nisi**, if . . . not, unless.

nīdor, -ōris, *m.*, smell, esp. the smell of roasting meat, odor.

nīdus, -ī, *m.*, nest; by metonymy, the young birds in a nest, nestlings.

niger, **nigra**, **nigrum**, *adj.*, (lustrous) black, sable, dark, dusky, swarthy; by metonymy, deadly.

nigrāns: see **nigrō**.

nigrēscō, -ere, **nigrui**, — [niger], *intr.*, grow or turn black, become dark.

nigrō, -āre, -āvī, -ātum [niger], *intr.*, be black. **nigrāns**, -antis, *pr. prtcpl. act. as adj.*, black, dusky, lowering.

nihil, or, in contracted form, **nīl**, *n.*, indeclinable, nothing; acc. as adv. (§134), to no extent, in no degree, in no respect, in no wise, not at all.

nīl: see **nihil**.

Nilus, -ī, *m.*, the Nile, the great river of Egypt.

nimbōsus, -a, -um [nimbus], *adj.*, stormy, rainy; of a mountain or a height, storm-capped.

nimbus, -ī, *m.*, a dark raincloud, a cloud in general, e.g. of smoke; a violent rain-storm, thunder-storm, storm, rain. *Fig.*, (cloud, i.e.) multitude, throng.

nīmīrum [nī=nē, not, +mīrus], *adv.*, properly, naturally; without doubt, doubtless, certainly.

nīmium: see **nīmīus**.

nīmīus, -a, -um [nē, not, +root of mē-tior], *adj.*, excessive, too great, very great, great; **nīmium**, *n. sing. as adv.*, too much, too well, too, well.

Niphaeus, -ī, *m.*, Niphaeus, a Rutulian.

Nīsaeē, -ēs, *f.*, Nisaea, one of the Nereids or sea-nymphs.

nisi [nī=nē, not, +sī], *conj.*, if . . . not, unless.

nīsus, -ūs [nītor], *m.*, a leaning on, a pressing against; a striving, exertion, effort; by metonymy, a strained (set) posture or position.

Nīsus, -ī, *m.*, Nisus, a Trojan, friend of Euryalus.

niteō, -ēre, —, —, *intr.*, shine, glitter, glisten. **nitēns**, -entis, *pr. prtcpl. act. as adj.*, shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; of animals, sleek, fat.

nitēscō, -ere, **nitui**, — [niteō], *intr.*, begin to shine, shine.

nitidus, -a, -um [niteō], *adj.*, shining, glittering, bright.

nītor, **nīti**, **nīxus sum**, *intr.*, lean or rest on something, support one's self by, brace one's self against; exert one's self, strain, strive, struggle; with **ālīs**, rest on, be poised on; (strive onwards, i.e.) press forward with effort, make one's way, advance; (strive upwards, i.e.) mount, climb, ascend.

nivālis, -e [nix], *adj.*, snowy, snow-capped, snow-laden; freely, snow-like.

niveus, -a, -um [nix], *adj.*, of snow, snowy. *Fig.*, of color, snow-white, snowy.

mamma, -ae, *f.*, a breast, teat of a woman; teat, dug of an animal.

mandātum: *see* **mandō**.

1. **mandō**, -āre, -āvī, -ātus [**manus**+**dō**], *tr.*, put into one's hands, commit to one's care, enjoin *something* on one, entrust, commit, consign; command a person, order, bid, commission, appoint. **mandātum**, -ī (*pf. pass. princpl. as noun*), *n.*, commission, charge; order, injunction, command.

2. **mandō**, -ere, **mandī**, **mānsus**, *tr.*, chew, masticate; crunch, devour greedily; bite (*the dust*); of a horse, champ.

maneō, -ēre, **mānsī**, **mānsum**, *intr.*, stay, remain, abide in some place. *Fig.*, remain, abide, continue, endure, last; *tr.*, wait for, await (*a poetic use*).

Mānēs, -īum [*perhaps akin to an old adj. mānus*, good], *pl. m.*, properly, the worthy or benevolent dead, the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; also, the spirit or shade of a single person. *The living worshiped the Manes or spirits of their dead ancestors, that they might have their help in all that they attempted; hence, the gods of the underworld, the infernal powers (the Mānēs are often called Dī Mānēs); by metonymy, the underworld. Fig., the lowest depths of the sea. By metonymy, the lot or condition of the spirit in the underworld.*

manicae, -ārum [**manus**], *pl. f.*, sleeve, *e.g. of a tunic, reaching to the hands*; handcuff, manacle, chains.

manifēstus, -a, -um [**manus**+**fendō**, old verb, strike], *adj.*, properly, struck or touched by the hand; hence used of things within reach or in plain sight, palpable, clear, evident, apparent, clearly visible, conspicuous.

Mānlius, -ī or -īl, *m.*, Manlius, *i.e. Marcus Manlius Torquatus Capitolinus*, who, in 388, saved the capital from the Gauls.

mānō, -āre, -āvī, -ātum, *intr.*, flow, run, trickle, drip, drop.

mantēle, -is [*akin to manus*], *n.*, towel, napkin.

manus, -ūs, *f.*, a hand, or, *freely*, an arm; of birds of prey, talon; by *metonymy*, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; a band, *esp. of soldiers*, soldiery, warriors; company, host, multitude; **manum cōferre**, meet in close combat, fight at close quarters; **manū**, *abl. sing.*, often added almost *pleonastically for the sake of emphasis*, with one's own hand and prowess, mightily, valiantly, in person, personally; at times, almost like actually, strange to say!

Marcellus, -ī, *m.*, Marcellus. (1) *Marcus Claudius Marcellus*, a distinguished Roman general of the Second Punic War. (2) *Marcus Claudius Marcellus*, known as the younger Marcellus, son-in-law of Augustus, who died in 23. *See* § 42.

mare, **maris**, *n.*, the sea, as one great division of the universe, opposed to the dry land; a particular sea; in *pl.*, seas, waters.

maritus, -ī [**mās**, masculine], *m.*, a married man, husband, bridegroom; *freely*, lover, suitor.

marmor, -oris, *n.*, marble.

marmoreus, -a, -um [**marmor**], *adj.*, of marble, marble; by *metonymy*, of things smooth or gleaming like marble, marble-like, smooth, polished, gleaming, flashing.

Marpēsius, -a, -um, *adj.*, of Marpesus or Marpessus, the mountain in Paros which contained the famous marble quarries, Marpesian, Parian.

Mars, **Martis** or **Māvors**, **Māvortis**, *m.*, Mars, the Italian god of war, son of Jupiter and Juno. He was father of Romulus and Remus, and so was, in one sense, founder of the Roman race and its special protector. By *metonymy*, war, battle, contest, conflict, encounter.

Martius, -a, -um [**Mars**], *adj.*, of Mars; *freely*, like Mars, warlike, valiant, martial.

Marus, -ī, *m.*, Marus, a Rutulian.

massa, -ae, *f.*, properly, a mass or lump

of doughy materials; lump, mass in general, e.g. of molten iron, ore.

Massyli, -ōrum, *pl. m.*, the Massyli or Massylli, a people of northern Africa. *As adj.*, **Massylus**, -a, -um, of the Massyli, Massylian.

māter, **mātris**, *f.*, mother; matron; often used as a title of honor, esp. of goddesses; occasionally used sarcastically, dame, aged dame; in poetry, freely, woman.

māternus, -a, -um [**māter**], *adj.*, of or belonging to a mother, mother's, maternal.

mātūrō, -āre, -āvi, -ātus [**mātūrus**], *tr.*, properly, make ripe, ripen. *Fig.*, hasten, quicken, speed.

mātūrus, -a, -um, *adj.*, properly, of fruits, etc., ripe, mature. *Fig.*, ripe, mature, full-grown, full; of proper age (for), meet or fit (for); with *gen.*, e.g. **aevi**, ripe in, full of.

Maurūsius, -a, -um, *adj.*, of Maurusia (the Greek name of Mauretania), Maurusian, Mauretanian, Moorish; freely, African.

Māvors: see **Mars**.

Māvortius, -a, -um [**Māvors**], *adj.*, of Mars, Mars's; like Mars, warlike, martial.

māximus: see **māgnus**.

Māximus, -i, *m.*, Maximus, a cognomen borne by members of various Roman gentēs, esp. by those of the *gens Fabia*.

meātus, -ūs [**meō**, *go*], *m.*, a going; motion, course, movement, coming and going; of the stars or the heavens, revolution.

medicō, -āre, -āvi, -ātus [*cf. medeor*, heal by drugs, **medicus**, physician], *tr.*, treat or heal by the use of drugs, cure; freely, drug, steep, medicate.

meditor, -ārī, -ātussum, *tr.*, think on, ponder on, have or keep in mind; plan, design, purpose, intend.

medium: see **medius**.

medius, -a, -um, *adj.*, in the middle of, in the midst of, in a wide variety of senses, mid, middle, lying between, intermediate, intervening; freely, the heart of, the height of, the depths of, the thick of, the extreme or extremity

of; often best rendered by an *adv.* within, between, among. just, full, fully, completely. *As noun*, **medium**, -i or -ii, *n.*, the middle, the center, the midst.

Medōn, -ontis, *m.*, Medon, a Trojan, or, perhaps, an ally of the Trojans.

medulla, -ae, *f.*, the marrow of bones; the marrow, as the supposed seat of feeling, inmost being, heart.

Megarus, -a, -um, *adj.*, of Megara (a town on the east coast of Sicily), Megarean.

mel, **mellis**, *n.*, honey.

Melampūs, -podis, *m.*, Melampus, a comrade of Hercules, father of the Italian chieftain Gyas.

Meliboeus, -a, -um, *adj.*, of Meliboea (a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philoctetes, and was famous for its purple), Meliboean, Thessalian.

melior, **melius**: see **bonus**.

Melitē, -ēs, *f.*, Melita, a Nereid or sea-nymph.

membrum, -i, *n.*, a member or limb of an animal body; by metonymy, body, frame.

mēmet: see **ego**.

meminī, **meminisse**, *defective verb, tr.*, bethink one's self of, call to mind, recall, recollect, remember; with *infn.*, remember, take pains or care, be careful.

Memmius, -i or -ii, *m.*, Memmius, a name borne by members of the *gens Memmia*.

Memnōn, -onis, *m.*, Memnon, son of Tithonus and Aurora; he was king of Ethiopia and an ally of the Trojans. He had arms made for him by Vulcan but was slain by Achilles.

memor, **memoris** [*cf. meminī*], *adj.*, mindful of, remembering, with good memory, unforgetting; mindful, grateful; with **ira**, relentless, enduring, unforgiving, vindictive.

memorābilis, -e [**memorō**], *adj.*, worth relating, memorable, remarkable, glorious.

memorō, -āre, -āvi, -ātus [**memorī**], *tr.*, recall; recount, relate rehearse

describe; vaunt, boast of; speak, say, tell; call, name.

mendāx, -ācis [*akin to mentior*], *adj.*, lying, deceitful, false.

Menelāus, -ī, *m.*, Menelaus, *one of the Atridae, brother of Agamemnon; he was the first husband of Helen.*

Menoetēs, -is, *m.*, Menoetes, *a Trojan, helmsman of Gyas.*

mēns, **mentis** [*akin to meminī*], *f.*, the intellectual faculties, intellect, reason, mind, understanding; = **animus**, the emotional faculties, heart, soul, disposition, feelings; *like English "mind" in e.g. "have a great mind,"* mind, thought, plan, design, resolve, purpose, intent.

mēnsa, -ae, *f.*, table, banquet-board; *by metonymy, food, viands; a course at a banquet.*

mēnsis, -is, *m.*, month.

mentior, -īrī, -ītus **sum**, *tr.*, lie, speak falsely; assert lyingly, claim falsely, pretend. **mentitus**, -a, -um, *pf. prtcl. as adj.*, lying, deceitful; feigned, counterfeit.

mentitus: *see mentior.*

mentum, -ī, *n.*, chin; *by metonymy, beard.*

mephitis, -is, *f.*, *a poisonous exhalation from the ground, a spring, etc., noisome or deadly vapor.*

mercēs, -ēdis [*cf. merx*, wares], *f.*, pay, wages; cost, price.

mercor, -ārī, -ātus **sum** [*merx*, wares], *intr.*, trade, traffic; *tr.*, traffic in, buy, purchase.

Mercurius, -ī or -īl [*merx*, wares], *m.*, the god Mercury, *properly, an Italian god of trade and gain, but later identified with the Greek Hermes; see §286.*

merēns: *see mereō.*

mereō, -ēre, **meruī**, **meritus**, and **mereor**, -ērī, **meritus sum**, *tr.*, earn, deserve, merit (*something, good or bad, usually good*); gain, acquire. **merēre bene**, **male**, or **sic**, *with or without dē+abl.*, deserve well or ill (*thus*) of, *i.e. by benefiting or injuring*, benefit, aid, help, injure. **meritus**, -a, -um, *pf. pass. prtcl. as adj.*, well-earned, deserved, due, just, meet,

proper; **meritō** (*sc., perhaps, modo*), *abl. sing. as adv.*, deservedly, rightly, properly, fittingly. *As noun, meritum*, -ī, *n.*, *in pass. sense*, something earned or deserved, reward, recompense; *in act. sense (from mereor)*, *that which has earned a return*, service, benefit, favor, noble deed.

mergō, -ere, **mersī**, **mersus**, *tr.*, dip in or into, plunge into, immerse. *Fig.*, hide, conceal; sink, destroy, overwhelm.

mergus, -ī [*mergō*], *m.*, a sea-fowl of some sort, a diver.

meritō: *see mereō.*

meritum: *see mereō.*

meritus: *see mereō.*

Merops, -opis, *m.*, Merops, *a Trojan.*

mersō, -āre, -āvī, -ātus [*freq. of mergō*], *tr.*, plunge deep in, plunge; overwhelm, destroy.

mersus: *see mergō.*

merus, -a, -um, *adj.*, pure, unmixed; *the word is used esp. of wine unmixed with water. As noun, merum*, -ī (*sc. vinum*), *n.*, pure wine, unmixed wine, *such as was used in sacrifices; freely, wine in general.*

Messāpus, -ī, *m.*, Messapus, *an Italian king, son of Neptune, an ally of Turnus; Vergil represents him as leading forces from southern Etruria.*

messus: *see metō.*

mēta, -ae, *f.*, a boundary mark, *esp. the turning-posts in a Roman circus (there were three of these, shaped like a cone, at each end of the spina or long, low wall which divided the open space in which the chariots raced, goal; goal, end, limit in general.*

metallum, -ī, *n.*, a mine; *by metonymy, metal, ore.*

Metiscus, -ī, *m.*, Metiscus, *a Rutulian, charioteer of Turnus.*

metō, -ere, **messuī**, **messus**, *tr.*, mow, reap, cut, gather. *Fig.*, mow down foes in battle, cut down.

Mettus, -ī, *m.*, Mettus, *i.e. Mettus Fufetius, a chieftain of Alba Longa who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, torn asunder by horses.*

metuēns: *see metuō.*

metuō, -ere, metuī, —, tr., be afraid of, fear, dread; *intr.,* be afraid or fearful; *with dat.,* be concerned for. **metuēns, -entis, pr. prtcl. act. as adj.,** fearful, apprehensive.

metus, -ūs, m., fear, dread, *esp.* foreboding fear, *fear of coming woe,* anxiety; religious awe, reverence.

meus, -a, -um [mē, from ego], possessive adj., my, mine. *As noun, mei, meōrum, pl. m.,* my countrymen, my followers, my subjects.

Mezentius, -ī or -il, m., Mezentius, an Etruscan king or chieftain from Agylla (Caere), father of Lausus, banished by his subjects on account of his cruelty; he was an ally of Turnus and was killed by Aeneas.

mi=mihi: *see ego.*

micō, -āre, micuī, —, intr., move quickly to and fro, dart; quiver, tremble; *by metonymy (through the effect of the impact of light on things that move quickly),* flash, gleam, glitter.

migrō, -āre, -āvī, -ātum, intr., remove from one place to another, migrate; go away, depart.

miles, militis, m., soldier; *in sing., as coll. noun,* soldiery, soldiers, warriors.

mille, numeral adj., indeclinable, a thousand. As noun, milia, milium, pl. n., thousands, construed with a dependent genitive.

minae, -ārum [cf. minor], pl. f., threats, menaces; *by metonymy,* perils, dangers.

mināx, -ācis [1. minor], adj., threatening, menacing; *of a rock,* projecting, overhanging, threatening to fall, beetling.

Minerva, -ae, f., Minerva, goddess of the arts and sciences, *esp. of spinning and weaving; according to one story she sprang, fully armed, from the head of Zeus or Jupiter. See also § 279.*

minimē [minimus], adv., in the least degree, least, very little, least of all; *often as a very emphatic neg.,* by no means, not at all.

minimus: *see parvus.*

minister, -trī, m., helper, assistant,

servant; *in bad sense,* aider, accomplice, abettor, tool.

ministerium, -ī or -il [minister], n., office, service.

ministra, -ae [feminine of minister], f., servant, handmaid, helper.

ministrō, -āre, -āvī, -ātus [minister], tr., serve, attend, *esp. at table;* wait upon, tend; serve up, provide, furnish, supply; impart, accord.

minitor, -ārī, -ātus sum [freq. of 1. minor], tr. and intr., threaten; *with acc. and infin.,* threaten, declare with threats.

Minōius, -a, -um [Minōs], adj., of Minos, Minos's, Minoan.

1. minor, -ārī, -ātus sum, intr., jut forth, project, tower (*upwards*). *Fig., tr. and intr.,* threaten, menace, portend.

2. minor: *see parvus.*

Minōs, Minōis, m., Minos, an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.

Minōtaurus, -ī, m., the Minotaur, a monster, half-man, half-bull, born of a bull and Pasiphaē. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.

minus, n. sing. of minor, as adv., in less degree, less; **haud minus,** not less, no less, precisely as, just as; **nec minus (= nec nōn),** furthermore, besides, moreover.

mīrābilis, -e [mīror], adj., wonderful, marvelous, extraordinary, strange.

mīrandus: *see mīror.*

mīror, -ārī, -ātus sum, tr., wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder or astonishment; *intr.,* marvel, wonder, be amazed. **mīrandus, -a, -um, gerundive as adj.,** worthy of admiration, wondrous, strange.

mīrus, -a, -um, adj., wonderful, wondrous, marvelous, singular, strange.

misceō, -ēre, miscuī, mixtus, tr., mix, mingle, intermingle, unite, blend *Fig.,* throw into confusion, confound

convulse, confuse, disturb, agitate; excite, stir up, arouse; *in pass.*, be convulsed, be in confusion or uproar.

Misēnus, -ī, *m.*, Misenus. (1) A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania. (2) Mount Misenus, or (as it is usually called) Misenum, a promontory on the Campanian coast, near Naples.

miser, **miserā**, **miserum**, *adj.*, miserable, wretched, hapless, unfortunate; *by metonymy*, causing misery, wretched, violent, excessive.

miserābilis, -e [*miseror*], *adj.*, pitiable, deplorable, wretched, hapless.

miserandus: *see miseror*.

misereō, -ēre, **miserui**, **miseritum**, and **misereor**, -ērī, **miseritum est** [*miser*], *intr.*, usually construed with the *gen.*, pity, take pity on, have compassion on. **miseret**, *impers. but tr.*, construed with *acc.* (*mē*, *nōs*, etc.) of person and *gen.* of thing, one pities, takes pity on.

miserēscō, -ere, —, — [*misereō*], *intr.*, pity, take pity on, have compassion on.

miseret: *see misereō*.

miseror, -ārī, -ātus sum [*cf. miser, misereō*], *tr.*, bewail, lament, deplore; pity, take pity on, commiserate. **miserandus**, -a, -um, *gerundive as adj.*, lamentable, pitiable, hapless, woeful.

missilis, -e [*mittō*], *adj.*, capable of being hurled, hurled, cast. *As noun*, **missile**, -is (*sc. tēlum*), *n.*, missile, shaft, javelin, weapon.

missus: *see mittō*.

mitēscō, -ere, —, — [*mitis*], *intr.*, properly, of fruits, grow mild or mellow. *Fig.*, grow mild, grow gentle, be softened.

mitigō, -āre, -āvī, -ātus [*mitis*+*agō*], *tr.*, make soft or mellow. *Fig.*, soften, appease, soothe, pacify.

mitra, -ae, *f.*, headdress, turban, scarf, kerchief. The mitra completely covered the head, and had strings or lappets coming down under the chin. It was worn first by Asiatics, then in Greece

(but only by women); in Italy it was worn only by the aged and by women of loose morals.

mittō, -ere, **misī**, **missus**, *tr.*, send, send off or away, dispatch; cause to go, let go, dismiss; of weapons, send (*forth*), discharge, hurl, throw, cast, of a contest, race, etc., dispatch, perform, conclude. *Fig.*, send away, lay aside, dismiss, throw off, drop.

mixtus: *see misceō*.

Mnēstheus, -eī, *m.*, Mnestheus, a Trojan chieftain.

mōbilitās, -ātis [*mōbilis*, from *moveō*], *f.*, movableness, mobility, nimbleness; swiftness, rapidity, speed

modo [*abl. sing. of modus*], *adv.*, properly, by or according to measure, within limits, used to restrict or limit a statement, etc., only, but; with *imper.* or *imper. subj.*, only, just; of time, but now, just now, a little while ago, lately, recently; **sī modo**, with *subj.* if only, provided that, would that! O that!

modus, -ī, *m.*, a standard of measurement, measure; size, extent; proper or due measure, manner, etc.; manner, mode, method, way, plan.

moenia, -ium, *pl. n.*, fortifications, ramparts, walls of a city, etc., bulwarks; *by metonymy*, of the city, etc. girdled by the walls, city, stronghold, citadel.

mola, -ae [*cf. molō*, grind], *f.*, millstone, mill; *by metonymy*, meal, esp. ground spelt, mixed with salt, and used in sacrificial rites.

mōlēs, **mōlis**, *f.*, huge, shapeless mass, bulk; *by metonymy*, a huge mass or pile of anything, massive structure, e.g. a dam, mole, breakwater, a military engine, machine. *Fig.*, burden, difficulty, labor, toil, trouble; disturbance, uproar.

mōlior, -iri, -itus sum [*mōlēs*], *tr.*, pile up, heap up, build (*esp. with infinite toil and trouble*), construct, rear, erect, prepare, make ready, equip; in general, perform, effect with difficulty; toil at, labor on. *Fig.*, bring about, cause; undertake, essay, try, attempt,

toil over a way or road, pursue with difficulty, press on; plot, contrive, perpetrate.

moliō, -ire, -ivī or -īl, -itus [mollis], *tr.*, make soft or pliant. *Fig.*, soften,

soothe, calm, appease, restrain, check.

mollis, -e, adj., soft, mellow, tender, delicate, dainty, pliant, flexible. *Fig.*, gentle, easy, mild, favorable.

molliter [mollis], *adv.*, softly, delicately, daintily, gracefully, skilfully.

moneō, -ēre, monuī, monitus [akin to **meminī**], *tr.*, cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. **monitum, -ī** (*pf. pass. prtcl. as noun*), *n.*, warning, admonition.

monile, -is, n., necklace, collar.

monitum: see **moneō**.

1. **monitus**: see **moneō**.

2. **monitus, -ūs** [moneō], *m.*, counsel, admonition, warning, prompting, bidding, direction.

Monoecus, -ī, m., Monoecus, a surname of Hercules; **arx Monoeci**, Monoecus's Height, a promontory on the southern coast of Liguria. It derived its name from the temple of Hercules Monoecus which stood upon it. The modern name is Monaco.

mōns, montis, m., a mountain, hill, height, *lit. and fig.*

mōnstrō, -āre, -āvī, -ātus [*cf.* **mōnstrum**], *tr.*, show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

mōnstrum, -ī [akin to **moneō**], *n.*, properly, a warning, something sent from heaven to warn men so think of their relation to the gods (ancient superstition thought of every departure from the normal as an indication, if men could only understand it, of the divine will); hence, omen, portent; marvel, wonder, prodigy; a strange creature, monster, monstrosity.

montānus, -a, -um [mōns], *adj.*, of a mountain, on a mountain, mountain.

monumentum, -ī [moneō], *n.*, memorial, memento; *in pl.*, written memorials, records, chronicles.

mora, -ae, f., delay, hesitation, loiter-

ing; pause, respite; *by metonymy*, a delay, hindrance, obstacle, obstruction.

morbus, -ī, m., sickness, disease, malady. *Personified*, **Morbus, -ī, m.**, Disease.

mordeō, -ēre, momordī, morsus, tr., bite.

moribundus, -a, -um [moriōr], *adj.*, ready to die, on the point of death, in the agonies of death, dying; *freely*, liable to death, mortal, perishable, perishing.

Morinī, -ōrum, pl. m., the Morini, a Gallic people, occupying a part of what is now Belgium.

moriōr, morī, mortuus sum, intr., die, perish, be slain.

moritūrus: see **moriōr**.

moror, -ārī, -ātus sum, intr., delay, linger, loiter, lag; *tr.*, cause to linger, delay, hinder, detain; *with nihil or nōn and an acc.*, not to keep a thing waiting, to pass it on without a second look, care nothing for, disregard, have no call or use for.

mors, mortis, f., death.

morsus, -ūs [mordeō], *m.*, bite; biting into, eating, consuming. *Fig.*, grasp, clutch. *By metonymy*, jaws, teeth, fluke of an anchor.

mortālis, -e [mors], *adj.*, liable to death, mortal; *freely*, having to do with mortals, mortal, human; earthly. *As nouns*, **mortālēs, -ium, pl. m.**, mortals, men, mankind; **mortālia, -ium, pl. n.**, human affairs, human interests.

mortifer, -fera, -ferum [mors+ferō], *adj.*, death-bringing, deadly.

mortuus: see **moriōr**.

mōs, mōris, m., manner, way, custom, habit, practice, fashion, wont; *in pl.*, ways, habits, manners, *as determining conduct*, character, morals; **dē mōre**, in the usual fashion, as usual, according to time-honored custom; *with gen.*, after the manner of; **sine mōre**, unprecedentedly, without restraint, wildly, furiously.

1. **mōtus**: see **moveō**.

2. **mōtus, -ūs** [moveō], *m.*, movement, motion; agility, speed. *Fig.*, comm-

tion, excitement; *mental disturbance, emotion.*

moveō, -ēre, mōvī, mōtus, tr., move, set in motion; disturb, shake; *with a reflexive pron., esp. sē, move, proceed, advance. Fig., excite, rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; revolve or turn over in mind, meditate, ponder.*

mox, adv., soon, ere long, presently.

mūcrō, -ōnis, m., a sharp point, *esp. of a sword; by metonymy, sword.*

mūgiō, -īre, -īvī or -īī, -ītum, intr., low, bellow; *freely, rumble, roar, mutter.*

mūgitus, -ūs [mūgiō], m., lowing, bellowing; *freely, roaring.*

mulceō, -ēre, mulsī, mulsus, tr., stroke, caress. *Fig., soothe, soften, appease, mollify, calm, allay.*

Mulciber, -beris or -brī [mulceō], m., Mulciber, *a name of Vulcan, as the god who softens, i.e. melts iron.*

muliebris, -e [mulier], adj., of a woman, woman's.

multiplex, -plicis [multus+plicō], adj., having many folds or layers; *freely, manifold, varied, various, divers.*

multō: see multus.

multum: see multus.

multus, -a, -um, adj., much, great, abundant, many, many a, constant, frequent; *of a cloak, full, thick, ample; of sound, loud, full, ringing, resonant. Fig., large, mighty, powerful; of shade and shadows, deep, profound. multō, abl. sing. (of measure of difference) as adv., by much, by a great deal, far, extremely, exceedingly; multum, acc. sing. n. as adv., much, very, greatly, exceedingly, constantly, repeatedly; of prayer, loudly, earnestly; multa, acc. pl. n. as adv., much, greatly, deeply; often, frequently.*

mundus, -ī [mundus, adj., clean, neatly ordered], *m., the universe, the world (thought of as perfect in all its appointments).*

mūniō, -īre, -īvī or -īī, -ītus, tr., fortify.

mūnus, mūneris, n., office, function, duty, task; favor, service, boon; *esp., services rendered to the dead, funeral rites, funeral; ceremony, rite; gift, present, offering.*

mūrālis, -e [mūrus], adj., of or on a wall, mural.

mūrex, mūricis, m., the purple fish, *a kind of shell fish from which purple dye was obtained; by metonymy, purple dye, purple; also, of things shaped like the shell fish, a pointed, jagged rock, crag.*

murmur, murmuris, n., a murmuring, murmur; *of bees, humming; roaring, rumbling, crashing, turmoil, tumult, uproar.*

Murrānus, -ī, m., Murranus, *a Latin.*

mūrus, -ī, m., a wall.

Mūsa, -ae, f., a Muse, *one of the nine goddesses of the liberal arts, poetry, music, etc.*

Mūsaeus, -ī, m., Musaeus, *a legendary bard and priest of pre-Homeric times, contemporary with Orpheus.*

mussō, -āre, -āvī, -ātum [akin to mūtus], intr., properly, talk in a low tone, talk to one's self, mutter; *be afraid to speak out or to act, hesitate, be at a loss, wait anxiously.*

mūtābilis, -e [mūtō], adj., changeable, inconstant, fickle.

mūtō, -āre, -āvī, -ātus [akin to moveō?], tr., properly (?), move from a place, change position of, change, alter, transform; *intr. (§139), change; of winds, shift, veer.*

mūtus, -a, -um, adj., dumb, mute, voiceless, speechless, silent.

mūtuus, -a, -um [mūtō], adj., exchanged, reciprocal, mutual; *= an adv., on both sides, by turns.*

Mycēna, -ae, f., usually **Mycēnae, -ārum, pl. f.,** Mycenae, *a famous city of Argolis (Greece), ruled by Agamemnon.*

Myconus, -ī, f., Myconus, *a small island of the Aegean Sea, one of the Cyclades.*

Mygdonidēs, -ae, m., son of Mygdon, *an epithet of Coroebus.*

Myrmidones, -um, pl. m., the Myrmi-

dons, a Thessalian people ruled by Achilles, famed for their warlike prowess.

myrteus, -a, -um [myrtus], *adj.*, of myrtle, myrtle.

myrtus, -ī and -ūs, *f.*, myrtle-tree, myrtle; by metonymy, a shaft or spear of myrtle wood.

N

nactus: see **nascor**.

nam, properly, an affirmative particle, indeed, of a truth, verily; in this sense used esp. with interrogative words, to emphasize the question, pray, indeed; as full conjunction, to introduce an explanatory or causal clause, you see, for, because.

namque [nam+que], *conj.*, for indeed, for surely, for, and . . . for (see note on i. 65).

nascor, -ī, **nactus sum**, *tr.*, get, find, light upon, happen on, chance on.

nārēs, -ium, *pl. f.*, the nostrils, the nose.

narrō, -āre, -āvī, -ātus, *tr.*, narrate, relate, recount, tell.

Narycius, -a, -um, *adj.*, of Naryx or Narycium (a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax, son of Oileus), Narycian. Some of the Narycians made their way to Italy and founded there the place called Locri (Epizephyrii) on the west coast of Bruttium. See **Locri**.

nāscor, **nāscī**, **nātus sum** [properly, (g)nāscor: akin to gignō], *intr.*, be born; spring from, be descended from; freely, arise. **nāscēns**, -entis, *pr. prtcpl. as adj.*, freely, new-born; of a colt, newly-foaled. **nātus**, -a, -um, *pf. prtcpl. as adj.*, born of or from, descended from, son of (construed with abl.). As nouns, **nāta**, -ae, *f.*, daughter; **nātus**, -ī, and **gnātus**, -ī (the older form), *m.*, son, offspring; in *pl.*, children, descendants; young of animals.

nāta, -ae: see **nāscor**.

natō, -āre, -āvī, -ātum [nō], *intr.*,

swim, float, lit. and fig.; with abl., swim or float with, overflow (with).

nātū: see 3. **nātus**.

nātūra, -ae [nāscor], *f.*, properly, birth, then, by metonymy, that which is bestowed by birth, the nature or natural constitution of anything, natural or essential character.

1. **nātus**, the *prtcpl.*: see **nāscor**.

2. **nātus**, -ī: see **nāscor**.

3. **nātus**, -ūs [nāscor], *m.*, birth (found only in *abl. sing.*); with **māior** and **māximus**, age. See **māgnus** (end).

nauta, -ae, and **nāvita**, -ae [the older form: cf. **nāvis**], *m.*, boatman, sailor, seaman, mariner, ferryman; in *plural*, crew, crews.

Nautēs, -is, *m.*, Nautes, an aged Trojan, who had received prophetic powers from Minerva.

nauticus, -a, -um [nauta], *adj.*, of or pertaining to sailors (= *gen. pl. of nauta*), nautical.

nāvālis, -e [nāvis], *adj.*, of or pertaining to ships, nautical, naval. As noun, **nāvāle**, -is, *n.*, usually in *pl.*, shipyard, dockyard, dock.

nāvifragus, -a, -um [nāvis+frangō], *adj.*, ship-breaking, ship-wrecking, dangerous, deadly.

nāvigium, -ī or -īī [nāvis], *n.*, boat, ship, vessel.

nāvigō, -āre, -āvī, -ātum [nāvis+agō], *intr.*, drive a boat, make a boat go, sail, set sail; *tr.*, set sail on, navigate, traverse.

nāvis, -is, *f.*, ship, vessel, boat.

nāvita: see **nauta**.

Naxos, -ī, *f.*, Naxos, a large island in the Aegean Sea, one of the Cyclades, famous for its wines and its devotion to Bacchus.

-ne, interrogative enclitic particle, used (1) in independent questions, without implying anything in itself as to the nature of the answer expected (no translation except the rising inflection is possible); (2) in dependent questions, (a) in the first member, **-ne . . . an**, whether, (b) in the second member, **utrum . . . -ne, — . . . -ne**, or.

nē (old form **nī**), *adv.*, used esp. with the subjunctive, both in prose and verse, and (in poetry, chiefly) with the imper., not. As *conj.*, used (1) in purpose clauses, that . . . not, in order that . . . not, lest, (2) in clauses after verbs expressive of fear, that, lest.

nebula, -ae, *f.*, mist, fog, vapor, cloud.

nec: see **neque**.

necdum [**nec**, not, +**dum**], *adv.* and *conj.*, not yet, and not yet, nor yet. See **neque** and **dum**.

necesse, *adj.*, found only in *nom.* and *acc. sing. n.*, necessary, needful, inevitable, fated.

nec nōn: see **neque**.

nectar, -aris, *n.*, properly, nectar, the drink of the gods; by metonymy, of any pleasant drink or food, nectar.

nectō, -ere, **nexul**, **nexus**, *tr.*, bind, tie, twine; weave, make a garland, etc.; freely, join to, bind to, unite, join or fasten together, frame, fashion. By metonymy, wreath, garland, encircle.

nefandus, -a, -um [**nē**, not, +**fandus**], *adj.*, properly, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. As *noun*, **nefandum**, -ī, *n.*, wickedness, wrong, crime.

nefās [**nē**, not, +**fās**], *n.*, indeclinable, anything contrary to divine law, any impious thing or deed, impiety, wickedness, crime, sinfulness; shame, disgrace; of a person, the embodiment of sin, an impious or monstrous creature, wretch. As *adj.*, unlawful, impious.

negō, -āre, -āvī, -ātum [**nec**, not, +**āiō?**], *intr.*, say no, say that . . . not, deny; with *infin.*, be unwilling, refuse, decline; *tr.*, deny, refuse.

nēmō, *gen.* **nūllius**, *dat.* **nēmini**, *acc.* **nēminem**, *abl.* **nūllō** [**nē**, not, +**homō**], *m.*, no man, nobody, no one.

nemorōsus, -a, -um [**nemus**], *adj.*, woody, well-wooded, wooded.

nemus, **nemoris**, *n.*, properly, grazing ground for cattle, esp. an open wood or glade (in which cattle might graze in summer), wood, grove, forest, glade.

neō, **nēre**, **nēvī**, **nētus**, *tr.*, spin, weave, broider, embroider.

Neoptolemus, -ī, *m.*, Neoptolemus, a name of Pyrrhus, the son of Achilles. See **Pyrrhus**.

nepōs, **nepōtis**, *m.*, grandson; freely, descendant, offspring, son; in *pl.*, descendants, posterity.

Neptūnius, -a, -um [**Neptānus**], *adj.*, of Neptune, Neptune's, Neptunian.

Neptūnus, -ī, *m.*, Neptune, god of the sea; see § 285.

neque or **nec**, originally *neg. adv.*, without connective force, not (this use is still seen in **necdum** and in certain compound words); in later times, usually, a *conj.*, equivalent in sense to **et nōn** (it must in fact often be resolved in translation into these elements) or to **et tamen nōn**, and not, and yet not, nor, neither, not . . . either; **neque** (**nec**) . . . **neque** (**nec**), neither . . . nor; **et** . . . **neque** (**nec**), and . . . not, and . . . and yet . . . not, not only, but also . . . not; **neque** (**nec**) . . . **et**, and (on the one hand) not . . . and (but), not only not, but also; **neque enim**, nor indeed (see also note on i. 198); **nec nōn**, or **nec nōn et**, and also, also, furthermore, besides, likewise (the two negatives destroying each other); **nec minus** (= **nec nōn**), furthermore, besides, likewise; **nec** . . . **aut**, neither (not) . . . nor (the negative force of the **nec** being carried over into the clause beginning with **aut**).

nequeō, **nequīre**, **nequīvī** or **nequī**, **nequitum** [**nē**, not, +**queō**], *intr.*, be not able, be unable, cannot.

nēquīquam [**nē**, not, +**quīquam**, old *abl. sing. of quisquam*], *adv.*, properly, in no way whatever, not at all; in vain, to no purpose, without avail or effect, uselessly, fruitlessly; (fruitlessly because needlessly), needlessly, without reason or cause.

Nēreis, **Nēreidis** [**Nēreus**], *f.*, a daughter of Nereus, a Nereid, one of the sea-nymphs.

Nērēius, -a, -um [**Nēreus**], *adj.*, of Nereus, Nereus's; freely, in *f.*, daughter of Nereus.

Nēreus, -eī, *m.*, Nereus, a sea god; he was son of Oceanus, husband of Doris, and father of the Nereids.

Nēritos, -ī, *f.*, Neritos, a place mentioned in *iii.* 271; it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).

nervus, -ī, *m.*, sinew, tendon; by metonymy, of things made from sinews, a bow-string, string of a musical instrument.

nesciō, -īre, -īvī or -īl, -ītum [nē, not, +sciō], *tr.*, not to know (of), be ignorant of, be unacquainted with. **nesciō quis** or **quī** (qua, quid or quod), an idiomatic expression, counting, practically, as a compound indef. pron., *I-don't-know-who*, i.e. some one or other, some one, some.

nescius, -a, -um [nē, not, +sciō], *adj.*, not knowing, unwitting, ignorant (of), unaware (of), unacquainted with; =an *adv.*, unwittingly, ignorantly.

neu: see **nēve**.

nēve or **neu**, *conj.*, usually correlative to **nē** in neg. purpose clauses or in imperative sentences, and . . . not, or . . . not, nor; **nēve** (**neu**) . . . **nēve** (**neu**), not . . . nor, neither . . . nor (yet).

nex, **necis**, *f.*, death by violence, a violent death, murder, slaughter.

nexus: see **nectō**.

nī, *conj.*, (1)=**nē**, in a purpose clause; see **nē**; (2)=**nisi**, if . . . not, unless.

nīdor, -ōris, *m.*, smell, esp. the smell of roasting meat, odor.

nīdus, -ī, *m.*, nest; by metonymy, the young birds in a nest, nestlings.

niger, **nigra**, **nigrum**, *adj.*, (lustrous) black, sable, dark, dusky, swarthy; by metonymy, deadly.

nigrāns: see **nigrō**.

nigrēscō, -ere, **nigrui**, — [niger], *intr.*, grow or turn black, become dark.

nigrō, -āre, -āvī, -ātum [niger], *intr.*, be black. **nigrāns**, -antis, *pr. prtcpl. act. as adj.*, black, dusky, lowering.

nihil, or, in contracted form, **nīl**, *n.*, indeclinable, nothing; *acc. as adv.* (§134), to no extent, in no degree, in no respect in no wise, not at all.

nīl: see **nihil**.

Nilus, -ī, *m.*, the Nile, the great river of Egypt.

nimbōsus, -a, -um [nimbus], *adj.*, stormy, rainy; of a mountain or a height, storm-capped.

nimbus, -ī, *m.*, a dark raincloud, a cloud in general, e.g. of smoke; a violent rain-storm, thunder-storm, storm, rain. *Fig.*, (cloud, i.e.) multitude, throng.

nīmīrum [nī=nē, not, +mīrus], *adv.*, properly, naturally; without doubt, doubtless, certainly.

nīmium: see **nīmius**.

nīmius, -a, -um [nē, not, +root of mē-tior], *adj.*, excessive, too great, very great, great; **nīmium**, *n. sing. as adv.*, too much, too well, too, well.

Niphaeus, -ī, *m.*, Niphaeus, a Rutulian.

Nisaeē, -ēs, *f.*, Nisaea, one of the Nereids or sea-nymphs.

nisi [nī=nē, not, +sī], *conj.*, if . . . not, unless.

nīsus, -ūs [nītor], *m.*, a leaning on, a pressing against; a striving, exertion, effort; by metonymy, a strained (set) posture or position.

Nisus, -ī, *m.*, Nisus, a Trojan, friend of Euryalus.

niteō, -ēre, —, —, *intr.*, shine, glitter, glisten. **nitēns**, -entis, *pr. prtcpl. act. as adj.*, shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; of animals, sleek, fat.

nitēscō, -ere, **nitui**, — [niteō], *intr.*, begin to shine, shine.

nitidus, -a, -um [niteō], *adj.*, shining, glittering, bright.

nītor, **nīti**, **nīxus sum**, *intr.*, lean or rest on something, support one's self by, brace one's self against; exert one's self, strain, strive, struggle; with **ālīs**, rest on, be poised on; (strive onwards, i.e.) press forward with effort, make one's way, advance; (strive upwards, i.e.) mount, climb, ascend.

nivālis, -e [nix], *adj.*, snowy, snow-capped, snow-laden; freely, snow-like.

niveus, -a, -um [nix], *adj.*, of snow, snowy. *Fig.*, of color, snow-white, snowy.

alxor, -ārī, -ātus sum [nītor], *intr.*, strain one's self, struggle, strive.

nīxus: *see* nītor.

nō, nāre, nāvī, —, *intr.*, swim, float.

noceō, -ēre; **nocuī**, —, *intr.*, hurt, harm, injure, do mischief to.

nocturnus, -a, -um [nox], *adj.*, of or belonging to the night, nocturnal; *often*=an *adv.*, by night, at night.

nōdō, -āre, -āvī, -ātus [nōdus], *tr.*, tie in a knot, knot; bind, fasten.

nōdus, -ī, *m.*, a knot; *by metonymy*, fold, coil, spire of a serpent.

Noēmōn, -onis, *m.*, Noëmon, a Trojan.

Nomas, **Nomadis**, *m.*, a Nomad, *i.e.* one who leads the life of a wandering shepherd; *in pl.*, the Nomads, the Numidians. *See* Numida.

nōmen, -inis [originally (g)nōmen: *cf.* (g)nōscō], *n.*, properly, that by which a thing is known, name, title; of people connected by a common name, name, race, stock, family; a word; name, renown, fame, honor, reputation, glory.

Nōmentum, -ī, *n.*, Nomentum, a Sabine town.

nōn, *adv.*, not; **nōn . . . aut=nōn . . . neque** (the neg. being carried over into the *aut* clause), not . . . nor (yet).

nōndum, *adv.*, not yet. *See* dum.

nōnus, -a, -um [originally novenus; *cf.* novem], ordinal numeral *adj.*, ninth.

nōs: *pl. of ego*.

nōscō, -ere, **nōvī**, **nōtus**, *tr.*, begin to know, learn, become acquainted with; = **agnōscō**, recognize; *in pf.*, *plupf.*, and *fut. pf.*, have become acquainted with. have learned, know. **nōtus**, -a, -um, *pf. pass. prtcl. as adj.*, known, well-known, familiar, famous.

noster, **nostra**, **nostrum** [nōs], *poss. pronominal adj.*, our, ours, my, mine; on our side, friendly to us, propitious. *As noun*, **nostrī**, -ōrum, *pl. m.*, our (my) countrymen.

nota, -ae [nōscō], *f.*, that by which a thing is known, mark, sign, *esp.* a letter of the alphabet; *in pl.*, letters, characters; mark, spot, band, *e.g.* on the body of a snake.

nothus, -a, -um, *adj.*, spurious; ap-

plied esp. to children born out of wedlock, illegitimate, bastard. As noun, illegitimate (bastard) son (of).

notō, -āre, -āvī, -ātus [nota], *tr.*, mark, designate; brand. *Fig.*, mark, note, observe.

nōtus: *see* nōscō.

Notus, -ī, *m.*, Notus, the South Wind. *often stormy; frcefully*, wind.

novem, indeclinable numeral *adj.*, nine.

noverca, -ae, *f.*, a stepmother.

noviēs [novem], numeral *adv.*, nine times.

novitās, -ātis [novus], *f.*, newness, novelty.

novō, -āre, -āvī, -ātus [novus], *tr.*, make new, make for the first time, build (new); fashion anew, renew; change, alter.

novus, -a, -um, *adj.*, new, fresh, young; novel, unusual; strange, wondrous; *in sup.*, last, latest.

nox, **noctis**, *f.*, night; *by metonymy*, darkness, obscurity. *Fig.*, the night of death, death. *Personified*, **Nox**, **Noctis**, *f.*, Night, conceived of as a goddess, daughter of Chaos and mother of the Furies.

noxa, -ae [noceō], *f.*, hurt, harm; *by metonymy*, of the cause of harm, offence, crime, fault.

noxius, -a, -um [noceō], *adj.*, hurtful, harmful, injurious.

nūbēs, **nūbis**, *f.*, a cloud, *esp.* a storm-cloud; cloud in general, *e.g.* of dust, smoke; mist. *Fig.*, cloud of people, birds, etc., throng, array; *with belli*, storm-cloud, *i.e.* pressure, brunt.

nūbila: *see* nūbilus.

nūbilis, -e [nūbō], *adj.*, marriageable ripe for marriage.

nūbilus, -a, -um [nūbēs], *adj.*, cloudy. *As noun*, **nūbila**, -ōrum, *pl. n.*, the clouds; *by metonymy*, the sky.

nūdō, -āre, -āvī, -ātus [nūdus], *tr.*, make or lay bare, bare, strip. *Fig.*, leave (defences, etc.) exposed, leave defenceless; lay bare, disclose, expose.

nūdus, -a, -um, *adj.*, naked, bare, uncovered; lightly clad. *Fig.*, open, exposed, free; unburied.

nūllus, -a, -um [nē, not, +ūllus], *adj.*, not any, none, no; =an *adv.*, in no wise

in no degree, to no extent, not at all.
As *pron.*, no one, nobody.

num, *interrogative adv.*, used in questions which look for a *neg. answer* (for the corresponding form in English cf. e.g. *he was not moved, was he?*).

Numa, -ae, *m.*, Numa, the name of two Rutulians.

Numānus, -ī, *m.*, Numanus, a Rutulian, surnamed Remulus.

nūmen, -inis [nuō, nod], *n.*, a nod, esp. as expressive of one's will; hence, by metonymy, nod, beck, will, command, permission, sanction; esp., the divine will, will of a deity; divine power, godhead, majesty of the gods, deity; divine presence, inspiration; divine favor or help; a deity, divinity, god, a divine power.

numerus, -ī, *m.*, number; numbers, multitude, force of numbers; order, arrangement, esp. musical order, harmony, rhythm; in *pl.*, tuneful strains, melody.

Numicus, -ī, *m.*, Numicus, a river of Latium; it was on the banks of this river that Aeneas was last seen.

Numida, -ae, *m.*, a Nomad; esp., a Numidian. The Numidians dwelt in northern Africa, between Mauretania and the domain of Carthage, i.e. in modern Algiers.

Numitor, -ōris, *m.*, Numitor, king of Alba Longa, forced from the throne by his brother Amulius; he was father of Rhea Silva, and so grandfather of Romulus and Remus.

numquam [nē, not, +umquam], *adv.*, never, at no time.

nunc, *adv.*, at this present moment, at this very instant, now, at this time;
nunc . . . nunc, now . . . now, at one time . . . at another.

nūntia, -ae [feminine of nūntius], *f.*, a messenger.

nūntiō, -āre, -āvī, -ātus [nūntius], *tr.*, announce, report, declare.

nūntius, -ī or -īī, *m.*, messenger; by metonymy, message, news, tidings. As *adj.*, nūntius, -a, -um, with *gen.*, announcing, prone or wont to report.

nūper [originally noviper: cf. novus], *adv.*, recently, lately.

nurus, -ūs, *f.*, daughter-in-law; freely daughter.

nūsq̄am [nē, not, +ūsq̄am], *adv.*, nowhere; also of time, never.

nūtō, -āre, -āvī, -ātum [freq. of nuō, nod], *intr.*, nod with one's head. Fig., sway to and fro, totter, reel.

nūtrimentum, -ī [cf. nūtrix; nūtriō, nurture], *n.*, nourishment, food. Fig., food for a fire, fuel.

nūtrix, -icis [nūtriō, nurture], *f.*, nurse.

nūtus, -ūs [nuō, nod], *m.*, nod, esp. as indicative of one's will, beck, will, command.

nympha, -ae, *f.*, a nymph, a minor deity or semi-deity; see §§ 289, 290, 291.

Nysa, -ae, *f.*, Nysa, the mountain on which Bacchus was reared. See § 287.

O

Ō, *interjection*, expressing varied emotions, e.g. joy, surprise, grief, anger, desire, oh! oh! ah!

ob, *prep. with acc.*, on account of, for, on behalf of, for the sake of.

obducō, -ere, -dūxī, -ductus [ob+ducō], *tr.*, draw before, draw over.

obeō, obire, obivī or obiī, obitus [ob+eō], *tr.*, go toward, go to meet, visit; traverse; of the sea, (go to meet, i.e.) surround, envelop, encompass; enter, face, endure, bear the brunt of (battles, perils, etc.).

obex, obicis, *f.*, bolt, bar; barrier, obstacle.

obiciō, obicere, obicēī, obiectus [ob+iaciō], *tr.*, throw before, throw in the way of, expose, offer, present; throw out before one's self, thrust out. **ob-iectus**, -a, -um, *pf. pass. prtcl. as adj.*, properly, thrust out; jutting, projecting. Note: The first syllable of obicīō counts as heavy (§ 228).

obiectō, -āre, -āvī, -ātus [freq. of obicīō], *tr.*, throw against or before. Fig., throw in the way of, expose.

1. obiectus: see obicīō.

2. obiectus, -ūs [obicīō], *m.*, properly,

a casting or thrusting against (*or in the way*); interposition, projection.

1. obitus: *see* obeō.

2. obitus, -ūs [obeō], *m.*, sinking, setting, of a heavenly body; ruin, death.

oblātus: *see* offerō.

oblicus, obliqua, oblicum, *gen.* obliqui, obliquae, obliqui (*for spelling see note on secuntur*, i. 185), *adj.*, turned sidewise, slanting, oblique, transverse; = *an adv.*, crosswise, at right angles.

obliquō, -āre, -āvi, -ātus [oblicus], *tr.*, turn or bend obliquely, turn, slant.

oblītus: *see* oblivīscor.

oblivīscor, -ī, oblītus sum, *intr.*, with *gen.* of thing, forget, be unmindful of; *tr.*, with *acc.* of a person or a thing, forget, disregard.

oblivium, -ī or -iī [oblivīscor], *n.*, forgetfulness, oblivion.

obloquor, -ī, oblocūtus sum [ob+loquor], *tr.*, speak against; with *acc.* of effect (§ 128), sound forth one strain to match another, thrill forth as accompaniment.

obluctor, -ārī, -ātus sum [ob+luctor], *intr.*, wrestle against, strive against, struggle against.

obmūtēscō, -ere. obmūtui, — [ob+mūtus], *intr.*, become dumb or voiceless, become silent.

obnītor, obnītī, obnīxus sum [ob+nītor], *intr.*, lean on, bear or press against, strive (*against*); make a mighty effort, strain every nerve; struggle (*successfully*), make headway.

obnīxus: *see* obnītor.

oborior, oboriri, obortus sum [ob+orior], *intr.*, arise, appear, spring up; (*of tears*), start forth, flow, stream.

obortus, -a, -um, *pf. prtcl.* as *adj.*, of tears, starting, streaming.

obortus: *see* oborior.

obruō, -ere, -ui, -utus [ob+ruō], *tr.*, overwhelm, cover; overwhelm with weapons, overcome, overpower; overwhelm with water, sink, submerge, drown.

obscēnus, -a, -um, *adj.*, filthy, foul, dirty; loathsome, hideous; repulsive,

disgusting; unnatural, and so ill omened, ominous.

obscurō, -āre, -āvi, -ātus [obscurus], *tr.*, darken, obscure, becloud.

obscurus, -a, -um, *adj.*, dark, darkened, dim, dusky, obscure; *in fully pass. sense*, of things or persons in the dark, darkened, hidden, unseen. *Fig.*, of tradition, oracles, etc., dim, obscure, uncertain, mysterious.

obserō, -ere, -sēvi, -situs [ob+2. serō], *tr.*, plant (*in, on, or over*), sow. obsitus, -a, -um, *pf. pass. prtcl.* as *adj.*, with emphasis on the results of planting, overgrown, covered with, full of.

observō, -āre, -āvi, -ātus [ob+servō], *tr.*, watch, mark, note, observe.

obsessus: *see* obsideō.

obsideō, -ēre, -sēdi, -sessus [ob+sedeō], *tr.*, properly, sit over against (*at, before, in*); blockade, block up, beset, besiege, invest; master, overpower, occupy, possess.

obsidiō, -ōnis [obsideō], *f.*, blockade, siege.

obsidō, -ere, —, — [ob+sīdō], *tr.*, beset, blockade, invest, besiege; occupy, take possession of.

obsitus: *see* obserō.

obstipēscō, -ere, -ui, — [ob+stupeō], *intr.*, become senseless, be stupefied. *Fig.*, be bewildered, be astonished, be horror-struck, be dazed, stand aghast or horrified.

obstō, -āre, -stitī, -stātum [ob+stō], *intr.*, stand over against, stand in the way (*of*), oppose, hinder, hamper; restrain, check.

obstruō, -ere, -struxī, -structus [ob+struō], *tr.*, properly, pile up or build one thing (*against or*) before another; block up, close up, barricade, render impassable. *Fig.*, of the ears, mind, etc., block up, stop, seal.

obtēctus: *see* obtegō.

obtegō, -ere, -tēxi, -tēctus [ob+tegō], *tr.*, cover over, cover up; conceal, hide.

obtestor, -ārī, -ātus sum [ob+testor], *tr.*, call to witness, make entreaty to, implore, entreat; beg for; with two

accusatives, entreat one for something; beg something of one.

obtorqueō, -ēre, -torsī, -tortus [ob+torqueō], *tr.*, turn toward; turn a thing toward itself, turn round and round; twist.

obtortus: *see* **obtorqueō**.

obtruncō, -āre, -āvi, -ātus [ob+truncus], *tr.*, cut off, lop away, cut down, cut to pieces, butcher, slay, kill.

obtundō, -ere, -tudi, -tūsus [ob+tundō], *tr.*, strike against, beat; blunt, dull *by striking*. **obtūsus, -a, -um**, *pf. pass. prtcl. as adj.*, blunted, dull, *lit. and fig.*, insensible, unfeeling, obtuse.

obtūsus: *see* **obtundō**.

obtūtus, -ūs [obtueor, gaze at fixedly], *m.*, fixed (*set*) gaze, stare, look.

obuncus, -a, -um [ob+uncus], *adj.*, bent, hooked, curved, crooked.

obvertō, -ere, -verti, -versus [ob+vertō], *tr.*, turn toward or against, turn one thing to meet another; *in pass.*, with middle force, turn toward, face (*about*).

obversus: *see* **obvertō**.

obvius, -a, -um [ob+via], *adj.*, in the way of, in the path of; open to, exposed to; *often best rendered freely*, to meet, before, across the path of.

occāsus, -ūs [occidō], *m.*, a falling, sinking, setting (*e.g. of the sun*); *by metonymy*, the West, the Occident. *Fig.*, fall, downfall, ruin, destruction.

occidō, -ere, -cidi, -cāsus [ob+cadō], *intr.*, fall down, fall, sink, set. *Fig.*, fall, sink, perish, die, be ruined, be lost.

occidō, -ere, occidi, occisus [ob+caedō], *tr.*, cut down, hew down, slay, kill.

occisus: *see* **occidō**.

occubō, -āre, —, — [ob+cubō, *old verb*, lie], *intr.*, lie in or on, *used only of lying (low) in death*, lie low, lie dead, lie buried; rest, repose.

occulō, -ere, occuli, occultus, tr., cover; hide, conceal. **occultus, -a, -um, pf. pass. prtcl. as adj., hidden, concealed, secret.**

occultō, -āre, -āvi, -ātus [*freq. of* **occulō**], *tr.*, hide, conceal, secrete.

occultus: *see* **occulō**.

occumbō, -ere, occubi, occubitum [ob+cumbō, *old verb*, lay], *intr.* (§139), fall down, sink down; *with dat.*, fall on, meet, face, endure; *esp.*, fall in death, die.

occupō, -āre, -āvi, -ātus [ob+capiō], *tr.*, lay hold on a thing before any one else can take it, seize (*beforehand*), *lit. and fig.*, gain quickly, master; assail, attack, assault, smite, strike.

occurrō, -ere, occurri, occursum [ob+currō], *intr.*, run against or toward, run in the path of, run to meet, meet; confront, fall on, assail, attack.

Oceanus, -ī, m., the Ocean, *constantly personified by the ancients. It was sometimes thought of as a river flowing round the whole earth.*

ōcior, ōcius, comp. adj., swifter, faster, fleet; swift, fleet. **ōcius, n. sing. as adv.**, more swiftly; *usually*, swiftly, speedily, soon, at once.

ōcius: *see* **ōcior**.

ocrea, -ae, f., a metal legging, worn *esp. by soldiers*, a greave.

oculus, -ī, m., an eye.

ōdī, ōdisse, defective verb, tr., hate, loathe, dislike.

odium, -ī or -iī [*cf.* **ōdī**], *n.*, hatred, enmity; loathing, dislike, grudge.

odor, odōris, m., smell, odor; fragrance, perfume; stench.

odōrātus: *see* **odōrō**.

odōrō, -āre, -āvi, -ātus [odor], *tr.*, cause to smell, perfume. **odōrātus, -a, -um, pf. pass. prtcl. as adj.**, perfumed, scented, fragrant.

odōrus, -a, -um [odor], *adj.*, *usually*, emitting a smell, odorous; *very rarely*, keen-scented.

Oenōtrius, -a, -um and Oenōtrus, -a, -um [*from a Greek word meaning wine*], *adj.*, of Oenotria (*i.e. southern Italy, called by the Greeks the Land of Wine*), Oenotrian; *by metonymy* (§188), Italian.

Oenōtrus: *see* **Oenōtrius**.

offa, -ae, f., bit, morsel; *esp.*, a ball (*cake*) of flour, cake.

offerō, -ferre, obtulī, oblātus [ob+ferō], *tr.*, bring or set before or against, throw in the way of, expose; present, offer, proffer; show, display.

officium, -ī or -iī [ob+faciō], *n.*, a (*voluntary*) service, kindly office, kindness.

offulgeō, -ēre, offulsī, — [ob+fulgeō], *intr.*, shine against or on, gleam upon, flash on.

Oileus, -eī, m., Oileus, *king' of the Locrians, father of the Ajax who sought to wrong Cassandra.*

Ōlearos, -ī, f., Olearus, *an island in the Aegean Sea, one of the Cyclades, now called Antiparos.*

oleaster, oleastrī, m., a wild olive tree, oleaster, olive.

oleō, -ēre, oluī, —, intr., smell.

oleum, -ī, n., olive oil, oil.

olim [olle, ole, *old forms of ille*], *adv.*, properly, at that time (*i.e. at some time other than this present time*); used (1) usually of the past, some time ago, long since, once on a time, formerly, (2) of the future, in days to come, in the future, hereafter, thereafter, some day, one day, (3) *as=saepe, nōnnumquam*, at times, now and again, sometimes, often.

olīva, -ae, f., an olive tree, olive; *by metonymy*, an olive branch, wreath of olive.

olīvum, -ī [*cf. olīva*], *n.*, olive oil, oil.

olle or ollus: *see ille.*

ollus: *see ille.*

Olympus, -ī, m., Olympus, *a famous mountain in the northeastern part of Thessaly, the residence of the gods (§ 273); by metonymy, heaven.*

ōmen, ōminis, n., sign or token of coming events, omen, portent.

omnigenus, -a, -um [omnis+genus], *adj.*, of all kinds, of every sort.

omninō [omnis], *adv.*, altogether, wholly, entirely, utterly.

omniparēns, -entis [omnis+parēns], *adj.*, all-begetting, all-producing, mother (*parent*) of all.

omnipotēns, -entis [omnis+potēns], *adj.*, all-powerful, all-mighty, omnipotent.

omnis, -e, adj., every, each, all; the whole, the entire.

onerō, -āre, -āvī, -ātus [onus], *tr.*, burden, load, freight; *freely*, load, stow away. *Fig.*, burden, oppress, overwhelm.

onerōsus, -a, -um [onus], *adj.*, burdensome, heavy; burdened, loaded.,

onus, oneris, n., load, burden.

onustus, -a, -um [onus], *adj.*, loaded, laden, burdened.

opācō, -āre, -āvī, -ātus [opācus], *tr.*, shade, make shady, overshadow.

opācus, -a, -um, adj., shaded, shady, overshadowed, darkened, dark, obscure.

opera, -ae [opus], *f.*, labor cheerfully performed, loving service, help, aid.

operiō, operīre, operuī, opertus, tr., cover, envelop, enwrap, wrap, enshroud. **opertus, -a, -um, pf. pass. prtcl. as adj.**, covered, hidden, concealed, secret.

operor, -āri, -ātus sum [*cf. opera, opus*], *intr.*, be at work, be busy, toil; *with dat.*, be busy at or on, be engaged in, toil on or over.

opimus, -a, -um, adj., fat; fruitful, fertile, rich. *Fig.*, fine, splendid; rich, sumptuous, dainty; **spolia opīma**, the splendid or princely spoils, *spoils won by a Roman general-in-chief who in hand-to-hand conflict slew the leader of the opposing force and stripped him of his armor.*

opperior, -īri, oppertus sum, tr., wait for, await.

oppetō, -ere, -petīvī or -iī, -petītus [ob+petō], *tr.*, go to meet, encounter; *esp.*, with **mortem** expressed or to be supplied, meet one's end, die, perish.

oppōnō, -ere, -posuī, -positus [ob+pōnō], *tr.*, put or set against or before, set in the way (*of*), array against, oppose; expose. **oppositus, -a, -um, pf. pass. prtcl. as adj.**, properly, set over against; opposed, opposing, hostile.

oppositus: *see oppōnō.*

oppressus: *see opprimō.*

opprimō, -ere, -pressī, -pressus [ob+premō], *tr.*, press down or against,

press together, crush. *Fig.*, crush, overwhelm, overpower, overcome.

oppugnō, -āre, -āvī, -ātus [ob+pugna], *tr.*, fight against, attack, assault, besiege.

ops, opis, f., *in sing.*, power, ability, might; *by metonymy*, help, aid, assistance, succor (*so, at times, in pl.*); *in pl.*, usually, means, resources, riches, wealth, fortune, sometimes, might, power.

optātus: *see* **optō**.

optimus: *see* **bonus**.

optō, -āre, -āvī, -ātus, tr., choose, select; wish for earnestly, crave, desire; *with infin.*, desire, yearn; *in a parenthetical phrase*, pray, hope. **optātus, -a, -um, pf. pass. prtcpl. as adj.**, wished for, longed for, desired, welcome, beloved. **optātō** (*sc.*, perhaps, modo), *abl. sing. as adv.*, according to one's wish, as one would have it, opportunely.

opulentia, -ae [opulentus], *f.*, wealth, riches.

opulentus, -a, -um [ops], *adj.*, wealthy, rich (*in*), richly endowed.

opus, operis, n., work, labor, toil; *by metonymy, of the results of toil*, a work, task, occupation; deed, action, performance; *in the phrase opus est, construed with abl.*, need (of), necessity (of), *through the idea of there is work to be done with or by a thing*.

ōra, -ae, f., edge, border, margin; *esp.*, edge of the land, coast, sea-coast, shore, often with a suggestion of remoteness; line, stretch of country; region, clime, country.

ōrāculum or ōrāclum, -ī [ōrō], *n.*, a divine utterance, oracle, prophecy; *the place where the prophecy is delivered*, oracle.

orbis, -is, m., a circle, circuit, ring, disk; circular fold, coil; a circular course or evolution; *of a heavenly body*, circuit, course, orbit; *with terrarum expressed or to be supplied*, the circle of the lands, *i.e.* the world, the earth, the universe; *of time*, circuit, cycle.

Orcus, -ī, m., Orcus, a god of the under-

world, identified with Pluto, Dis, Pluto; *by metonymy*, the underworld, the land of the dead; death, destruction.

ōrdior, -īrī, ōrsus sum, tr. and intr., properly, begin a web by laying the warp; freely, begin, undertake, attempt; *esp.* begin to speak, begin. **ōrsum, -ī** (*pf. prtcpl., in fully pass. sense, as noun*), *n.*, beginning, undertaking; *esp.*, beginning in speech, utterance, words.

ōrdō, ōrdinis, m., row, line, series; a line or rank of persons, *e.g.* soldiers, or captives; a bank or tier of oars; arrangement, array, class, category; order, course, succession, sequence; the settled order of things, destiny; **ōrdine, abl. sing. as adv.**, in order, in due course, regularly, fittingly, in detail.

Orēas, -adis, f., a mountain nymph.

Orestēs, -ae or -is, m., Orestes, son of Agamemnon and Clytemnestra. Clytemnestra had been unfaithful to Agamemnon and later had slain him; to avenge this crime Orestes killed her. For this he was driven mad by the Furies and pursued by them till he was cleansed and set free by Minerva's help. Orestes also slew Pyrrhus, son of Achilles, because the latter had married Hermione, who had been previously betrothed to Orestes.

orgia, -ōrum, pl. n., a festival in honor of Bacchus, held at night, with wild revelry; orgies, revels.

Oriēns: *see* **orior**.

origō, -inis [*cf.* **orior**], *f.*, origin, beginning; source, lineage; a race, stock, family; *of a person who is the source of a race*, founder, progenitor, sire.

Ōriōn, Ōriōnis, m., Orion, properly, a hunter famous in ancient myth, armed with belt and sword, translated to heaven as a constellation; then the constellation Orion, thought of as equipped with sword and belt (its rising and setting were attended by storms).

orior, orīrī, ortus sum, intr., rise, appear, arise, spring up, *lit. and fig.*; (*rise, i.e.*) spring from, be born, be descended (from). **Oriēns, -entis** (*sc*

sōl), *m.*, the rising sun, the dawn; *by metonymy*, the East, the Orient.

ōrnātus, -ūs [ōrnō], *m.*, adornment, ornament, decoration; *esp.*, (splendid) apparel, attire.

ōrnō, -āre, -āvi, -ātus, *tr.*, fit out, equip; arm; deck, adorn.

ornus, -ī, *f.*, a wild mountain ash, ash.

Ornytos, -ī, *m.*, Ornytus, an Etruscan.

ōrō, -āre, -āvi, -ātus, *tr.*, properly, speak; plead, argue; beg (*for*), pray for, crave; entreat, beseech, implore, beg, pray.

Orontēs, -ae, *m.*, Orontes, a comrade of Aeneas, leader of the Lycians.

Orpheus, -eī, *m.*, Orpheus, a famous legendary poet and singer of Thrace, belonging to pre-Homeric days; by his strains he could make the rivers stand still and draw the trees and rocks after him. When his wife Eurydice died, by the charms of his music he gained entrance to the underworld and prevailed on Pluto to permit Eurydice to return to the upper world. The god, however, made Orpheus promise not to look back at Eurydice till they had reached the world above. Just at the border line between the two worlds Orpheus looked around and Eurydice was caught back into the world of shades.

Orsilochus, -ī, *m.*, Orsilochus, a Trojan.

ōrsum: see **ōrdior**.

ōrsus: see **ōrdior**.

1. **ortus**: see **orior**.

2. **ortus**, -ūs [orior], *m.*, a rising, *esp.* of a heavenly body, *e.g.* the sun; *in pl.*, the rising rays of the sun, dawn.

Ortygia, -ae, *f.*, Ortygia. (1) A name of Delos. (2) An island in the harbor of Syracuse, forming part of the city.

ōs, **ōris**, *n.*, mouth, in a wide variety of senses, *lit.* and *fig.*, opening, entrance; lips, jaws; *by metonymy* (§188), face, countenance, features, head, the eyes, *esp. in pl.*; speech, utterance, language, words.

os, **ossis**, *n.*, a bone; *by metonymy*, frame, body; inmost being.

ōsculum, -ī [dim. of **ōs**], *n.*, properly, a little mouth; then, as *dim.* of affec-

tion, pretty mouth, sweet lips, lips, *by metonymy*, a kiss.

Osīnius, -ī or -īī, *m.*, Osinius, a prince or king of Clusium in Etruria.

ostendō, -ere, -tendī, -tentus [obs = ob + tendō], *tr.*, stretch before; show, exhibit, display; *freely*, (display, *i.e.*) give promise of.

ostentō, -āre, -āvi, -ātus [freq. of ostendō], *tr.*, present to view, show, exhibit, display; show off, parade.

ōstium, -ī or -īī [dim. of **ōs**], *n.*, mouth, *lit.* and *fig.*, entrance, portal; mouth of a river, harbor, haven.

ostrum, -ī, *n.*, properly, shell-fish; *by metonymy*, purple dye, purple, procured from a shell-fish.

Othryadēs, -ae, *m.*, son of Othrys, a title of Panthus.

ōtium, -ī or -īī, *n.*, leisure, rest, quiet, ease, repose, peace.

ovile, -is [ovis], *n.*, a sheep-fold.

ovis, -is, *f.*, a sheep.

ovō, -āre, -āvi, -ātum, *intr.*, exult, rejoice, triumph.

P

pābulum, -ī [cf. **pāscō**], *n.*, food, nourishment, *esp.* of animals; fodder, pasturage, pasture.

Pachȳnum, -ī, *n.*, Pachynum, a promontory on the southeastern coast of Sicily.

pacīscor, -ī, **pactus sum**, *intr.*, make a bargain, covenant, agree; *tr.*, covenant or agree concerning something, agree on, promise, bargain for, stipulate (*for*); barter, hazard. **pactus**, -a, -um, *pf. prtcpl.*, in fully pass. sense, as *adj.*, agreed on, covenanted, stipulated; promised, plighted, betrothed.

pācō, -āre, -āvi, -ātus [pāx], *tr.*, bring into a state of peace, pacify, tame, quiet.

pactus: see **pacīscor**.

Padus, -ī, *m.*, the Po, the great river of northern Italy, in Gallia Cisalpina.

paeān: see **Paeān**.

Paeān, -ānis, *m.*, properly, Paeon, described in Homer as the physician of the gods, but commonly a title of Apollo as

the healing god (§281, end); by metonymy, a hymn to Apollo; freely, a joyous song, song of triumph or thanksgiving, paean.

paenitet, paenitēre, paenituit, —, impers. but tr., construed with acc. of person and gen. of thing, properly, (it) repents one of, i.e. makes one repent of, one repents (of), is sorry (for), regrets.

Pagasmus, -ī, m., Pagasus, a Trojan slain by Camilla.

Palaemōn, -onis, m., Palaemon, a sea-god, son of Ino.

palaestra, -ae, f., a school where wrestling was taught, a wrestling-place, wrestling-ground; by metonymy, a wrestling-bout, wrestling.

palam, adv., openly, publicly, without concealment or disguise, plainly.

Palamēdēs, -is, m., Palamedes, a descendant, according to Vergil, of Belus, king of Egypt, one of the Greeks before Troy, famed for his wisdom. Ulixes craftily caused his death by charging him with treachery to the Greeks; he was tried by the whole Greek army, convicted on trumped-up evidence, and stoned to death.

Palinūrus, -ī, m., Palinurus, the pilot of Aeneas's ship and of the whole fleet. As the fleet was sailing from Sicily to Italy, the sleep god overcame him and threw him into the sea; he succeeded in reaching Italy but was murdered there by the natives.

palla, -ae, f., properly, a shawl, square or rectangular in shape; a robe or mantle, worn esp. by Roman women, usually as an outer garment. It was long and flowing, reaching to the feet. Vergil naturally represents this robe as worn also by Trojan women.

Palladium: see Palladius.

Palladius, -a, -um [Pallas], adj., of or belonging to Pallas. As noun, **Palladium, -ī or -iī, n.,** a statue of Pallas, esp. the Palladium, or statue of Pallas which, so story said, fell into Troy from heaven during the reign of Ilus, and was thenceforth jealously guarded because the perpetuity of the

city was believed to be involved in the preservation and possession of this statue (for a similar case at Rome see **ancile**). Ulixes and Diomedes carried off the statue in a night expedition into Troy.

Pallas, -adis, f., Pallas, a Greek goddess, with whom the Latin Minerva was subsequently identified. See **Minerva**.

Pallās, -antis, m., Pallas, son of Evander; he fought for Aeneas against Turnus with a body of Arcadian horsemen, but was slain by Turnus.

pallēns: see palleō.

palleō, -ēre, pallui, —, intr., be pale, or, since the paleness of the ancients was sallowness, be sallow, be yellow

pallēns, -entis, pr. prtcpl. act. as adj., pale, pallid, sallow, wan.

pallidus, -a, -um [palleō], adj., pale, pallid, wan. The adj. is used esp. of death or of the dead.

pallor, -ōris [cf. palleō], m., paleness, pallor, sallowness.

palma, -ae, f., the palm of the hand; by metonymy (§188), the hand; by metonymy again, blade of an oar, and since its leaf resembles a hand, palm tree, palm branch; esp., a wreath of palm, bestowed or carried as a token of victory, palm, prize, victory; of one who gains the palm, victor.

palmōsus, -a, -um [palma], adj., abounding in palm trees, palmy.

palmula, -ae [dim. of palma], f., oar-blade, oar.

pālor, -ārī, -ātus sum, intr., wander about, straggle, be scattered.

palūs, -ūdis, f., standing water, marsh, marshy lake, pool, pond.

pampineus, -a, -um [pampinus, vine-shoot], adj., made of vine-leaves, of vine branches, wrapped or wreathed with vine-leaves.

Pandarus, -ī, m., Pandarus. (1) Son of Lycaon, one of the Lycian allies of the Trojans, famous as an archer. (2) A Trojan, son of Alcanor, slain, together with his brother Bitias, by Turnus.

pandō, -ere, pandi, passus, tr., spread out, stretch out, extend, unfold; throw

open, lay open, open; *of the hair*, loosen, allow to stream free, *esp. in the phrase crinibus passis*, with streaming or dishevelled hair. *Fig.*, open or unfold in speech, expound, relate, reveal, disclose.

pangō, -ere, pepigi or panxi, pactus or pactus, *tr.*, fasten, fix. *Fig.*, fix, settle, agree on, covenant, promise in an agreement or compact; with **foedus** (treaty), conclude, make, strike.

Panopēa, -ae, f., Panopea, a sea-nymph, one of the Nereids.

Panopēs, -is, m., Panopes, a Sicilian, in the train of Acastes.

Pantagiās, -ae, m., Pantagias, a river in eastern Sicily, near Megara.

Panthūs, -ī, m., Panthus, a Trojan, priest of Apollo.

papāver, -eris, n., the poppy; poppy-juice.

Paphos, -ī, f., Paphos, a city in the western part of the island of Cyprus; it was sacred to Venus.

papilla, -ae, f., a nipple, teat on the breast of human beings or of animals, breast.

pār, paris, adj., equal (in a wide variety of senses), like, similar, corresponding; equal in numbers, equally matched, well matched; with **ālae**, poised, balanced, even; with **lēgēs**, fair, just, impartial.

parātus: see **parō**.

Parcae, -ārum, pl. f., the Parcae, the Fates; properly, Italian deities of birth and death, described as three in number, but later identified with certain Greek deities, namely, Clotho, who spun the thread of human life, Lachesis, who allotted to each mortal his portion of thread, and Atropos, the Inevitable One, who brought to each man his doom, and slit the thread of his life.

parcō, -ere, peperci, —, intr., construed with *dat.*, be sparing of anything, use sparingly, spare; (use carefully to avoid injuring, i.e.) spare, be gracious to, show mercy to, preserve, guard; refrain or cease from something, abstain from, restrain, banish (*fear, etc.*). **parce, parcite**, forbear, refrain,

stay your hand, hold! peace!; *tr.*, a poetic use, (*spare, i.e.*) save, keep, preserve.

parēns, -entis [pariō], c., a parent, *lit. and fig.*, father, mother; *in. pl.*, parents, and, freely, sires, forefathers, ancestors.

pāreō, -ēre, -uī —, intr., properly, appear, show one's self, *esp. in answer to a command*; hence, obey, hearken to, yield to, submit to, be subject to.

pariēs, -etis, m., wall; *esp.*, a house wall.

pariō, -ere, peperī, partus, tr., bring forth, give birth to, bear; *in pass.*, be born. *Fig.*, win, secure, gain, obtain, procure.

Paris, -idis, m., Paris, a son of Priam and Hecuba; he carried off Helen, wife of Menelaus, to Troy and thus caused the Trojan war. See §§ 51, 53.

pariter [pār], adv., equally, in equal measure or degree, in like manner; = **simul, unā**, together, side by side, in unison.

Parius, -a, -um [Paros], adj., of Paros, Parian.

parma, -ae, f., a shield (*properly, one small and round, carried by infantry and cavalry*); shield in general, buckler.

parō, -āre, -āvī, -ātus, tr., make ready, *lit. and fig.*, prepare, set in order, arrange; prepare, provide; array, equip; set about, undertake, essay, attempt; with *infin.*, make ready or prepare to do something, plan, intend, design, essay, attempt. **parātus, -a, -um, pf. pass. prtcl. as adj.**, properly, prepared, *lit. and fig.*, arranged, ready, ready to hand, at hand.

Paros, -ī, f., Paros, an island in the Aegean Sea, one of the Cyclades, famous for its pure white marble.

pars, partis, f., a part, portion, piece, share, space; *esp.*, a part of the earth or of a given country, region, place, quarter; direction, side; **pars . . . pars, pars . . . alii, alii . . . pars**, some . . . others, one part . . . another part; **pars alone, without correlative**, some, others.

Parthenopaeus, -ī, m., Parthenopaeus, a son of Atalanta and Meleager, who took part in the famous expedition of the Seven against Thebes.

partim [acc. sing. of **pars**, old form], adv., partly, in part.

partior, -īrī, -ītus sum [**pars**], tr., part, divide; share, distribute. Note: The pf. prtcpl. often occurs in full pass. sense.

partītus: see **partior**.

1. **partus:** see **pariō**.

2. **partus, -ūs** [**pariō**], m., a bringing forth, bearing, birth, delivery; by metonymy, that which is brought forth, offspring, brood.

parum [akin to **parvus**], adv., too little, not . . . enough, not very, (but) little.

parumper [cf. **parvus**+**per**], adv., for a little while, a short time, a while, for the moment.

parvulus, -a, -um [dim. of **parvus**], adj., very small, little, tiny.

parvus, -a, -um, adj., comp. minor, minus, sup. minimus, -a, -um, little, small, tiny. Fig., young, trifling, slight, slender, humble; in comp., smaller, younger, inferior, less; **minōrēs**, with **nātū** expressed or understood, descendants, posterity, children's children. As noun, **parvum, -ī, n.**, a little, humble lot, modest lot or circumstances.

pāscō, -ere, pāvī, pāstus, tr., cause to eat, feed; esp., cause animals to eat, drive to pasture, pasture, feed; freely, feed, nourish, support, lit. and fig.; with animals, birds, etc., as subjects, feed on, eat, devour, consume. Fig., of a person, feed, i.e. feast, delight; intr., feed. In pass., as a dep. verb, feed, graze, browse. Fig., of fire, feed, browse, i.e., freely, play about

Pāsiphaë, -ēs, f., Pasiphaë, wife of Minos, king of Crete. According to one story, Neptune, according to another, Venus, inspired her with a passion for a beautiful bull by which she became the mother of the Minotaur. See **Minō-aurus**.

passim [cf. **passus**, pf. pass. prtcpl. of **pandō**], adv., properly, dispersedly;

here and there, everywhere, all about, in divers places, in all directions.

1. **passus:** see **pandō**.

2. **passus:** see **patior**.

3. **passus, -ūs, m.**, a step.

pāstor, -ōris [**pāscō**], m., herdsman, shepherd.

pāstōrālis, -e [**pāstor**], adj., of or belonging to herdsmen or shepherds, shepherds'.

1. **pāstus:** see **pāscō**.

2. **pāstus, -ūs** [**pāscō**], m., food, usually of animals, fodder, pasture; by metonymy, pasture ground, pasturage, grazing ground.

Patavium, -ī or -īī, n., Patavium, a city in northern Italy, in the territory of the Veneti, now called Padua.

patefaciō, -ere, -fēcī, -factus [**pateō**+**faciō**], tr., lay open, open.

patēns: see **pateō**.

pateō, -ēre, -uī, —, intr., lie open, be open, stand open; stretch out, spread out, extend. Fig., be evident, be manifest, be revealed, be disclosed. **patēns, -entis, pr. prtcpl. act. as adj.**, open, spreading, wide, free.

pater, patris, m., a father; freely, like English father, esp. in pl., ancestor, forebear, forefather, sire; esp., as a title of honor to gods, and, less often, to men, father; in pl., parents; nobles, chiefs, elders, senators.

patera, -ae [**pateō**], f., a bowl for libations, libation-bowl, of large size, but flat and shallow like a saucer, saucer.

paternus, -a, -um [**pater**], adj., of or belonging to one's father or fathers, paternal, ancestral, hereditary.

patēscō, -ere, patuī, — [**pateō**], intr., begin to open, open; be laid open, be disclosed, be revealed. Fig., be laid bare, be disclosed or revealed, become manifest.

patiēns: see **patior**.

patior, patī, passus sum, tr., suffer, undergo, endure, face, submit to, brook, put up with. Fig., suffer, allow, permit, esp. with the infn. **patiēns, -entis, pr. prtcpl. act. as adj.**, enduring, long-suffering, patient.

patria: see **patrius**.

patrius, -a, -um [pater], *adj.*, of a father, fatherly, paternal; of or pertaining to one's father, father's, paternal; pertaining to one's fathers or ancestors, ancestral, hereditary, time-honored; belonging to one's own country or nation, native, national. *As noun, patria, -ae* (sc. terra), *f.*, native country or city, fatherland, home; *freely*, country, land.

Patrōn, -ōnis, m., Patron, a Greek, from Acarnania, a comrade of Aeneas.

patruus, -ī [pater], *m.*, an uncle (on the father's side).

paucus, -a, -um, adj., usually in *pl.*, few, a few. *As noun, pauca, -ōrum* (sc., perhaps, verba), *pl. n.*, a few words, a few things. **paucis, abl. as adv.**, in a few words, briefly.

paulātim [paulus], *adv.*, little by little, by degrees, gradually, slowly.

paulisper [cf. paulus+per], *adv.*, (for) a little while, a while.

paulum: see paulus.

paulus, -a, -um, adj., rare except in certain forms, little, small. **paulum, acc. sing. as adv.** (§ 134), a little, somewhat; for a moment, a while.

pauper, -eris, adj., properly, of persons who possess but moderate means, but are not paupers, in modest circumstances, of small means, poor, needy; humble, lowly.

pauperiēs, -iēi [pauper], *f.*, limited means, humble circumstances, poverty.

pavidus, -a, -um [paveō, be struck with fear], *adj.*, terror-stricken, trembling, timid, fearful, anxious, nervous.

pavitō, -āre, -āvi, -ātum [freq. of paveō, be struck with fear], *intr.*, be terror-stricken, tremble or quake with fear or excitement.

pavor, -ōris [paveō, be struck with terror], *m.*, violent fear, terror, dread; trembling or quaking due to fear, anxiety, nervousness, excitement.

pāx, pācis [akin to paciscor?], *f.*, properly, agreement, compact; peace; pardon, favor, grace.

pecten, -inis [cf. pectō, comb], *m.*,

a comb for the hair; a quill or pick used in striking the strings of a lyre.

pectus, -oris, n., breast-bone, chest, breast; by metonymy, heart, soul, mind, understanding (both soul and mind were thought of as situate in the breast); wisdom, courage.

1. **pecus, pecoris, n.**, cattle, in collective sense; a flock, herd; beasts, animals in general; esp., small cattle, sheep, goats; freely, of bees, a swarm.

2. **pecus, -udis, f.**, a single head of cattle, beast, animal; esp., a sheep; in *pl.*, herds, flocks; of sheep used in sacrifices, victim.

pedes, -itis [cf. pēs], *m.*, properly, one who goes on foot; esp., a foot-soldier, infantryman; in *coll. sing. or in pl.*, infantry.

pedester, -estris, -estre [pedes], *adj.*, properly, of things that go on foot or are done on foot, pedestrian; with **aciēs or pūgna**, on foot, of the foot-soldiers, infantry.

pēior, pēius: see malus.

pelagus, -ī, n., the open sea, the main, high seas, the sea, the deep.

Pelasgi, -ōrum, pl. m., the Pelasgi, the Pelasgians, a name applied by the ancients to the earliest (prehistoric) inhabitants of Greece and the Greek world in general; freely, Greeks. *As adj.*, **Pelagius, -a, -um**, Pelasgian; freely, Greek, Grecian.

Pelagus, -a, -um: see Pelasgi.

Peliās, -ae, m., Pelias, a Trojan, wounded by Ulixes on the night of the capture of Troy.

Pēlidēs, -ae, m., son or descendant of Peleus, a title (1) of Achilles, son of Peleus, (2) of Pyrrhus Neoptolemus, son of Achilles, and grandson of Peleus.

pellāx, -ācis [pelliciō, lure], *adj.*, seductive, wily, crafty, deceitful, tricky, artful.

pellis, -is, f., a skin of a beast, hide.

pellō, -ere, pepulī, pulsus, tr., beat, strike, knock; strike at, push, thrust out, drive out, expel, banish; strike or drive in battle, i.e. rout, chase, repel, put to flight, overcome, vanquish.

Fig., drive away, expel, dispel, banish, dislodge, rout.

Pelopēus, -a, -um, *adj.*, of Pelops (*an early king of the Peloponnesus, which, indeed, derived its name from him*), Pelops', Pelopian; *freely*, Peloponnesian, Grecian.

Pelōrus (um), -i, *m. and n.*, Pelorus, a promontory on the northeast coast of Sicily, on the west side of the Straits of Messina; by metonymy, the Straits of Messina (the strait between Italy and Sicily).

pelta, -ae, *f.*, a shield, small and moon-shaped (*crescent*), carried esp. by barbarians (see **barbarī**), and hence ascribed to the Amazons.

Penātēs, -ium [*cf.* **penitus**, **penetrō**], *pl. m.*, the Penates, old Italian deities of the household, and of the state, thought of as one great household (§§ 296-298); by metonymy, images of the Penates; dwelling, abode, habitation, home.

pendeō, -ēre, **pependī**, —, *intr.*, hang, be suspended, hang down; hang over something, hover, lean forward; hang on something, be perched on. *Fig.*, hang, be suspended, float; ("hang about," *i.e.*) linger, loiter, dally, tarry; be suspended, be interrupted.

pendō, -ere, **pependī**, **pēnsus**, *tr.*, hang, suspend.

Pēneletis, -i, *m.*, Peneletis, a Greek who slew Coroebus.

penetrābilis, -e [**penetrō**], *adj.*, properly, in *pass. sense*, penetrable; in *act. sense*, penetrating, piercing, keen.

penetrālis, -e [**penetrō**], *adj.*, of or in the interior, inner, interior, innermost, inmost; by metonymy, since the inmost portions of a house or temple were the most holy, holy, sacred, situate in the penetralia. As noun, **penetrālia**, -ium, *pl. n.*, the inmost recesses of a house or temple, inner apartments, shrine, sanctuary, holy of holies, the penetralia.

penetrō, -āre, -āvī, -ātus [*cf.* **penitus**], *tr.*, properly, but rarely, with *acc. of effect* (§ 128), put one thing within another; usually apparently *trans. but*

really with acc. of limit of motion (§ 127), make one's way to, enter, penetrate.

penitus, *adv.*, inwardly, deep within, far within; within; deep into, to the very center; from within; far away, far, remotely. *Fig.*, thoroughly, utterly, completely, wholly.

Penthesilēa, -ae, *f.*, Penthesilea, queen of the Amazons who fought for Troy; she was slain by Achilles.

Pentheus, -eī or -eos, *m.*, Pentheus, a king of Thebes in Boeotia, Greece, who opposed the introduction of the rites of Bacchus and so was driven mad by the god. He was torn to pieces by his mother and his aunts, while they were in a Bacchic frenzy.

penus, -ūs and -ī [*akin to penetrō*: the food was stored in the innermost part of the house], *m. and f.*, a broad word covering all kinds of food and drink, food, provisions.

peplum, -ī, *n.*, a peplos, a shawl worn by Greek women, corresponding to the Roman **palla**, robe, mantle, full and long, and richly embroidered; esp., a robe offered to Minerva (**Pallas**).

per, *prep. w. acc.*, used (1) of space, through, across, over, along, on, amid, among, around, (2) of time, throughout, through, during, for, in, (3) to denote the instrument or means, through, by means of, by, (4) to denote a cause or reason, through, on account of, for the sake of, (5) in modal expressions, with, in (**per** with an *acc. of adj. or noun* often = an *adv. or adv. phrase*), (6) in oaths and entreaties, by, (7) in composition, through, over, thoroughly.

perāctus: see **peragō**.

peragō, -ere, -ēgī, -āctus [**per**+**agō**], *tr.*, go through with, finish, accomplish, do, perform, execute. *Fig.*, go over (*thoughts, etc.*), consider carefully, ponder.

peragrō, -āre, -āvī, -ātus [**per**+**ager**], *tr.*, travel through, wander over or through, traverse; scour, range.

percellō, -ere, -cullī, -culsus [**per**+**cellō**, old verb, drive on], *tr.*, beat

down, strike *or* smite down, fell, overturn, overthrow.

percurrō, -ere, -currī, -cursum [per+currō], *tr.*, run over, hasten through. *Fig.*, run over *in speaking*, mention hastily *or* briefly, touch on briefly.

percussus: *see* percutiō.

percutiō, -ere, -cussi, -cussus [per+quatiō], *tr.*, shake violently *or* thoroughly, strike *or* smite through, pierce; strike, smite, beat, hit. *Fig.*, smite, strike, affect deeply, move, influence.

perditus: *see* perdō.

perdō, -ere, -didī, -ditus [per+dō], *tr.*, destroy, ruin. **perditus, -a, -um**, *pf. pass. prtcl. as adj.*, properly, ruined; *of a person*, wretched, hapless; *of things*, desperate, hopeless.

peredō, -ere, -ēdī, -ēsus [per+edō], *tr.*, eat up, devour, consume, waste away; *freely*, slay, kill.

peregrīnus, -a, -um [per+ager, *through peregre*, *adv.*, abroad, from abroad], *adj.*, from other lands, from abroad, foreign.

perēemptus: *see* perimō.

perennis, -e [per+annus], *adj.*, *properly*, lasting through the year, year-long; *freely*, lasting through (the) years, everlasting, eternal, undying.

pereō, -īre, -ivī or -iī, -itum [per+eō], *intr.*, go through (something); pass away, vanish; perish, die, be slain, be lost, be ruined, fall in ruins.

pererrō, -āre, -āvi, -ātus [per+errō], *tr.*, wander through, roam over. *Fig.*, roam over with one's eyes, survey, scan, examine.

perfectus: *see* perficiō.

perferō, -ferre, -tulī, -lātus [per+ferō], *tr.*, bear *or* carry through, carry *or* drive home (a missile, stroke, etc.); with reflexive pron. as object, go, proceed, betake one's self. *Fig.*, bear *or* endure to the end, bear, suffer, endure, undergo; carry news, reports, etc., report, announce.

perficiō, -ere, -fēcī, -fectus [per+faciō], *tr.*, do thoroughly *or* fully, perform, finish, complete; work, make, fashion.

perfidus, -a, -um [per, contrary to (?) + fidēs], *adj.*, faithless, false, treacherous, perfidious.

perflō, -āre, -āvi, -ātus [per+flō], *tr.*, blow through, blow over.

perforō, -āre, -āvi, -ātus [per+forō, cut, bore], *tr.*, bore through and through, pierce, penetrate.

perfundō, -ere, -fūdī, -fūsus [per+fundō], *tr.*, pour over; wet, drench; (of the sea) wash; moisten, besprinkle, bedew. *Fig.*, drench with dye-stuff, dye.

perfurō, -ere, —, — [per+furō], *intr.*, rave wildly, rage madly, vent one's fury.

perfusus: *see* perfundō.

Pergama, -ōrum, pl. n., Pergamus *or* Pergamum, the citadel of Troy; *by metonymy* (§ 188), Troy.

Pergamea: *see* Pergameus.

Pergameus, -a, -um [Pergamum], *adj.*, of Pergamum; *by metonymy*, of Troy, Trojan. *As noun*, **Pergamea, -ae** (*sc. urbs*), *f.*, Pergamea, the name of a town in Crete founded by Aeneas in the course of his wanderings after the fall of Troy.

pergō, -ere, perrēxi, perrēctum [per+regō], *intr.*, keep straight on, go on, move on, continue, proceed, advance; with *infn.*, 'proceed. *Fig.*, go on *in speaking*, proceed, continue.

perhibeō, -ēre, -hibui, -hibitus [per+habeō], *tr.*, *properly*, hold forth *or* out, proffer, present. *Fig.*, proffer *in speech*, say, assert, declare.

periculum or periclum, -ī, n., trial, attempt, experiment; *by metonymy*, of the results *or* the accompaniments of trial and experiment, risk, hazard, danger, peril.

perimō, -ere, -ēmī, -ēmtus [per+emō], *tr.*, *properly*, take away (remove) entirely, *i.e.* destroy, ruin, lay waste, annihilate; slay, kill.

Periphās, -antis, m., Periphas, a Greek, comrade of Pyrrhus on the night of the capture of Troy.

periūrium, -ī or -iī, n., failure to keep one's oath, perjury, treachery.

periūrus, -a, -um, adj., *properly*, of one

who breaks his oath, perjured, treacherous, lying.

perlābor, -lābī, -lāpsus sum [per+lābor], *tr.*, glide through or over, skim.

perlātus: *see* perferō.

perlegō, -ere, -lēgī, -lēctus [per+legō], *tr.*, survey, scan, examine.

permēnsus: *see* permātior.

permētior, -mētīrī, -mēnsus sum [per+mētior], *tr.*, measure through or out; *like English measure, e.g. in Shakspeare*, traverse, travel over.

permisceō, -ēre, -miscuī, -mixtus [per+misceō], *tr.*, mix thoroughly, mix, mingle, join, unite.

permissus: *see* permittō.

permittō, -ere, -misi, -missus [per+mittō], *tr.*, properly, let something go through or pass by; allow, suffer, permit, grant, brook, sanction; throw, hurl; commit, consign, entrust, surrender, give up.

permixtus: *see* permisceō.

permulceō, -ēre, -mulsī, -mulsus [per+mulceō], *tr.*, properly, stroke carefully, rub gently. *Fig.*, soothe, appease.

pernix, -icis, adj., active, nimble, agile, swift.

perōsus, -a, -um [per+ōdī], *adj.*, perhaps a *pf. pass. prtcl.* of a verb **perōdī**, *in dep. sense*, hating thoroughly, detesting.

perpessus: *see* perpetior.

perpetior, -petī, -pessus sum [per+patior], *tr.*, endure steadfastly, bear patiently, endure; *with infn.*, suffer, permit, allow.

perpetuus, -a, -um, adj., continuous, unbroken; entire, whole.

perplexus, -a, -um [per+plectō, weave, plait], *adj.*, properly, interwoven, entangled. *Fig.*, tangled, intricate, confused.

perrumpō, -ere, -rūpī, -ruptus [per+rumpō], *tr.*, break through, make or force one's way through.

persentiō, -īre, -sēnsī, -sēnsus [per+sentiō], *tr.*, perceive clearly; be fully conscious of, feel deeply.

persequor, -sequī, -secūtus sum [per

+sequor], *tr.*, follow to the end, follow earnestly and perseveringly, follow up; *in hostile sense*, pursue.

persolvō, -ere, -solvi, -solūtus [per+solvō], *tr.*, loosen, release or discharge fully (*e.g. a debt*), pay in full, pay, give; pay, render (*thanks, vows, etc.*), offer, return.

personō, -sonāre, -sonuī, -sonitum [per+sonō], *tr.*, cause something to resound, make something ring or echo.

perstō, -stāre, -stitī, -stātum [per+stō], *intr.*, continue standing, stand firm. *Fig.*, stand firm, be unmoved, persist, continue, abide, last.

perstringō, -ere, -strinxī, -strictus [per+stringō], *tr.*, graze, touch lightly, barely touch.

pertaedet, pertaedere, pertaesum est [per+taedet], *impers. but tr.*, construed with *acc. of person and gen. of thing*, (one) is thoroughly weary of, is tired (of), is sick of, is disgusted with, one loathes.

pertaesum est: *see* pertaedet.

pertemptō, -āre, -āvi, -ātus [per+temptō], *tr.*, properly, feel all over, test; lay hold on, *lit. and fig.*, seize, pervade, master, possess.

perterreō, -ēre, -uī, -territus [per+terreō], *tr.*, frighten greatly, alarm, terrify, fill with dismay.

perterritus: *see* perterreō.

pervenio, -īre, -vēnī, -ventum [per+venio], *intr.*, come all the way to, make one's way, come; *with ad or in*, arrive at, reach.

pervius, -a, -um [per+via], *adj.*, having a way or thoroughfare through, passable. *See note on ii. 453.*

pēs, pedis, m., a foot, *whether of man or of animals*, hoof, claw, talon; *by metonymy*, step, pace, speed of foot; a rope attached to the foot or lower part of a sail, sheet-rope, sheet, *used in trimming the sails, esp. in tacking.*

pessimus: *see* malus.

pestis, -is, f., a contagious disease, infection, plague, pest, taint of disease; destruction, ruin, calamity; mischief. *Fig.*, plague, pest; *of monstrous creatures or personages*, scourge, curse.

Petēlia, -ae, *f.*, Petelia, an ancient Italian town, in Bruttium, on the Gulf of Tarentum.

petō, -ere, -ivī or -ī, -itus, *tr.*, properly (?), fall on something; in hostile sense, rush at, attack, assail, aim at; in friendly sense, make for something, seek, aim at, pursue; seek, go in search of, repair to, go or proceed to; desire, want; seek, search for; ask or beg for.

Phaeāces, -um, *pl. m.*, the Phaeacians, a people, who, according to the Homeric poems, lived a blissful life on an island called Scheria, which has been variously identified, e.g. with Corcyra, the modern Corfu.

Phaedra, -ae, *f.*, Phaedra, daughter of Minos, king of Crete, and wife of Theseus. She fell in love with her stepson Hippolytus; when he rejected her advances, she accused him to his father, who prevailed on Neptune to cause his death. Later, Hippolytus's innocence became clear and Phaedra committed suicide.

Phaëthōn, -ontis [*a Greek word, a pr. princpl. act., meaning beaming, radiant, an epithet of the sun; then the title of the sun, Shiner, Dazzler*], *m.*, Phaëthon, the Sun God.

phalanx, -angis, *f.*, a band of soldiers in close battle array, battle host, array, army, force.

phalārica, -ae, *f.*, a phalarica, i.e. a large heavy spear, in use among barbarian nations, wrapped with tow and pitch which were set on fire before the weapon was hurled; it was thrown usually by machines, though Vergil makes Turnus throw one by hand.

phalerae, -ārum, *pl. f.*, a disk or boss of metal, esp. one worn on the breast as an ornament, e.g. by soldiers, or, more often, among the Romans, by horses, trappings, ornaments.

Phaleris, -is, *m.*, Phaleris, a Trojan.

pharetra, -ae, *f.*, a quiver.

pharetrātus, -a, -um [*pharetra*], *adj.*, armed or equipped with a quiver, quiver-bearing.

Pharus, -ī, *m.*, Pharos, an Italian.

Phēgeus, -eī, *m.*, Phegeus. (1) A Trojan slave. (2) A Trojan slain by Turnus.

Pherēs, -ētis, *m.*, Pheres, a Trojan.

Philoctētēs, -ae, *m.*, Philoctetes, a king of Meliboea in Thessaly, Greece, a famous archer. He fought against Troy. Later, having been driven out by the Meliboeans, he founded Petelia in Italy.

Phinēius, -a, -um, *adj.*, of Phineus (king of Salmydessus in Thrace. He put out the eyes of his son and so was himself blinded by the gods, and the Harpies were sent to torment him by carrying off or defiling all his food), Phineus's, Phinean.

Phlegethōn, -ontis, *m.*, Phlegethon, a fiery river in the underworld.

Phlegyās, -ae, *m.*, Phlegyas, king of the Lapithae, and father of Ixion. Angry because Apollo had made love to his daughter, he set fire to a temple of the god; for this impiety he was severely punished in the underworld.

Phoebēus, -a, -um [*Phoebus*], *adj.*, of Phoebus, Phoebus's.

Phoebus, -ī [*a Greek word, properly an adj., bright, radiant, epithet of Apollo as radiant with youth, later, as the sun god*], *m.*, Phoebus, the Radiant One, a title of Apollo (§281), the Sun God, Apollo.

Phoenices, -um, *pl. m.*, the Phoenicians; their home was in Phoenicia, on the east coast of the Mediterranean, but they settled all about that sea.

Phoenissa: see *Phoenissus*.

Phoenissus, -a, -um, *adj.*, found only in *f.*, Phoenician. As noun, **Phoenissa**, -ae, *f.*, a Phoenician woman.

Phoenix, -icis, *m.*, Phoenix, a Greek chieftain, son of Amyntor, king of Argos. Becoming afraid of his father he fled to Peleus, who received him kindly; he became teacher of Achilles and his comrade in the Trojan war.

Pholoē, -ēs, *f.*, Pholoë, a Cretan woman, slave among the Trojans, one of the prizes in the boat race.

Phorbās, -antis, *m.*, Phorbas, a Trojan, friend of Palinurus.

Phorcus, -ī, *m.*, Phorcus. (1) A son of

Pontus (Sea) and Gaea (Earth), a sea deity. (2) An Italian.

Phryges: *see Phryx.*

Phrygia: *see Phrygius.*

Phrygius, -a, -um [Phryx], adj., Phrygian; *by metonymy, since Troy belonged to Phrygia, Trojan. As noun, Phrygia, -ae (sc. terra), f., Phrygia, a term of different meanings at different periods; in earlier times it included most of Asia Minor, at least, most of western Asia Minor. Phrygiae, -ārum, pl. f., Trojan women.*

Phryx, Phrygis, m., a Phrygian; by metonymy, a Trojan.

Phthia, -ae, f., Phthia, a city and district in Thessaly, Greece, over which, according to one story, Achilles ruled.

piaculum, -ī [piō], n., a means of appeasing a deity, sin-offering, expiatory offering or sacrifice, atonement, expiation; by metonymy, that which requires atonement, sin, crime, guilt.

picea, -ae [piceus: perhaps [originally an adj., with arbor to be supplied], f., the pitch-pine tree, pine.

piceus, -a, -um [pix], adj., of pitch, pitchy; by metonymy, pitch-black, smoky, lurid, dark, black.

pictura, -ae [pingō], f., the art or process of painting; by metonymy, a painting, picture.

picturatus, -a, -um [pictura], adj., figured, embroidered, brodered, wrought.

pictus: *see pingō.*

pietās, -ātis [pius], f., devotion to duty, dutifulness, in a wide variety of senses (see § 62), merit, high character; of duty done toward parents and kinsfolk, filial piety, filial love, affection in general, love; of duty done toward the gods, devotion, piety, reverence; also of the dealings of gods with men, compassion, pity, sympathy, tenderness, graciousness, goodness, sense of right, justice.

piget, pigere, piguit, —, impers. but tr., with acc. of person and gen. of thing, (it) irks one, (it) displeases or vexes one, one is displeased or vexed with, is disgusted (with), one regrets.

pignus, -oris, n., something deposited as a pledge, security; in general, pledge. token, assurance.

pila, -ae, f., a pillar, column; freely, mass of masonry, pier, mole.

pilentum, -ī, n., a four-wheeled carriage, luxurious and richly decorated, open on the sides but with a top, used by Roman women in religious processions, and to carry sacred emblems, utensils, etc.

Pilumnus, -ī, m., Pilumnus, an old Italian deity, having to do, properly, with childbirth, described by Vergil as an ancestor (great-grandfather) of Turnus.

pineus, -a, -um [pinus], adj., of pine or pines, pine, piney.

pingō, -ere, pinxi, pictus, tr., paint; with or without acti, broider, embroider; stain, dye, color; freely, adorn. pictus, -a, -um, pf. pass. prtcl. as adj., painted, dyed, stained, gally decorated, gay colored, tattooed; broidered, embroidered, figured; adorned, decorated.

pinguis, -e, adj., fat, rich in fat or oil, oily, unctuous, resinous, pitchy. Fig., of the soil, rich, fertile; of altars, richly-laden, rich in victims, streaming with blood and fat.

pinifer, -fera, -ferum [pinus+ferō], adj., pine-bearing, piney, pine-covered.

pinna, -ae, f., a feather; esp., a wing-feather, plume, wing, pinion.

pinus, -ūs or -ī, f., a pine tree, pine; by metonymy (§ 187), a ship made of pine beams, a pine torch, fagot.

piō, -āre, -āvi, -ātus, tr., appease, propitiate (the gods by sacrifice, etc.); atone for, explate sin; avenge, punish guilt.

Pirithous, -ī, m., Pirithous, a son of Ixion and king of the Lapithae; in company with Theseus he tried to carry off Proserpina from the underworld, but failed. His punishment for this sin is variously described by different writers.

piscis, -is, m., a fish.

piscōsus, -a, -um [piscis], adj., abounding in fish, rich in fish.

pistrīx, -īcis, *f.*, a sea-monster, *e.g.* a whale shark; *the term is vaguely used of any strange creature of the deep.*

pius, -a, -um, *adj.*, duty-doing, devoted to duty, dutiful, *in a wide variety of senses* (§ 62); *in general*, just, virtuous, righteous, good; *dutiful toward one's parents and kinsfolk*, filial, affectionate, respectful, loyal; *dutiful (i.e. occupying right relations) toward the gods*, pious, holy, pure, sacred; *of the gods*, kind, friendly, considerate.

pix, picis, *f.*, pitch.

placeō, -ēre, -uī, **placitum**, or **placeō**, -ēre, **placitum est**, *intr.*, please, be pleasing to, delight; *with mihi, tibi, etc.*, I, you, etc., am resolved, have decided or decreed. **placitus**, -a, -um, *pf. pass. prtcl.*, *in dep. sense, as adj.*, pleasing, welcome, agreeable, acceptable.

placidē [**placidus**], *adv.*, quietly, gently, peacefully, harmlessly.

placidus, -a, -um [**placeō**], *adj.*, quiet, gentle, peaceful, calm, tranquil, placid; kindly, friendly, gracious, propitious.

placitus: *see placeō.*

plācō, -āre, -āvi, -ātus [*akin, probably, to placeō*], *tr.*, calm, quiet, still, soothe, pacify; appease, propitiate, reconcile.

plāga, -ae, *f.*, blow, stroke, thrust.

1. **plaga**, -ae, *f.*, region, tract, district, realm.

2. **plaga**, -ae, *f.*, hunting-net, snare. *The real difference between the rēte and the plaga is not known; the plaga, perhaps, was the smaller, placed across roads and narrow openings in the bushes. For the use of nets in hunting see indāgō.*

plangor, -ōris [*cf. plangō*, strike], *m.*, properly, a striking, beating, *esp. of the breast as a sign of grief*; by metonymy, the noise thus made, lamentation, wailing, shriek, mourning.

plānitiēs, -iēi [**plānus**, level], *f.*, level, plain.

planta, -ae, *f.*, the sole of the foot, foot.

plaudō, -ere, **plausi**, **plausum**, *intr.*,

clap or beat the hands together, applaud; *of a bird*, flap (*with*) the wings; *tr.*, beat, strike; *with acc. of effect* (§ 128), beat out a dance, etc.

plausus, -ūs [**plaudō**], *m.*, clapping of the hands, applause; flapping, beating, fluttering (*of wings*).

plēbs, **plēbis**, *f.*, properly, the common people, the commons, the plebeians; *freely*, the rank and file of an army, the common throng, the common soldiers.

Plēmyrium, -ī or -īi, *n.*, Plemmyrium, a promontory of Sicily, near Syracuse.

plēnus, -a, -um [**pleō**, old verb, fill], *adj.*, well-filled, full of, filled with; *of sails*, swelling, bellying; *with mēnsa*, generous, richly-laden.

plicō, -āre, -āvi or -uī, -ātus or -itus, *tr.*, fold, fold up, double (*up*), coil.

plūma, -ae, *f.*, a fine soft feather; *in pl.*, downy feathers, down.

plumbum, -ī, *n.*, lead.

pluō, **pluere**, **plui**, —, *intr.*, usually *impers.*, (*it*) rains.

plūrimus: *see multus.*

plūs: *see multus.*

Plūtōn, -ōnis, *m.*, Pluto, ruler of the underworld. *See* § 300.

pluvia, -ae, *f.*, rain; a shower.

pluviālis, -e [**pluvia**, **pluvius**], *adj.*, rainy; rain-bringing.

pluvius, -a, -um [**pluō**], *adj.*, rainy; rain-bringing.

pōculum, -ī, *n.*, drinking-cup, goblet, beaker.

Podalirius, -ī or -īi, *m.*, Podalirius, a Trojan.

poena, -ae, *f.*, properly, a fine, one of the earliest forms of punishment; satisfaction, compensation, expiation, atonement; punishment, torture, penalty; revenge, vengeance; **poenās sūmere** or **recipere**, exact a penalty or punishment; **poenās dare**, pay the penalty.

Poenī, -ōrum [*akin to Phoenices*], *pl. m.*, properly, the Phoenicians, but regularly the Carthaginians, as one very prominent branch of the Phoenician people.

poliō, -īre, -īvi or -īi, -ītus, *tr.*, make smooth, polish, furbish, burnish.

Politēs, -ae, m., *Polites, a son of Priam and Hecuba, killed before his parents' eyes by Pyrrhus.*

polliceor, -ēri, pollicitus sum, tr., offer, proffer, promise.

pollicitus: *see polliceor.*

polluō, -ere, pollui, pollutus, tr., properly, in physical sense, defile, pollute, stain, infect. *Fig.,* defile, violate, dishonor, desecrate, outrage.

Pollux, -ūcis, m., *Pollux, brother of Castor; he was son of Jupiter by Leda, wife of Tyndareus, the king of Sparta, and so was immortal. He was famous also as a boxer. When Castor, who was mortal, died, Pollux wished to die also, but could not, being immortal. Jupiter, however, agreed that the brothers might, turn and turn about, spend each one day in the upper world, one in the world below.*

polus, -ī, m., a pole, *i.e.* extremity of the axis on which the heavens and the earth revolve; by metonymy (§ 188), the sky, the heavens.

Polyboetēs, -ae, m., *Polyboetes, a Trojan, priest of Ceres.*

Polydōrus, -ī, m., *Polydorus, a son of Priam, treacherously slain by Polymestor, king of Thrace, whose guest he was.*

Polyphēmus, -ī, m., *Polyphemus, one of the Cyclopes in Sicily, whose single eye was put out by Ulixes.*

Pōmētīlī, -ōrum, pl. m., *Pometil, usually called Pometia or Suessa Pometia, an ancient town of the Volsci in Latium.*

pompa, -ae, f., properly, a public procession, *esp. in connection with solemn occasions, e.g. games, festivals, triumphs, funerals;* funeral train, funeral rites; *freely,* sacred rites.

pondus, -eris [pendō], n., a weight, used in scales; weight, *i.e.* heaviness, quantity. *Fig.,* load, burden.

pōne, adv., after, behind.

pōnō, -ere, posui, positus [originally, posinō=por, old prep. prefix, to, toward, +sinō], tr., put down, set down, place, lay, *lit. and fig.;* put off, lay aside, *lit. and fig.;* put up, set up, erect, build, found, establish; =**com-pōnō**, arrange for burial, lay to rest,

bury, inter; set or put on the table, serve up. *Fig.,* set up, establish, ordain; appoint, assign, fix.

pōns, pontis, m., a bridge; boarding-bridge, gangway, drawbridge; a bridge connecting a tower with the walls of a city.

pontus, -ī, m., the (open) sea, the deep; by metonymy, a sea, billow.

poples, poplitis, m., the ham or region back of the knee; *freely,* knee; **poplitem succidere**, hamstring, *i.e.* disable by cutting the tendons back of the knee.

populāris, -e [populus], adj., of or belonging to the people, popular.

pōpuleus, -a, -um [pōpulus, the poplar], adj., of the poplar, poplar.

populō, -āre, -āvi, -ātus, and populator, -ārī, -ātus sum, tr., lay waste, devastate, ravage, despoil, plunder. *Fig.,* rob, despoil of, deprive of.

populor: *see populō.*

populus, -ī, m., a people, as a body politic, a nation; the people as opposed to the governing powers; *freely,* throng, multitude, host, crowd.

porca, -ae, f., sow, pig.

porrigō, -ere, -rēxi, -rēctus [por, old prep. prefix, to, toward, +regō], tr., stretch out, spread out, extend; *in pass., in middle sense,* spread out, stretch out.

porrō [akin to prō], adv., used (1) properly with expressions of motion, forward, onward, on and on, (2) with expressions of rest or locality, at a distance, afar, (3) of succession in time, again, in turn, (4) *fig.,* of succession in a discussion or narration, next, furthermore, besides.

Porsenna, -ae, m., *Porsenna, a king of Etruria who tried to restore Tarquinius Superbus to his throne.*

porta, -ae, f., a gate, *esp. of a city;* in general, passageway, entrance, outlet, exit.

portendō, -ere, -dī, -tentus [por, old prep. prefix, to, toward, +tendō], tr., properly, hold forth, stretch out. *Fig.,* point out the future, foretell, predict, foreshadow, presage, portend. **por-**

tentum, -ī (*pf. pass. prtcl. as noun*), *n.*, anything that foreshadows the future, omen, portent, sign.

portentum: see **portendō**.

porticus, -ūs [**porta**], *f.*, colonnade, portico (so called from the openings, **portae**, along its sides or front); corridor, cloister, gallery.

portitor, -ōris [**portō**], *m.*, carrier, conveyer; boatman, ferryman.

portō, -āre, -āvī, -ātus, *tr.*, bear, carry, convey, bring.

Portūnus, -ī [**portus**], *m.*, Portunus, an Italian god of harbors, identical with Palaemon (§ 289).

portus, -ūs [*akin to porta*], *m.*, properly, entrance; harbor, haven, port.

poscō, -ere, **poposci**, —, *tr.*, ask for urgently, demand, claim, beg; demand, require; with two accusatives, demand or ask something of another; (demand, i.e.) ask, inquire into; without object, ask; with *infln.* (§ 167), demand that, urge that.

positus: see **pōnō**.

possum, **posse**, **potuī**, — [**potis**+**sum**], *intr.*, be able, have the power (to), be in position to, can; with *acc. of neuter adj. or pron.* (§ 134), sometimes, too, without such an *acc.*, can do, be able to do, have or possess power or force. **potēns**, -entis, *pr. prtcl. act. as adj.*, able, powerful, mighty, great; with *gen.*, having power over, swaying, ruling; freely, master of, ruler of.

post, *adv.*, used (1) of place, behind, after, (2) of time, afterwards, in after days, after, hereafter. *As prep. with acc.*, (1) of place, after, behind, (2) of time, after, since.

posterus, -a, -um [**post**], *adj.*, *comp.* **posterior**, **posterius**, *sup.* **postrēmus**, -a, -um, and **postumus**, -a, -um, coming after or next in time, next, following, ensuing; freely, future; in *comp.*, latter, later; in *sup.*, of space, hindmost, last; of time, latest, last; in form **postumus**, last-born, late born, last, applied esp. to a child born after its father's death. *As noun*, **postrēma**, -ōrum, *pl. n.*, the rear of anything

posthabeō, -ēre, -uī, -itus [**post**+**habeō**], *tr.*, hold or set behind or after, place after, esteem less, hold in less regard.

postis, -is, *m.*, doorpost; door, esp. in *pl.*; freely, gate, entrance.

postquam [**post**+**quam**], *conj.*, after, since, when, as soon as.

postrēmus: see **posterus**.

postumus: see **posterus**.

potēns: see **possum**.

potentia, -ae [**potēns**], *f.*, power, might, strength.

potestās, -ātis [*akin to potis*], *f.*, power, might; esp., legal or constitutional power, authority, sway. *Fig.*, power, authority, permission, opportunity, chance.

1. **potior**, **potiri** or **poti**, **potitus sum** [**potis**], *intr.*, construed with *abl.*, become master of, gain control of, take or get possession of, get, gain, obtain; be master of, possess, enjoy.

2. **potior**: see **potis**.

potis, -e, *adj.*, *comp.* **potior**, **potius**, able, powerful; with **est** as = **potest**, is able, can; in *comp.*, better, preferable. **potius**, *n. sing. comp. as adv.*, preferable, rather, more.

potitus: see 1. **potior**.

potius: see **potis**.

pōtō, -āre, -āvī, -ātus or **pōtus**, *tr.*, drink, quaff.

prae, *adv.*, before, in front. *As prep. with abl.*, before.

praebeō, -ēre, -buī, -bitus [**prae**+**habeō**], *tr.*, hold forth or out, offer, proffer, present; furnish, supply.

praecēdō, -ere, -cessī, -cessum [**prae**+**cēdō**], *tr.*, go before, precede.

praecelsus, -a, -um [**prae**+**celsus**], *adj.*, very high, lofty.

praeceps, -cipitis [**prae**+**caput**], *adj.*, headforemost, headlong, heels over head. *Fig.*, steep, precipitous, sheer; headlong, in headlong flight or course, hasty, in haste, pell-mell, quick, speedy, swift; headstrong, violent. *As noun*, **praeceps**, -cipitis, *n.*, a perpendicular ascent or descent, a sheer or precipitous height, a steep, a precipice; the verge, edge of such a height.

praeeptum: *see praecipio.*

praeeptus: *see praecipio.*

praecipio, -ere, -cēpi, -ceptus [prae + capiō], *tr.*, take beforehand. *Fig.*, anticipate, forestall; advise, admonish, teach, instruct; prescribe, bid, command. **praeeptum, -ī** (*pf. pass. prtcl. as noun*), *n.*, an instruction; injunction, admonition, direction, rule.

praecipitō, -āre, -āvi, -ātus [prae + cept], *tr.*, throw (down) headlong, cast or fling headlong, fling; drive headlong, impel, hurry, urge on, *lit. and fig.; intr.* (§ 139), rush down, descend swiftly, hasten, hurry.

praecipuē [praecipuus], *adv.*, especially, particularly, chiefly.

praecipuus, -a, -um [praecipio], *adj.*, properly, taken before others, first chosen; choice, chief, especial, special, particular, peculiar.

praecīlārus, -a, -um [prae + clārus], *adj.*, properly, very bright. *Fig.*, brilliant, splendid, famous, illustrious, noble, glorious.

praecō, -ōnis, m., a public crier, herald.

praecordia, -ōrum [prae + cor], *pl. n.*, properly, the diaphragm, midriff; freely, the heart, the breast.

praeda, -ae, f., booty, spoil, plunder, *esp. booty won in war; freely*, prey, prize.

praedicō, -ere, -dīxi, -dictus [prae + dicō], *tr.*, say beforehand; foretell, predict, prophesy; warn, charge, command, bid: **praedictum, -ī** (*pf. pass. prtcl. as noun*), *n.*, prediction, prophecy.

praedictum: *see praedicō.*

praedō, -ōnis [praeda], *m.*, robber, plunderer, brigand, pirate, marauder.

praeeō, -īre, -īvi or -īi, -itum [prae + eō], *intr.*, go before, precede, be in advance.

praeferō, -ferre, -tuli, -lātus [prae + ferō], *tr.*, carry or bear before; offer, proffer. *Fig.*, set one thing above or before another, prefer, esteem more highly.

praeiciō, -ere, -fēci, -fectus [prae + faciō], *tr.*, set over, put in command or charge of, place in authority over.

praefigō, -ere, -fixi, -fixus [prae + figō], *tr.*, fix or set before; fasten on the end of, fasten on; *with acc. and abl.*, fix one thing by means of another, fit with a tip, tip, point.

praeifixus: *see praefigō.*

praegnās, -antis or -ātis [prae + (g)nāscor], *adj.*, pregnant (*with*).

praelātus: *see praeferō.*

praemetuō, -ere, -ui, — [prae + metuō], *tr.*, fear beforehand, dread.

praemissus: *see praemittō.*

praemittō, -ere, -misi, -missus [prae + mittō], *tr.*, send before or forward, send in advance.

praemium, -ī or -ii [prae + emō], *n.*, something specially taken or chosen, reward, recompense, prize.

praenatō, -āre, —, — [prae + natō], *intr.*, swim before or by; float by, flow by, glide by.

praepes, -petis [prae + petō, go, fly], *adj.*, swiftly flying, swift, fleet, nimble; applied *esp. to birds from whose flight omens were derived; hence*, ominous, of good omen.

praepinguis, -e [prae + pinguis], *adj.*, very fat; of soil, very rich, fertile.

praereptus: *see praeripio.*

praeripio, -ere, -ripui, -reptus [prae + rapiō], *tr.*, snatch a thing away before (some one else can seize it), wrest from.

praerumpō, -ere, -rūpi, -ruptus [prae + rumpō], *tr.*, break off in front, break off. **praeruptus, -a, -um**, *pf. pass. prtcl. as adj.*, broken, steep, precipitous, towering.

praeruptus: *see praerumpō.*

praesaepe, -is [prae + saepio], *n.*, properly, an enclosure; *esp.*, a stall, stable; bee-hive, hive.

praesāgus, -a, -um [prae + sāgus, prophetic], *adj.*, having knowledge of beforehand, foreknowing, foreboding.

praescius, -a, -um [prae + sciō], *adj.*, having knowledge of beforehand, foreknowing, divining.

praesēns: *see praesum.*

praesentia, -ae [praesēns], *f.*, presence.

praesentiō, -īre, -sēnsi, -sēnsus

[**prae+sentio**], *tr.*, perceive or feel beforehand, foresee, detect, scent.

praesideō, -ēre, -sēdī, -sessum [**prae+sedeō**], *intr.*, sit before or over, preside over, have the care of, direct, control, watch, guard, defend, protect.

praestāns: see **praestō**.

praestō, -āre, -stitī, -stitum or **stātum** [**prae+stō**], *intr.*, stand before something. *Fig.*, be superior to, excel, surpass; **praestat**, *impers.*, (it) is better (*best*); *tr.*, surpass, outstrip, excel; show, display, exhibit. **praestāns**, -antis, *pr. prtcpl. act. as adj.*, surpassing, superior, preëminent, signal, splendid.

praesum, -esse, **praefuī**, — [**prae+sum**], *intr.*, be before (*something or some one*); be over, be in charge of, have control of, be first or foremost.

praesēns, -entis, *pr. prtcpl. as adj.*, before one, present, in person, in bodily presence, on hand, ready; instant, immediate, speedy; ready, collected, resolute, firm; *of gods*, aiding in bodily presence (*cf.* "a very present help in time of trouble"), propitious, favorable, helpful; strong, powerful.

praetendō, -ere, -dī, -tus [**prae+tendō**], *tr.*, stretch before, set in front of; stretch forth, extend; offer, proffer, present. **praetentus**, -a, -um, *pf. pass. prtcpl. as adj.*, stretched before, lying before; *freely*, before, opposite.

praetentus: see **praetendō**.

praeter, *adv.*, past, by, beyond. *As prep. with acc.*, past, by, beyond; above, *lit. and fig.*; besides, in addition to; contrary to; except.

praetereā [**praeter+eā**, *old acc. pl. (?) of is*], *adv.*, properly, beyond this, besides, in addition, also; rarely, thereafter, hereafter, afterwards.

praetereō, -īre, -ivī or -ilī, -itus [**praeter+eō**], *tr.*, go by, pass by, pass beyond, pass, outstrip.

praeterfugiō, -ere, -fūgī, — [**praeter+fugiō**], *intr.*, fly or flee past or by.

praeterlābor, -lābī, -lāpsus sum [**praeter+lābor**], *tr.*, glide by; flow by; sail by, pass by.

praetervehor, -ī, -vectus sum [*properly, pass. of praetervehō; sc. equō, nāvī, etc.*], *tr.*, sail by, glide by, pass by or along.

praetexō, -ere, -texuī, -textus [**prae+texō**], *tr.*, properly, weave in front; fringe, border, *lit. and fig.*; cover, conceal, cloak.

praevertō, -ere, -tī, -sus, and **praevector**, -ī, — [**prae+vertō**], *tr.*, outstrip, outrun, surpass, excel; prepossess, preoccupy, occupy, possess, master.

praevideō, -ēre, -vidī, -vīsus [**prae+videō**], *tr.*, see beforehand, foresee; see in time.

prātum, -ī, *n.*, a meadow, mead.

prāvus, -a, -um, *adj.*, crooked. *Fig.*, crooked, perverse, wrong.

precor, -ārī, -ātus sum [*cf. prex*], *tr.*, pray for, ask for, beseech, implore; pray to, supplicate, beseech, entreat, invoke; *intr.*, pray, implore, make entreaty or supplication.

prehendō or prēndō, -ere, -dī, **prehēnsus or prēnsus**, *tr.*, grasp, grasp at, catch, seize, clutch, lay hold on eagerly, quickly, or violently.

prehēnsō or prēnsō, -āre, -āvī, -ātus [**prehendō**], *tr.*, grasp, grasp at, catch (*at*), seize, clutch.

prehēnsus: see **prehendō**.

premō, -ere, **pressī**, **pressus**, *tr.*, press, press down, squeeze; press with the feet, tread on, step on, tread; press down on, overwhelm, crush, oppress, lay low; *press one by pursuing him*, press hard or close on, pursue closely, beset, assail; drive, force, press home; (*press down, i.e.*) compress, close, shut; check, hold, stay, restrain; press down, weigh down, confine; cover, conceal, hide. *Fig.*, oppress, burden, weigh down, overwhelm, crush; repress, suppress, hide, conceal; repress, check, restrain; hamper; check, curb, control, rule.

prēndō: see **prehendō**.

prēnsō: see **prehēnsō**.

prēnsus: see **prehendō**.

pressō, -āre, -āvī, -ātus [*freq. of premō*], *tr.*, press, squeeze.

pressus: *see* **premō**.

pretium, -ī or -īī, *n.*, price, value, worth; money, *as representing price*; reward, prize, guerdon.

prex, **precis** [*cf.* **precor**], *f.*, prayer, entreaty.

Priamēius, -a, -um [**Priamus**], *adj.*, of Priam, Priam's, son or daughter of Priam.

Priamidēs, -ae [**Priamus**], *m.*, son of Priam.

Priamus, -ī, *m.*, Priam. (1) *The aged king of Troy, husband of Hecuba, father of many sons and daughters, esp. Hector and Paris.* (2) *A Trojan, grandson of king Priam.*

pridem, *adv.*, long ago, long since; **iam pridem**, long since, long ago, for a long time, this long time (*past*).

primaevus, -a, -um [**primus**+**ae-vum**], *adj.*, in one's first years, in the first period of life, young, blooming, fresh.

primō: *see* **prior**.

primum: *see* **prior**.

primus: *see* **prior**.

princeps, -ipis [**primus**+**capiō**], *adj.*, properly, first taken or chosen; first in space, time, or order, foremost, leading, chief. *As noun*, **princeps**, -ipis, *m.*, a chief, chieftain, leader; author² (of a race), source, founder.

principium, -ī or -īī [**princeps**], *n.*, beginning. **principiō**, *abl. sing. as adv.*, of time, in the beginning, at first; of sequence (balanced sometimes by **inde**), in the first place, first, to begin with.

prior, -ōris [*akin to* **prae**, 1. **prō**], *adj.*, in comp., of time or order, former, prior, first, previous; leading, in advance; = *an adv.*, first; freely, taking the lead. *As noun*, **prior**, -ōris, *m.*, leader, winner; in *pl.*, the men of earlier days, the men of old, the ancients, ancestors, forefathers. **prius**, *n. sing as adv.*, before, sooner, rather; **prius . . . quam** or **priusquam**, rather than, before, until. *In sup.*, **primus**, -a, -um, used (1) of space or time, first, foremost, leading, earliest, most ancient, the first part (*front, edge*) of, the ex-

tremity of, outer, the beginning of, (2) of rank or station, first, foremost, highest, leading, chief, principal, best, most noble; *the adj. is often best rendered by very, or by an adv. phrase*, at first, from the very outset. **primō**, *abl. sing. as adv.*, used properly in a contrast, at first, at the outset, in the beginning; **primum**, *acc. sing. as adv.*, used properly in a series, balanced usually by **mox**, **deinde**, **tunc**, at first, in the first place; with **omnium**, first of all; in **primis**, properly, among the first, especially, first and foremost; **ut, ubi, or cum primum**, when . . . first, as soon as; so **ut, ubi or cum** with forms of the *adj.* **primus**, when . . . first, as soon as. *As nouns*, **primi**, -ōrum, *pl. m.*, chiefs, leaders, nobles; **prima**, -ōrum, *pl. n.*, the first place, the lead.

priscus, -a, -um [*akin to* **prior**], *adj.*, of or belonging to the former days, old-time, old, ancient, primitive; good old, venerable.

pristinus, -a, -um [*akin to* **prior**], *adj.*, former, one-time, old, original.

Pristis, -is [*akin to* **pistrīx**?], *f.*, **Pristis**, Sea-monster, Shark, the name of a Trojan ship.

prius: *see* **prior**.

priusquam: *see* **prior**.

1. **prō**, *prep. with abl.*, used (1) of space, *lit. and fig.*, before, in, in front of; (*before, in front of, i.e.*) in defence of, on behalf of, for the sake of; in return for, in compensation for, in retribution for, instead of, in place of, for, (2) in modal relations, in proportion to, according to; **prō sē**, to the best of one's ability, with might and main. *As a prep. prefix*, **prō** (old form, **prōd**) = before, in front, forth, forward, for.

2. **prō**, *interjection*, oh! ah! alas!

proavus, -ī [1. **prō**+**avus**], *m.*, a great-grandfather; sire, forefather, ancestor.

probō, -āre, -āvī, -ātus [*cf.* **probus**, good, proper], *tr.*, try, test; approve, commend, sanction; with *infin.*, (*approve, i.e. be willing that something shall be done*), permit, suffer.

Procās, -ae, m., *Procas, a king of Alba Longa, the father of Amulius and Numitor.*

procāx, -ācis [procō, ask, demand], *adj., bold, pert, saucy, insolent, impudent, wanton, shameless.*

prōcēdō, -ere, -cessī, -cessum [1. prō + cēdō], *intr., go forth, come forth; go forward, move on, advance, proceed. Fig., of time, etc., move on, advance, pass, glide on, proceed, go.*

procella, -ae [1. prō + cellō, old verb, drive on], *f., a driving blast or storm, hurricane, squall, tempest, blast, gust.*

procerēs, -um, pl. m., *chiefs, nobles, leaders, princes.*

Prochyta, -ae, f., *Prochyta, a small island off the coast of Campania, near the promontory of Misenum.*

prōclāmō, -āre, -āvī, -ātus [1. prō + clāmō], *intr., cry out, cry aloud, exclaim.*

Procris, -is, f., *Procris, wife of Cephalus, king of Phocis, Greece. She was accidentally shot by her husband while he was hunting, having out of jealousy followed him into the woods.*

procul, adv., *at a distance (the amount or measure of the distance must be determined by the context), afar off, far away, far, from afar; at a little distance, near by, hard by.*

prōcumbō, -ere, -cubui, -cubitum [1. prō + cumbō, old verb, lay], *intr. (§ 139), fall or pitch forward, sink forward, sink down, fall, be laid low; bend forward, lean forward.*

prōcurrō, -ere, -cucurri or -curri, -cursum [1. prō + currō], *intr., run forth or forwards, rush onward or against, charge. Fig., run out, jut out, project.*

prōcursus, -ūs [prōcurrō], *m., rush, onset, charge.*

prōcurvus, -a, -um [1. prō + curvus], *adj., curved, crooked, winding.*

procus, -ī, m., *suitor, wooer, lover.*

prōd: *see 1. prō (end).*

prōdeō, -ire, -ivi or -ii, -itum [prōd = 1. prō + eō], *intr., go forth, come forth; go forward, advance.*

prōdigium, -ī or -ii [originally prōdiciū(?): cf. then 1. prō + dicō], *n., prophetic sign, omen, portent, prodigy.*

prōditiō, -ōnis [prōdō], *f., information, evidence; betrayal, treachery.*

prōditus: *see prōdō.*

prōdō, -ere, -didī, -ditus [1. prō + dō], *tr., give forth, put forth; put forth in speech or writing, make known, publish; hand down, deliver, transmit; hand or deliver over to an enemy ("give away"), betray.*

prōducō, -ere, -dūxī, -ductus [1. pro + dūcō], *tr., lead forth, bring forth or forward; bring forth, bear, produce, rear. Fig., draw out, drag out, prolong.*

proellum, -ī or -ii, n., *battle, combat, fighting, strife.*

profānus, -a, -um [1. prō + fānum, temple], *adj., properly, (before, i.e.) without or outside a temple, unhallowed, unholy, profane; of persons, not inducted into the sacred mysteries, uninitiated, unhallowed, unholy.*

profectus: *see proficiscor.*

prōferō, -ferre, -tuli, -lātus [1. prō + ferō], *tr., bear forth or forward; carry forward; extend, advance, stretch, spread.*

proficiscor, -ī, profectus sum [1. prō + faciō], *intr., properly, (make, i.e.) set one's self on the way, set out (for), depart, go, proceed, come.*

prōfiō, -āre, -āvī, -ātus [1. prō + fiō], *tr., blow forth, breathe forth.*

prōfor, -fārī, -fātus sum [1. prō + for], *tr., speak out, speak.*

profugus, -a, -um [1. prō + fugiō], *adj., flying, fleeing, in flight, fugitive. As noun, profugus, -ī, m., a fugitive, exile.*

profundus, -a, -um [1. prō + fundus], *adj., deep, high. Fig., profound, intense, abysmal. As noun, profundum, -ī, n., depth; esp., the deep, the deeps, the sea.*

prōgeniēs, -iēī [1. prō + gignō], *f., properly, birth, descent, lineage; by metonymy, offspring, descendant, progeny, descendants, race, nation; of as*

individual, offspring, descendant, child.

prōgignō, -ere, -genuī, -genitus [1. **prō+gignō**], *tr.*, beget, bear, bring forth, produce.

prōgredior, -ī, -gressus sum [1. **prō+gradior**], *intr.*, go forth or forward, come forth, advance, proceed.

prōgressus: *see* **prōgredior**.

prohibeō, -ēre, -uī, -hibitus [1. **prō+habeō**], *tr.*, hold back or off, keep off, ward off, drive off, avert, debar; keep from, restrain, prevent, hinder.

prōiciō, -icere, -iēcī, -iectus [1. **prō+iaciō**], *tr.*, throw forth or away, cast forth, cast, fling, throw, hurl; throw or fling away, give up, renounce, resign. **prōiectus, -a, -um, pf. pass. prtcl. as adj.**, (thrown forward, i.e.) jutting out.

prōiectus: *see* **prōiciō**.

prōlābor, -ī, -lāpsus sum [1. **prō+lābor**], *intr.*, slide or slip forward; fall down, fall to ruin or decay, perish.

prōlāpsus: *see* **prōlābor**.

prōlēs, -is [1. **prō+oleō**, grow], *f.*, properly, that which grows forth, shoot; esp., offspring, child, son, descendant; in *coll. sense*, descendants, progeny, line, race; birth, lineage, pedigree, descent.

prōluō, -ere, -luī, -lūtus [1. **prō+luō**], *tr.*, wash off, forth, or out, wash away, wash down; wash, drench, moisten, wet.

prōluviēs, -iēī [**prōluō**], *f.*, overflow, inundation; by *metonymy*, discharge.

prōmereō, -ēre, -uī, -itus, and prōmereor, -ērī, -meritus sum [1. **prō+mereō, mereor**], *tr.*, earn, deserve; with **dē** and an *abl.* expressed or to be supplied, to deserve well of a person, to do him favors.

prōmissum: *see* **prōmittō**.

prōmissus: *see* **prōmittō**.

prōmittō, -ere, -misi, -missus [1. **prō+mittō**], *tr.*, properly, send forth. *Fig.*, proffer, offer, promise, agree. **prōmissum, -ī** (*pf. pass. prtcl. as noun*), *n.*, promise, agreement, covenant.

prōmō, -ere, prōmpsi, prōmptus [1. **prō+emō**], *tr.*, take out, bring forth

or out, produce; with *reflexive pron.*, come forth. *Fig.*, put forth, display.

prōnuba: *see* **prōnubus**.

prōnubus, -a, -um [1. **prō+nūbō**], *adj.*, having to do with marriage, marriage, nuptial. *As noun*, **prōnuba, -ae, f.**, bride-woman, bride's attendant, matron of honor, i.e. a married woman who attended a bride at her wedding; as *epithet* of Juno, the goddess of marriage (§278), goddess of marriage, bride escorting.

prōnus, -a, -um [*akin to* 1. **prō**], *adj.*, turned or bent forward, bending or leaning forward, headlong, headfirst, headforemost; down-sloping, sloping, inclined. *Fig.*, easy, smooth.

propāgō, -inis [1. **prō+root of pangō**], *f.*, properly, a shoot or twig of a plant bent down so as to take root in the ground, layer, shoot. *Fig.*, offspring; in *coll. sense*, progeny, descendants, race, stock.

prope, adv., comp. propius, near, near by, used with expressions of rest, motion from or toward. *Fig.*, with **aspi-ciō, etc.**, (from close at hand, i.e.) nearly, closely, carefully.

properē [*cf.* **properō: properus**, hastening, speedy], *adv.*, hastily, speedily, in haste, quickly.

properō, -āre, -āvi, -ātum, intr., hasten, hurry, make haste; with *infin.*, be in haste, and, *fig.*, be eager or anxious (that); *tr.* (§131), hasten, quicken, speed.

prōpexus, -a, -um [1. **prō+pectō**, comb], *adj.*, combed forward, hanging down, streaming, flowing.

propincus, -inqua, -incum [**prope**], *adj.*, near, neighboring, close by, close at hand; near in lineage, related, kindred, akin.

propinquō, -āre, -āvi, -ātus [**propincus**], *intr.*, come or draw near (to), approach.

propior, -us [**prope**], *adj.*, in *comp.*, nearer, in place or in time. *As noun*, **propiōra, -um, pl. n.**, the nearer place, the nearer space. In *sup.*, **proximus, -a, -um**, nearest in space or in time, next; freely, nearest, next in

worth, rank, etc., most like; = an adv., hard by, close by.

propius: *see prope.*

prōpōnō, -ere, -posuī, -positus [1. **prō + pōnō**], *tr.*, put forth, set forth, place before; offer, proffer.

proprius, -a, -um, adj., *properly*, own, very own, of things that only one person can have, used of all three persons and both numbers, my, our, your, his, her, their very own; peculiar, special; (*one's very own forever; hence*) lasting, abiding, permanent.

propter, prep. *with acc.*, near to, close to, by; on account of, through, because of.

prōpūgnāculum, -ī [1. **prō + pūgnō**], *n.*, something that fights for (defends) one, defence, bulwark, rampart, battlement.

prōra, -ae, f., prow of a ship; (*by metonymy*), ship.

prōripiō, -ere, -ripiū, -reptus [1. **prō + rapiō**], *tr.*, drag or hurry forth or forward; *with reflexive pron., or intr.* (§139), rush or dash forth, hasten away, hurry.

prōrumpō, -ere, -rūpī, -ruptus [1. **prō + rumpō**], *tr.*, cause to break forth, send forth, belch forth; *intr.* (§139), or *in pass., with reflexive force* (§152), burst forth or out, rush forth. **prōruptus, -a, -um, pf. pass. prtcl. as adj.**, in reflexive sense (§§152, 171), bursting forth or out, streaming, rushing, impetuous, raging, furious.

prōruptus: *see prōrumpō.*

prōsequor, -ī, -secūtus sum [1. **prō + sequor**], *tr.*, follow (*forth*), accompany, attend, escort, conduct; *intr.*, proceed in speech, continue.

Prōserpina, -ae, f., Proserpina, daughter of Ceres; as wife of Pluto she is queen of the underworld. *See* §300.

prōsiliō, -īre, -siliū or -siliī, — [1. **prō + saliō**], *intr.*, leap or spring forth, dart forth.

prōspectō, -āre, -āvī, -ātus [*freq. of prōspiciō*], *tr.*, look forth or out on, follow with one's eyes, look at eagerly, gaze on; look forward to, expect, await, wait for.

prōspectus, -ūs [**prōspiciō**], *m.*, outlook, prospect, view, sight.

prōsper or prōsperus, -a, -um [1. **prō + spēs**], *adj.*, properly, (*according to, i.e.*) coming up to one's hopes, matching one's hopes, favorable, auspicious.

prōspiciō, -ere, -spexī, -spectum [1. **prō + speciō**, *old verb*, look], *intr.*, look forth or forward, look into the distance, look forth and see; *tr.*, see in the distance, espy, descry, discern; look out on, gaze on, behold.

prōsum, prōdesse, prōfuī, — [1. **prō, prōd + sum**], *intr.*, be useful (*to*), be of use or service, profit, avail, help.

prōtēctus: *see prōtegō.*

prōtegō, -ere, -tēxī, -tēctus [1. **prō + tegō**], *tr.*, cover in front, cover; defend, protect.

prōtendō, -ere, -tendī, -tentus [1. **prō + tendō**], *tr.*, stretch forth or out, extend.

prōtentus: *see prōtendō.*

prōterreō, -ēre, -uī, -territus [1. **prō + terreō**], *tr.*, frighten forth or away, frighten into flight, scare away, drive into flight.

prōtinus [1. **prō + tenus**], *adv.*, of space, forward, onward, straight on; of time, continuously, uninterruptedly; forthwith, straightway, instantly, immediately.

prōtrahō, -ere, -trāxī, -trāctus [1. **prō + trahō**], *tr.*, draw forth, drag forth.

prōturbō, -āre, -āvi, -ātus [1. **prō + turbō**], *tr.*, rout, disturb, dislodge, repel, drive away.

prōvectus: *see prōvehō.*

prōvehō, -ere, -vexī, -vectus [1. **prō + vehō**], *tr.*, bear or carry forward; *in pass., in middle sense*, go forward, move, advance, proceed; *with equō or nāvī expressed or to be supplied*, ride (*on*), sail. *Fig.*, proceed in speech, go on, continue.

prōvolvō, -ere, -volvi, -volūtus [1. **prō + volvō**], *tr.*, roll forward, roll over, turn over.

proximus: *see propior.*

prudentia, -ae [*originally prōvidentia, from prōvideō, foresee*], *f.*, foresight.

insight, power of foreseeing the future, propnetic skill.

prūna, -ae, *f.*, a live (*burning*) coal.

Prytanis, -is, *m.*, Pyrtanis, a Trojan, killed by Turnus.

pūbēns, -entis, *adj.*, full grown, mature; of plants, ripe, juicy, full of sap.

pūbēs, -is [*cf.* **pūber** or **pūbēs**, full grown], *f.*, signs or proof of maturity, the genital parts; waist, thigh, groin; by metonymy, in coll. sense, grown up persons, young persons, youth; in general, company, body, throng; men, people, folk; esp., warriors (*cf.* **iuvēnis**, **iuventūs**), warrior band, martial host.

pūbēscō, -ere, **pūbul**, — [**pūbēs**], *intr.*, come to maturity, become mature, come to man's estate, grow up.

pudet, -ēre, -uī or **pudet**, -ēre, **puditum est**, *impers. but tr.*, construed with acc. of person and gen. of thing, (it) shames one, puts to shame, makes ashamed, one is ashamed before, feels shame before or in presence of, thinks with shame of, one shrinks from, is loath.

pudor, -ōris [*cf.* **pudet**], *m.*, shame as a force that restrains men from wrongdoing, respect for public opinion, sense of shame, honor, modesty, self-respect.

puella, -ae [*feminine dim. of puer*], *f.*, maiden, girl.

puer, **puerī**, *m.*, boy; in pl., children, male or female.

puerilis, -e [**puer**], *adj.*, childish, boyish, youthful.

pūgna, -ae [*cf.* **pūgnus**], *f.*, properly, a fight with fists, hand-to-hand encounter; fight, battle, combat, conflict, encounter.

pūgnātor, -ōris [**pūgnō**], *m.*, fighter. As *adj.*, pugnacious, fond of fighting, fighting, warlike.

pūgnō, -āre, -āvī, -ātum [*cf.* **pūgnus**, **pūgna**], *intr.*, fight, contend; fight with, struggle against, resist, oppose; *tr.*, with acc. of effect (§ 128), fight, wage.

pūgnus, -ī, *m.*, a fist.

pulcher, -chra, -chrum, *adj.*, beauti-

ful, handsome, lovely, fair. *Fig.* noble, splendid, glorious, illustrious.

pullulō, -āre, -āvī, -ātum [**pullulus**, *dim. of pullus*, a young animal], *intr.*, with abl., properly, be with young (*said both of plants and animals*); freely, sprout with, be pregnant with, bear, produce.

pulmō, -ōnis, *m.*, a lung.

pulsō, -āre, -āvī, -ātus [*freq. of pellō*], *tr.*, strike often or with violence, beat, lash, pound, smite; batter, shatter; cause to shake or quiver, make . . . tremble. *Fig.*, disturb, disquiet, assail, vex.

1. **pulsus**: see **pellō**.

2. **pulsus**, -ūs [**pellō**], *m.*, striking, beating, beat, stroke; stamping, tramping.

pulverulentus, -a, -um [**pulvis**], *adj.*, dusty, dust-covered.

pulvis, **pulveris**, *m.*, dust, dry earth, mould, sand.

pūmex, **pūmicis**, *m.*, pumice-stone; in general, porous rock, crannied rock.

pūniceus, -a, -um [*akin to Pūnicus*], *adj.*, properly, scarlet, crimson, red (*used esp. of crimson produced by Tyrian (Carthaginian) dyes*); often rendered purple. See **purpura**.

Pūnicus, -a, -um [*akin to Poenī*], *adj.*, Punic, Carthaginian.

puppis, -is, *f.*, stern of a ship; by metonymy, ship, boat, vessel.

pūrgō, -āre, -āvī, -ātus [**pūrus**+**agō**], *tr.*, properly, drive or force into cleanliness or purity, make clean; purify; with **sē**, clear (*one's self*) away, i.e. remove one's self, vanish.

purpura, -ae, *f.*, properly, a color which was a mixture of red and blue; sometimes the red, sometimes the blue predominated; crimson color, crimson, purple.

purpureus, -a, -um [**purpura**], *adj.*, crimson, red, purple; freely, with loss of the idea of definite color, bright, brilliant, shining, glowing, beautiful.

pūrus, -a, -um, *adj.*, clean, pure, clear, bright; plain, simple, unadorned; with **campus**, clear, open, unobstructed; with **hasta**, headless, with-

out an iron head (*the exact point of the adj. in this phrase is not clear*). *Fig.*, pure, unmixed.

putō, -āre, -āvī, -ātus, tr., properly, cut vines, etc. (*cf. amputate, which shows the same root*), then, clear or clean by cutting, prune; set in order. *Fig.*, set accounts in order, reckon; think, consider, reflect on, ponder; deem, suppose.

Pygmalion, -ōnis, m., Pygmalion, son of Belus, king of Tyre, and brother of Dido. He killed Sychaeus, the husband of Dido.

pyra, -ae, f., a funeral pile, pyre.

Pyracmōn, -onis, m., Pyracmon, one of the Cyclopes at the forge of Vulcan.

Pyrgō, -ūs [*a Greek form*], *f.*, Pyrgo, nurse of Priam's children.

Pyrrhus, -ī, m., Pyrrhus, son of Achilles, called Neoptolemus ("new to the war"), because he did not take part in the Trojan war till late, after his father's death. Later, he had a kingdom in Epirus and was slain by Orestes.

Q

1. **quā, rel. adv.**: see 1. **quī**.

2. **quā, interrog. adv.**: see 1. **quis**.

3. **quā, indef. adv.**: see 2. **quis**.

quācumque: see **quicumque**.

quadrigae, -ārum [*contracted (?) from quadriugae: cf., then, quattuor+iugum, iungō*], *pl. f.*, a four-horse team; by metonymy, a chariot drawn by four horses, car.

quadriugis, -e, and quadriugus, -a, -um [*cf. quattuor+iugum*], *adj.*, of horses, yoked four abreast; of a chariot, with four horses, four-horsed.

quadrupēs, -pedis [*cf. quattuor+pēs*], *adj.*, four-footed. *As noun*, **quadrupēs, -pedis, c.**, four-footed animal, quadruped; *esp.*, a horse.

quaerō (*older form, quaesō*), **-ere, quaesivī or quaesii, quaesitus, tr.**, seek, search for, look for, seek to secure or gain; search into, examine, investigate; seek successfully, earn, get, procure; seek unsuccessfully, lose, miss, lack; ask, ask for, inquire (*into*), demand; *with infin.*, seek, try, attempt,

essay, desire, wish. *Note: The form quaesō, ask, is usually parenthetical, I beg, I pray.*

quaesitor, -ōris [*old form of quaestor: cf. quaerō, quaesō*], *m.*, investigator, inquisitor, examiner, judge.

quaesitus: see **quaerō**.

quaesō: see **quaerō** (*end*).

quālis, -e [*cf. 1. quī, 1. quis*], *adj.*, used (1) *as interrog.*, of what sort? of what kind? what? (2) *as rel.*, of what sort, what, *esp. as correlative to tālis, expressed or to be understood*, such . . . as, as, such as; *in comparisons, as virtually equivalent to a conj., balanced by tālis, sic, haud secus, etc.*, even as, just as, precisely as, as, (3) *in exclamations*, what sort of! what a sight!

quam [*cf. 1. quī, 1. quis*], *adv.*, used (1) *as interrog.*, how? how much? how greatly? (2) *as rel.*, how, how much, as; *with correlative tam, expressed or to be understood*, as much . . . so much, so . . . as, as . . . as; *with superlatives, as possible, e.g. quam primum, as soon as possible; after comparatives, than. For priusquam or prius . . . quam see prior; see also antequam.* **quamquam, conj.**, although, though; *to introduce a correction or an amendment of a preceding statement, and yet, however, but.*

quamvis [*quam+volō*], *properly, adv.*, as much as you wish, as you will, however much, however; *usually as conj.*, however much, although.

quandō. I. Adv., (1) *interrog.*, at what time? when? (2) *indef.* at any time, ever. **II. Conj.**, (1) *in temporal clauses*, when, (at) what time, (2) *in causal clauses*, since, because, seeing that.

quantus, -a, -um [*cf. quam?*], *adj.*, used (1) *as interrog.*, how great? how large? of what size? (2) *as rel.*, correlative to **tantus**, expressed or to be understood, as great as, as much as. as, (3) *in exclamations*, how great! **quantum, n. sing. as adv.**, (1) *rel.*, as much as, as far as, (2) *in exclamations*, how greatly! how much! how sadly! how!

quārē [quā+rē], *adv.*, (1) *interrog.*, on what account? for what reason? why? (2) *as rel.*, on which account, wherefore, therefore.

quārtus, -a, -um [*akin to quattuor*], *ordinal numeral adj.*, fourth.

quassō, -āre, -āvī, -ātus [*freq. of quatiō*], *tr.*, shake violently, toss, brandish; shake to pieces, shatter, batter.

quater [*akin to quattuor*], *numeral adv.*, four times; **terque quaterque**, *freely*, again and again, repeatedly, many times, exceedingly.

quatiō, -ere, —, **quassus**, *tr.*, shake, agitate, stir, cause to shiver or tremble; shatter, batter, demolish, destroy, overthrow; strike, smite, lash. *Fig.*, vex, harass.

quattuor, *numeral adj.*, *indeclinable*, four.

-que, *conj.*, and, and indeed, and in fact, *implying close connection, as joining two parts of one whole; usually appended to the word it adds or to the first word of the clause it adds (but see § 209); with emphasis on the added word, and indeed, and in fact; at times best translated by or, or, after neg. expressions, by but; to introduce a detail illustrating a general statement, and in particular; in a phrase or clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo! -que . . . -que, et . . . -que, -que . . . et, -que . . . atque, both . . . and.*

quēō, **quīre**, **quīvī** or **quīl**, **quītum**, *intr.*, chiefly in *neg. phrases*, be able, can.

Quercēns, -entis, *m.*, Quercens, a Rutulian.

quercus, -tis, *f.*, an oak-tree, oak; by *metonymy*, a garland of oak leaves, oak crown.

querēla, -ae [**queror**], *f.*, complaint, plaint.

queror, -ī, **questus sum**, *tr.*, complain (of), bewail, lament, bemoan; *intr.*, moan, utter a plaintive cry or note.

questus, -tis [**queror**], *m.*, complaint, plaint, lamentation.

1. **quī**, **quae**, **quod**, *rel. adj. and pron.*, who, which, what, that, whoever, whatever, (he) who, etc.; *used often where English is content with a dem. or a pers. pron.*, he, she, this; **quod**, *n. sing. acc.*, in *entreaties, etc.*, as a *virtual conj.* (see note on *il*, 141), *lit.*, as to which; *freely*, but; so in **quod sī**, but if; **ex quō** (*sc. tempore*), ever since, since. **quā** (*sc. viā or parte*), *abl. sing. as adv.*, where, whither; in what manner.

2. **quī**, *interrog. adj.*: see 1. **quis**.

quia [*acc. pl. n. of 1. quī*], *conj.*, because (*used to give the objective, i.e. the actual reason*).

quianam [**quia**+**nam**], *adv.*, why pray? why? wherefor?

quicquam: see **quisquam**.

quicumque, **quaecumque**, **quodcumque** [**1. quī**], *indef. rel. pron. and adj.*, whoever, whosoever, whatever, whatsoever; = **quīvis** or **quīlibet**, any at all, every possible, every.

quid: see 1. **quis**.

quidem, *adv.*, indeed, in sooth, truly; yet, however.

quīēs, -ētis, *f.*, rest, repose, quiet, peace; *esp.*, sleep, slumber, or the quiet of death, death; respite, pause.

quīēscō, -ere, -ēvī, -ētum [**quīēs**], *intr.*, become quiet, go to rest, rest, repose; in *pf. system*, be at rest, be quiet or still; rest from doing something, cease, desist from. **quīētus**, -a, -um, *pf. pass. prtcl.*, in *dep. sense*, as *adj.*, properly, having come to rest, at rest, calm, peaceful, gentle, quiet, tranquil.

quīētus: see **quīēscō**.

quīn [**quī**, *old abl. sing. of 1. quī and 1. quis*+**nē**, not]. I. *Adv.*, *used* (1) *as interrog.*, *lit.*, how . . . not? why . . . not? (2) in *exhortations, esp. in the phrases, quīn et, quīn etiam* (*from the lit. sense, why . . . not? an affirmative meaning, by all means, certainly, was easily developed*), come now, now, nay, nay more, nay even. II. *Conj.*, in *rel. connections, in clauses dependent on neg. expressions*, so that . . . not, that . . . not, that; *after neg. expressions of*

hindrance (hinder) . . . from . . . (doing something).

quīn et or etiam: *see quīn.*

quīnī, -ae, -a, *distributive numeral adj., five at a time, five each; freely, five.*

quīnquāgintā, *numeral adj., indeclinable, fifty.*

quīnque, *numeral adj., indeclinable, five.*

quippe, *adv., truly, surely, in sooth, no doubt, doubtless, without fail, in fact; with ironical or sarcastic force, in sooth, indeed, of course; as conj., in clauses introducing an explanation, you see, you know, for, inasmuch as.*

Quirīnus, -ī, m., Quirinus, *a name given to Romulus after he was translated from earth to heaven, the deified Romulus.*

1. quis, quae, quid, *interrog. pron., who? which? what?; loosely used as=uter, which of (the) two. As adj., quī, quae, quod, which? what? what sort of? quid, n. sing. as adv., why? for what reason? in what respect? on what account? quid (sc. putāset, fēcisset, or the like) sī, what if? quā (sc. parte or viā), abl. sing. as adv., how? in what way?*

2. quis or quī, qua, quid, indef. pron., anyone, anything, any, some one, something, some. *As adj., quī, quae or qua, quod, any, some. quā (sc. parte or viā), abl. sing. as adv., any way, in any wise, at all.*

quis: *old dat. and abl. pl. of 1. quī.*

quisnam and quīnam, quaenam, quidnam or quodnam, *interrog. pron. and adj., equivalent to an emphatic quis, who, pray? what, pray? who? what?*

quisquam, quaequam, quicquam, *indef. pron. and (rarely) adj., used in neg. sentences, anyone, anything, any.*

quisque, quaeque, quidque or quodque, *indef. adj. and pron., each one, every one, everything, each, every.*

quisquis, quaequae, quidquid or quicquid, *indef. rel. pron. and adj., whoever, whatever, whosoever, whatsoever.*

1. quō [old dat. (?) of 1. quī and 1. quis: cf. eō, eōdem], *adv., used (1) as interrog., whither? to what place?*

where? for what purpose? wherefor? to what end? (2) as rel. (here often a conj.), whither, where.

2. quō [abl. sing. of 1. quī], *conj., properly, by which (thing), whereby, in order that, to the end that, that.*

quōcircā, *conj., for which reason, wherefor.*

quōcumque [old dat. (?) of quīcumque], *adv., whithersoever, in any direction (whatever), no matter whither; as conj., in whatsoever direction, whithersoever.*

quod [acc. sing. of 1. quī, or, perhaps, abl. sing. with the original ending -d], *conj., that, in that, because; as to the fact that. See also under 1. quī.*

quod sī: *see 1. quī.*

quōmodo [1. quis+modus], *interrog. adv., in what way? in what manner? how?*

quōnam [1. quō+nam], *interrog. adv., whither, pray? whither?*

quondam, *adv., properly, of the past, at a certain time, at one time, once, formerly, aforesaid, of old, in days gone by; of the future, one day, some day, by and by, at any time, ever;=nōnumquam, sometimes, at times.*

quoniam [quom=cum+iam], *conj., properly, since now; now that, since, because, inasmuch as, seeing that.*

quoque, *conj., emphasizing the word it follows, also, too, even, likewise.*

quot, *indeclinable adj., in pl., interrog. and rel., how many, as many as, as many, as.*

quotannis [quot+abl. pl. of annus], *adv., properly, in how many (as many) years (as there are), annually, yearly, every year.*

quotiens [quot], *conj., as many times as, every time that, as often as.*

quōusque or quō . . . usque (§211), *interrog. adv., up to what point (in place or time)? how far? how long?*

R

rabidus, -a, -um [cf. rabiēs], *adj., -raving, raging, furious, frenzied.*

rabiēs, -iēs [cf. rabiō, rabere, ravel]

f., raving, madness, frenzy, fury; *esp.*, the frenzy (or raving) of inspiration.

radiō, -āre, -āvi, -ātus [radius], *tr.*, properly, furnish with spokes. *Fig.*, furnish with rays (of light), cause to shine; *intr.*, shine, gleam, glitter.

radius, -ī or -il, *m.*, a staff, a (measuring) rod, a pointer; by metonymy, a spoke of a wheel; a beam or ray of the sun, light, etc.

rādix, -īcis, *f.*, a root of a plant or tree.

rādō, -ere, rāsī, rāsus, *tr.*, scrape, shave, rub. *Fig.*, graze, skim along or over, cleave, skirt, pass close to.

rāmus, -ī, *m.*, a branch, bough, twig; by metonymy, garland.

rapidus, -a, -um [rapiō], *adj.*, properly, seizing, hurrying; of fire, consuming, devouring, fierce; of a river, winds, etc., whirling, sweeping, impetuous; in general, swift, speedy, quick.

rapiō, -ere, rapui, raptus, *tr.*, lay hold on quickly (and unceremoniously), carry off by force, snatch away, tear away, hurry (off), snatch, seize; rob, plunder, spoil; ravage, outrage; move quickly through, range, scour; *intr.*, (see on iv. 581), hurry, bustle about.

raptum, -ī (*pf. pass. prtcl. as noun*), *n.*, plunder, prey, booty.

raptō, -āre, -āvi, -ātus [*freq. of rapiō*], *tr.*, seize and carry off, drag along or away, drag.

raptor, -ōris [raptō], *m.*, robber, plunderer, spoiler; as *adj.*, plundering, ravenous.

raptum: see rapiō.

raptus: see rapiō.

rārēscō, -ere, —, — [rārus], *intr.*, properly, grow thin through the separation of parts. *Fig.*, in iii. 411, part, widen, open, leap asunder.

rārus, -a, -um, *adj.*, the opposite of dēnsus, applied to things of loose texture, whose parts stand or lie well asunder, thin, loose; of two or more things, wide apart or asunder, scattered; of nets, wide meshed; of sounds (isolated, i.e.) broken, falter-

ing, stammering, halting; = *an adv.*, here and there, at intervals.

rāstrum, -ī [rādō], *n.*, in *pl.*, rāstri, -ōrum, *m.*, an iron hoe, very heavy, with two teeth, used for breaking up the ground, a mattock; also, a four-toothed rake.

ratiō, -ōnis [reor], *f.*, properly, a reckoning, a calculation, account; mode, manner, way, plan, scheme, means; intelligence, understanding, reason, wisdom, sense, counsel.

ratis, -is, *f.*, a raft; freely, vessel, boat, ship.

ratus: see reor.

raucus, -a, -um, *adj.*, hoarse, harsh; deep-sounding, echoing, ringing, thunderous, clanging, noisy; **rauca**, *acc. pl. as adv.* (§§ 130, 134), hoarsely, harshly, loudly.

re-, before vowels **red-**, inseparable prefix, back, again, again and again, against; from the idea of back, again, it often implies a reversal of conditions, and so negatives the meaning of the simple verb, un-; it is also sometimes intensive.

rebellis, -e [re+bellum], *adj.*, waging war afresh, revolted, rebellious, insurgent.

recēdō, -ere, -cessī, -cessum [re+cēdō], *intr.*, go or move back, withdraw, retire, retreat. *Fig.*, e.g. of a house, stand back, recede; of other things, retreat, vanish, withdraw, pass (away).

recēns, -entis, *adj.*, of things not yet long in existence, fresh, recent, new; new-made; fresh, pure; **recēns ab**, fresh from, immediately after.

recēnsēdō, -ēre, -cēnsuī, -cēnsus or -cēnsitus [re+cēnsēdō], *tr.*, count up, recount, tell the tale of, reckon; examine with care, survey.

receptō, -āre, -āvi, -ātus [*freq. of recipiō*], *tr.*, take back, get back, recover, receive (back).

receptus: see recipiō.

recessus, -ūs [recēdō], *m.*, a retreat, withdrawal; by metonymy, of places that withdraw or retreat, retreat, recess, nook.

recidivus, -a, -um [recidō, fall back; *in fig. sense*, return, recur], *adj.*, *properly*, returning, recurring; reviving, revived, restored.

recidō, -ere, -cidī, -cisus [re+caedō], *tr.*, cut off, cut away, lop, sever.

reclinctus: *see* recingō.

recingō, -ere, -cīnxi, -cīnctus [re+cingō], *tr.*, ungird, loosen, loose. **reclinctus**, -a -um, *pf. pass. prtcl. as adj.*, ungirt, loosened, flowing, streaming.

recipiō, -ere, -cēpi, -ceptus [re+capiō], *tr.*, take back, bring back; draw back, withdraw; get back, win back, regain, recover, rescue; take to one's self, receive, admit, welcome; **poenās recipere**, exact punishment, take vengeance.

recisus: *see* recidō.

reclūdō, -ere, -clūsi, -clūsus [re+claudō], *tr.*, open (*again*), *lit. and fig.*, uncloze, open, lay bare, disclose, reveal; lay open, pierce; *with ēnsem*, unsheathe.

recoctus: *see* recoquō.

recognōscō, -ere, recognōvi, **recognitus** [re+cognōscō], *tr.*, *properly*, learn again or anew; examine, survey, review.

recolō, -ere, -colui, -cultus [re+colō], *tr.*, *properly*, till again or anew, retill. *Fig.*, reflect on, contemplate, survey.

recondō, -ere, -didī, -ditus [re+condō], *tr.*, put up again, put back, stow away, hide, conceal; bury, *lit. and fig.*

recoquō, -ere, -coxi, -coctus [re+coquō], *tr.*, *properly*, cook or boil over or again; *freely*, work or treat (*repeatedly*) *with fire*, forge, smelt, refine.

recordor, -ārī, -ātus sum [re+cor, *in sense of mind, intelligence*], *tr.*, call to mind, recall, remember.

rēctor, -ōris [regō], *m.*, guider; *with nāvis*, steersman, helmsman, pilot.

rēctum: *see* regō.

rēctus: *see* regō.

recubō, -āre, —, — [re+cubō, *old verb*, lie, lie down], *intr.*, lie on the back, lie at length, lie at ease, lie, recline.

recumbō, -ere, recubui, recubitum [re+cumbō, *old verb*, lay], *intr.* (§ 139), *properly*, lay one's self down, lie down, lie, fall down, sink (*down*), settle.

recurrō, -ere, -curri, -cursum [re+currō], *intr.*, come back repeatedly, return; *of the sun*, return, revolve. **recurrēns**, -entis, *pr. prtcl. act. as adj.*, *of the sun*, revolving, or, *freely*, in his daily round.

recursō, -āre, —, — [recurrō], *intr.*, hasten or hurry back. *Fig.*, recur, return, be renewed or repeated.

recursus, -ūs [recurrō], *m.*, a running back, return movement, counter march, retreat.

recūsō, -āre, -āvī, -ātus [re+causa; *cf. causor, causārī*, plead], *tr.*, *properly*, plead against something; take exception to, gainsay, refuse, decline; *with infn.*, refuse, decline, be unwilling, be reluctant.

recussus: *see* recutiō.

recutiō, -ere, -cussi, -cussus [re+quatiō], *tr.*, strike back; strike violently, shake.

redarguō, -ere, -ui, — [red = re+arguō], *tr.*, disprove, refute.

redditus: *see* reddō.

reddō, -ere, -didī, -ditus [red = re+dō], *tr.*, give back, give up, hand over, deliver up, return, restore, *lit. and fig.*; give back as one should, return, render, bestow; *with a reflexive pron.*, or *in pass.*, *with middle force* (§ 152), restore one's self, come back, go back, return; give back in speech, return or say by way of answer, answer, reply; make, render; (*make over, i.e.*) repeat, renew, reflect, reproduce.

redeō, -ire, rediui or redii, reditum [red = re+eō], *intr.*, go back, come back, return, *lit. and fig.*; *with acc. of effect*, retrace, traverse again.

redimiculum, -ī [redimiō], *n.*, a band; *esp.*, a headband, fillet; strings, lap-pets.

redimiō, -ire, -ii, -itus, *tr.*, bind around, encircle, crown, wreath.

redimitus: *see* redimiō.

redimō, -ere, -ēmī, -ēemptus [red =

re+emō, *tr.*, buy back; *esp.*, ransom, redeem.

reditus, -ūs [redeō], *m.*, a return.

redoleō, -ēre, -uī, — [red = re+oleō, smell], *intr.*, emit an odor, smell; smell of, be redolent of, be fragrant with.

redūcō, -ere, -dūxī, -ductus [re+ducō], *tr.*, lead back, bring back, fetch back; restore, save, rescue; draw back; hence, ply with might and main; wield forcefully. **reductus**, -a, -um, *pf. pass. prtcl. as adj.*, withdrawn; hence, retired, retreating, deep, secluded.

reductus: *see* redūcō.

redux, -ucis [redūcō], *adj.*, properly, in *pass. sense*, brought back, returned, restored; hence, safe; in *active sense*, returning.

refectus: *see* reficiō.

refellō, -ere, -felli, — [re+fallō], *tr.*, prove (to be) false, refute, disprove, repel.

referō, -ferre, -tullī, -lātus [re+ferō], *tr.*, bear back, bring back, carry back or off; return, restore; with a reflexive pron., with pedem, vestigia, or gressum, or in *pass.*, with middle force (§152), bear or betake one's self back, go back, return, retreat, withdraw; give back, return, restore, pay, render, offer. *Fig.*, bring back, restore, renew, revive; reproduce, represent, imitate, resemble; bear back in speech, bring tidings (that), report, relate, recount; fetch forth (words, etc.), utter, say; answer, reply; bring or lay before the Senate, councillors, etc., refer (to); (bring or carry back, i.e.) alter, change, transform.

reficiō, -ficere, -fēcī, -fectus [re+faciō], *tr.*, make again, make over, repair. *Fig.*, renew, restore, refresh, revive, recruit, reinvigorate.

refigō, -ere, -fixī, -fixus [re+figō], *tr.*, unfix, unfasten, loose; tear down. *Fig.*, with lēgēs, unmake, annul, abolish, rescind (*see on vi.* 622).

refixus: *see* refigō.

reflectō, -ere, -flexī, -flexus [re+fectō], *tr.*, bend back, turn back. *Fig.*

turn (back), direct; change, alter; **animum reflectere**, give heed to, take thought on.

reflexus: *see* reflectō.

refluō, -ere, —, — [re+fluō], *intr.*, flow back, stream back, recede, subside.

refringō, -ere, -frēgī, -fractus [re+frangō], *tr.*, break up, break open; break off.

refugiō, -ere, -fūgī, — [re+fugiō], *intr.*, fly back, flee back, recoil, shrink back; flee, escape; *tr.*, flee from, recoil from. *Fig.*, as *intr.*, recede, recoil; with *infin.*, shrink from, recoil from; hence, be reluctant, be unwilling, be loath.

refulgeō, -ēre, -sī, — [re+fulgeō], *intr.*, flash back, shine forth, send forth light, shine brightly, gleam, glitter.

refundō, -ere, -fūdī, -fusus [re+fundō], *tr.*, pour back, pour up; upheave. **refusus**, -a, -um, *pf. pass. prtcl. as adj.*, properly, uppoured; freely, overflowing.

refusus: *see* refundō.

rēgālis, -e [rēx], *adj.*, of or pertaining to a king, worthy of a king (prince or princess), kingly, royal, regal; splendid, magnificent, gorgeous, princely.

rēgia: *see* rēgius.

rēgificus, -a, -um [rēx+faciō], *adj.*, regal, royal, princely.

rēgina, -ae [regō], *f.*, she who rules, a queen, princess. *As adj.*, of royal blood, royal.

regiō, -ōnis [regō], *f.*, direction, course, line; by metonymy, (cf. finēs), the land between certain lines, territory, district, quarter, region.

rēgius, -a, -um [rēx], *adj.*, of a king or queen, king's; royal, queenly, princely; by metonymy, princely, splendid, magnificent. *As noun*, **rēgia**, -ae [sc. domus], *f.*, a king's house, palace.

rēgnātor, -ōris [rēgnō], *m.*, ruler, sovereign, king, lord.

rēgnō, -āre, -āvī, -ātum [rēgnum], *intr.*, have sovereignty, hold sway, reign, rule; *tr.*, rule over, sway, govern.

rēgnum, -ī [cf. rēx, regō], *n.*, sovereignty, rule, dominion, lordship.

royal or kingly power; *by metonymy*, a dominion, kingdom, realm, crown.
regō, -ere, rēxi, rēctus, *tr.*, guide, direct; steer; guide, control, rule, sway, govern, manage, *lit. and fig.*
rēctus, -a, -um, pf. pass. prtcpl. as adj., direct, straight. *As noun*, **rēctum, -i, n.**, *in fig. sense*, right, right conduct, virtue.
regressus, -ūs [**regredior**, come back], *m.*, a return.
rēciō, -ere, -iēcī, -iectus [**re+iaciō**], *tr.*, throw back, cast back, fling back or from, cast; turn away, turn from.
relātus: *see referō*.
relegō, -ere, -lēgi, -lēctus [**re+legō**], *tr.*, traverse again, sail over or past a second time, coast along or by again.
relictus: *see relinquo*.
rēligiō, -ōnis, f., reverence for the gods, piety, devotion, veneration, reverence, awe, religious scruples, religious feelings; *by metonymy*, any display or evidence of devotion, a religious observance, sacred rites, sacred custom, pious ceremony, holy observance; agencies of religion, revelation, prophecy; the sanctity of a thing, sacredness, religious significance or importance.
rēligiōsus, -a, -um [**rēligiō**], *adj.*, halloved, holy, sacred.
religō, -āre, -āvi, -ātus [**re+ligō**], *tr.*, bind fast, bind, fasten; *with equōs*, tether.
relinquō, -ere, -liqui, -lictus [**re+linquō**], *tr.*, leave behind, leave, *lit. and fig.*; resign, relinquish, surrender; quit, abandon, forsake, desert, neglect; give up.
rēliquiae, -ārum [**relinquō**], *pl. f.*, properly, "leavings"; remains, remnant; relics; remains of an individual, ashes.
relūceō, -ēre, -lūxi, — [**re+lūceō**], *intr.*, shine back or again (*i.e. reflect a light or blaze*), light up, blaze, shine.
remēnsus: *see remētiōr*.
remeō, -āre, -āvi, — [**re+meō**, go], *intr.*, go back, return.
remētiōr, -īri, -mēnsus sum [**re+mētiōr**], *tr.*, properly, measure back;

with astra, (*measure back, i.e.*) retrace
observe again with care; traverse again, repass, recross.
rēmex, -igis [**rēmus+agō**], *m.*, oarsman, rower; *in coll. sense*, band of oarsmen, oarsmen, crew.
rēmigium, -ī or -il [*cf.* **rēmex**], *n.*, the act of rowing, rowing; *by metonymy*, oarsmen. *Fig.*, oarlike motion.
reminiscor, -ī, —, tr., call or recall to mind, recall, remember.
remissus: *see remittō*.
remittō, -ere, -misi, -missus [**re+mittō**], *tr.*, send back; send forth, return; release, free; give up, yield, resign, surrender, waive; return, repay
remordeō, -ēre, -mordi, -morsus [**re+mordeō**], *tr.*, properly, bite (*again*). *Fig.*, gnaw, vex, harass, torment, trouble.
remōtus: *see removeō*.
removeō, -ēre, -mōvi, -mōtus [**re+moveō**], *tr.*, move back; put away, remove; **mēnsās removēre**, end a feast (*i.e. end the eating proper*).
remūgiō, -īre, —, — [**re+mūgiō**], *intr.*, bellow back or again, boom; reecho, resound, roar, rumble.
remulceō, -ēre, -muli, -mulsus [**re+mulceō**], *tr.*, properly, stroke back; loosely used *with caudam*, draw back, cause to droop, droop.
Remulus, -ī, m., *Remulus*. (1) *A Latin from Tibur*. (2) *A cognomen of Numanus, a Rutulian*.
rēmus, -ī, m., an oar.
Remus, -ī, m., *Remus*. (1) *The brother of Romulus*. (2) *A Rutulian*.
renārrō, -āre, -āvi, -ātus [**re+nārrō**], *tr.*, tell over again, retell, recount, relate.
renāscor, -ī, -nātus sum [**re+nāscor**], *intr.*, be born again; spring up again, grow afresh, be renewed.
renātus: *see renāscor*.
renovō, -āre, -āvi, -ātus [**re+novō**], *tr.*, renew, *lit. and fig.*
reor, rēri, ratus sum, *tr.*, *with clause as object*, properly, reckon, calculate; think, believe, suppose, imagine.
ratus, -a, -um, pf. pass. prtcpl. as

adj., properly, reckoned, calculated; hence, confirmed, established, settled, ratified.

repellō, -ere, reppulī, repulsus [re+pellō], *tr.*, drive or dash back, thrust back, repel. *Fig.*, reject, repel, spurn.

rependō, -ere, -pendī, -pēnsus [re+pendō], *tr.*, weigh back, pay back by weighing, repay, requite; weigh one thing over against another, balance, offset.

repente [*cf.* repēns, repentīnus, sudden], *adv.*, suddenly.

reperiō, reperire, repperī, repertus [re+pariō], *tr.*, properly, beget, produce. *Fig.*, find out, discover, find, detect.

repertor, -ōris [reperiō], *m.*, discoverer, inventor, designer, author, creator.

repertus: see reperiō.

repetitus: see repetō.

repetō, -ere, -petivī or -ī, -petītus [re+petō], *tr.*, seek again, revisit; go back for, fetch, bring back. *Fig.*, go back for in thought or in speech, call to mind, recall, recollect; retrace, repeat, say or utter again (and again).

repleō, -ēre, -ēvī, -ētus [re+pleō, old verb, fill], *tr.*, fill up, fill, lit. and *fig.*

replētus: see repleō.

repōnō, -ere, -posuī, -positus or repostus [re+pōnō], *tr.*, put back, place back, lit. and *fig.*, replace, restore, repair, renew; put aside, lay aside, lay by, store up, treasure up; lay away (in the earth), bury, inter; put off, lay aside, lay down, resign, abandon, quit; simply, put, place, lay.

reportō, -āre, -āvī, -ātus [re+portō], *tr.*, bear back, bring back, carry back; pedem reportāre, retrace one's steps, come back, return. *Fig.*, bring back in speech, report, announce, relate.

reposito, -ere, —, — [re+poscō], *tr.*, ask for (again), demand (back); claim. poenās . . . reposcere, (claim, i.e.) seek to exact vengeance.

repositus or **repostus**: see repōnō.

reprimō, -ere, -pressī, -pressus [re+premō], *tr.*, press back, hold back,

keep back; withhold, check, stop, stay, retain.

repugnō, -āre, -āvī, -atum [re+pugnō], *intr.*, fight back, resist, struggle.

repulsus: see repellō.

requiēs, -ētis [re+quiēs], *f.*, rest, repose; respite (from), relief (from), stay.

requiēscō, -ere, -ēvī, -ētum [re+quiēscō], *intr.*, come to rest, rest, repose.

requirō, -ere, -quisivī, -quisītus [re+quaerō], *tr.*, seek out (again), seek after, look for, search for; seek to know, seek to learn, inquire after, ask; (inquire after because one misses; hence) miss, be conscious of the lack of.

rēs, rei, *f.*, a thing; matter, event, affair; circumstance, condition, lot, estate, experience, fortune; deed, exploit, achievement; misfortune, mishap, sorrow; in *pl.*, affairs, interests, concerns; destinies, fates, career; freely, the earth, the world, the universe, nature; rēs or rēs pública, the commonwealth, state.

rescindō, -ere, -scidī, -scissus [re+scindō], *tr.*, cut off, cut loose; tear down, tear away.

reservō, -āre, -āvī, -ātus [re+servō], *tr.*, keep back, set aside, reserve, preserve, save.

reses, -idis [resideō], *adj.*, inactive, idle, sluggish, dormant.

resideō, -ēre, -sēdī, — [re+sedeō], *intr.*, sit down, remain sitting; be idle, be inactive, be sluggish.

residō, -ere, -sēdī, — [re+sīdō], *intr.*, sit down, take a seat; take up one's abode, settle. *Fig.*, settle down, sink, subside, abate, cease.

resignō, -āre, -āvī, -ātus [re+signō], *tr.*, unseal, lit. and *fig.*, unstop, open.

resistō, -ere, -stitī, — [re+sistō], *intr.* (§ 139), properly, set one's self back; stand back, stand still; (check one's self), pause, stop; set one's self against, withstand, oppose, resist.

resolūtus: see resolvō.

resolvō, -ere, -solvī, -solūtus [re+solvō], *tr.*, untie, unbind, loosen, open; separate, part, sever; relax,

slacken. *Fig.*, loosen, unravel, disentangle; untie, sever, annul, cancel, dissolve.

resonō, -āre, -āvī, — [re+sonō], *intr.*, sound again (*and again*), ring again, reëcho, resound.

respectō, -āre, —, — [*freq. of respiciō*], *intr.*, look back, look around (*often or intently*); *tr.*, look back at, give heed to, regard, care for.

respiciō, -ere, -spexī, -spectrum [re+speciō, *old verb*, look], *intr.*, look back, look about or around, look; *tr.*, look about or back for, search for; look back and see, see by looking back, see behind one, look back at. *Fig.*, give heed or thought to, regard, be mindful of, consider.

respirō, -āre, -āvī, -ātum [re+spirō], *intr.*, breathe, draw breath.

resplendeō, -ēre, —, — [re+splendeō, shine; *cf. splendidus*], *intr.*, shine brightly, gleam, glitter.

respondeō, -ēre, -spondī, -spōnsus [re+spondeō], *tr.*, properly, promise in return or in reply, offer in return; answer, say in reply. *Fig.*, as *intr. with dat.*, answer to, correspond to, agree with, match.

respōnsō, -āre, —, — [respondeō], *intr.*, answer, reply, respond. *Fig.*, (*respond, i.e.*) echo, reëcho.

respōnsum, -ī [respondeō], *n.*, answer, reply, response; *esp.*, reply of an oracle or prophet, oracle, prophecy, prediction.

restinctus: *see* restinguō.

restinguō, -ere, -stīnxī, -stīnctus [re+stinguō, *old verb*, quench], *tr.*, quench, extinguish.

restituō, -ere, -uī, -ūtus [re+statuō], *tr.*, set up again, reestablish, restore.

restō, -āre, -stitī, — [re+stō], *intr.*, (*stand, i.e.*) stop behind; remain, be left. *Fig.*, (*be left for one, i.e.*) be in store for.

resultō, -āre, —, -ātum [re+saltō, *freq. of saliō*], *intr.*, spring back, leap back, rebound; *freely, by a misunderstanding* (*see on v. 150*), reëcho, reverberate.

resupīnus, -a, -um [re+supīnus], *adj.*,

lying on one's back, supine, prostrate.

resurgō, -ere, -surrēxī, -surrēctum [re+surgō], *intr.*, rise again, *lit. and fig.*

rēte, -is, *n.*, a net.

retēctus: *see* retegō.

retegō, -ere, -tēxī, -tēctus [re+tegō], *tr.*, uncover, lay bare. *Fig.*, lay bare, disclose, reveal.

retentō, -āre, -āvī, -ātus [*freq. of retineō*], *tr.*, hold back, keep back, retard, detain.

retexō, -ere, -texuī, -textus [re+texō], *tr.*, unweave, unravel; *also, with different force of prefix*, weave anew, reweave, *lit. and fig.*

retināculum, -ī [retineō], *n.*, properly, a hold-back, hold fast; rope, cable, hawser.

retineō, -ēre, -tinuī, -tentus [re+teneō], *tr.*, hold back, restrain; detain, retard, delay.

retorqueō, -ēre, -torsī, -tortus [re+torqueō], *tr.*, turn or twist back. *Fig.*, change, alter, transform.

retrāctō, -āre, -āvī, -ātus [re+trāctō], *tr.*, handle anew or afresh, grasp again, seize again; *intr.* (§ 139), draw back, withdraw, retreat. *Fig.*, as *tr.*, withdraw, retract.

retrahō, -ere, -trāxī, -trāctus [re+trahō], *tr.*, draw back, drag back, bring back, withdraw.

retrō, *adv.*, backward, back.

retrōrsus: *see* retrōversus.

retrōversus or **retrōrsus** [retrō+vertō], *adv.*, backward, back.

reus, -ī [*cf. rēs*], *m.*, a party to a lawsuit, either plaintiff or defendant, but *esp.* defendant; one condemned and so bound in certain penalties, debtor. *As adj.*, held in (*penalties*), bound by, answerable for.

revellō, -ere, -velli, -vulsus [re+vellō], *tr.*, tear away, wrench away, pull off, pull away, dislodge, remove; (*dig up ashes of the dead; hence*) disturb, desecrate, violate.

revertor, revertī, reversus sum [re+vertō], *intr.*, turn back, return. *Note: the pf. is often act., revertī.*

revinciō, -ire, -vinxi, -vinctus [re+vinciō], *tr.*, bind back, bind fast, fasten; bind round, encircle, wreath.

revinctus: *see* revinciō.

revisō, -ere, —, — [re+vīsō], *tr.*, go or come back to see, revisit, *lit. and fig.*, return to.

revocō, -āre, -āvī, -ātus [re+vocō], *tr.*, call back, recall; *with gradum*, retrace one's steps, return. *Fig.*, (*recall, i.e.*) regain, refresh, replenish, restore, renew, revive.

revolūtus: *see* revolvō.

revolvō, -ere, -volvī, -volūtus [re+volvō], *tr.*, roll back, roll over; roll or fling forth; *in pass.*, *with middle force* (§ 152), roll over (*and over*); sink back, fall back. *Fig.*, *with iter*, retrace; change, alter, transform; recount, rehearse, repeat. **revolūtus, -a, -um, pf. pass. prtcl. as adj.**, of waves, properly, rolled back; hence, ebbing.

revomō, -ere, -vomui, — [re+vomō], *tr.*, vomit forth again, throw up (*again*), disgorge, discharge.

revulsus: *see* revellō.

rēx, rēgis [*cf.* regō], *m.*, ruler, leader, lord, prince, sovereign, king; *as adj.*, ruling, sovereign.

Rhadamanthus, -ī, m., Rhadamanthus, a son of Jupiter, and brother of Minos. *In life he was famed for his justice: after death he became one of the judges of the underworld.*

Rhaebus, -ī, m., Rhaebus, the war-horse of Mezentius.

Rhamnēs, -ētis, m., Rhamnes, a Rutulian, an augur of Turnus.

Rhēnus, -ī, m., the river Rhine.

Rhēsus, -ī, m., Rhesus, a Thracian king or prince who came to aid Troy but was slain by Diomedes on the very night of his arrival.

Rhoetēius: *see* Rhoetēus.

Rhoetēus, -a, -um, and Rhoetēius, -a, -um, adj., of Rhoeteum, (*a promontory of the Troad*), Rhoetean; *by metonymy*, Trojan.

Rhoetus, -ī, m., Rhoetus. (1) An Italian slain by Euryalus. (2) A Marsian, ancestor of Anchemolus.

rideō, -ēre, risi, risum, intr., smile, laugh; *tr.*, smile at, laugh at.

rigeō, -ēre, rigui, —, intr., be stiff, be stiffened, be rigid.

rigidus, -a, -um [rigeō], *adj.*, stiff, rigid, unyielding, unbending, stark.

rigō, -āre, -āvī, -ātus, tr., water, wet, moisten, bedew, bathe.

rīma, -ae, f., chink, cleft, rent, crack, fissure, seam.

rīmor, -ārī, -ātus sum [rīma], *tr.*, make clefts in, split open, tear up; *tear up things in order to examine them*, pry into, search thoroughly, explore, examine.

rīmōsus, -a, -um [rīma], *adj.*, full of chinks or clefts; leaky.

rīpa, -ae, f., bank of a river.

Rīpheus, -ei, m., Ripheus, a Trojan warrior.

rīte [*cf.* rītus], *adv.*, with due ceremony, in due form, duly, fittingly, fitly, rightly; in the usual form, as usual, according to custom.

rītus, -ūs, m., sacred ceremony, holy rite; time-honored custom, observance.

rīvus, -ī, m., a rivulet; stream, brook.

rōbur, -oris, n., oak-tree, oak, of a species with very hard wood; in general, hard wood, timber; *by metonymy*, a lance or spear of oak; in *pl.*, oaken timbers, planks of oak. *Fig.*, strength, esp. the strength of endurance or resistance, defensive strength, power, might, vigor.

rogitō, -āre, -āvī, — [*freq. of* rogō], *tr.*, ask for frequently, inquire after eagerly, ask.

rogō, -āre, -āvī, -ātus, tr., ask, question; ask for, beg for, sue for.

rogus, -ī, m., funeral pile, pyre.

Rōma, -ae, f., Rome.

Rōmānus, -a, -um [Rōma], *adj.*, of Rome, Roman. *As noun*, Rōmānus, -ī, m., a Roman.

Rōmuleus, -a, -um [Rōmulus], *adj.*, of Romulus, Romulus's.

Rōmulidae, -ārum [Rōmulus], *pl. m.*, the sons or descendants of Romulus, the Romans.

Rōmulus, -ī, m., Romulus, twin brother

of Remus and son of Mars; tradition made him the founder and first king of Rome. As *adj.*, Rōmulus, -a, -um, of Romulus, Romulus's; by *metonymy*, Roman.

Rōmulus, -a, -um: *see* Rōmulus.

rōrō, -āre, -āvi, -ātum [rōs], *intr.*, drop or distil dew; *freely*, drip (with moisture in general), trickle, be moist or wet.

rōs, rōris, *m.*, dew; in general, dew-like moisture, spray.

rōscidus, -a, -um [rōs], *adj.*, wet with dew, dewy, dew-bespangled.

roseus, -a, -um [rosa], *adj.*, of roses; rose-colored, rosy, roseate; *freely*, bright, lovely.

rōstrātus, -a, -um [rōstrum], *adj.*, furnished or adorned with beaks, beaked.

rōstrum, -ī [cf. rōdō, gnaw], *n.*, the beak, bill of a bird; snout, muzzle of an animal; by *metonymy*, the beak or prow of a ship.

rota, -ae, *f.*, a wheel; by *metonymy*, chariot, car.

rotō, -āre, -āvi, -ātus [rota], *tr.*, turn round like a wheel, wheel, swing round, whirl about; *intr.*, roll.

rubeō, -ēre, —, —, *intr.*, be red, grow red, redden, glow.

ruber, rubra, rubrum, *adj.*, red, crimson, ruddy.

rubescō, -ere, rubui, — [inceptive of rubeō], *intr.*, grow red, redden.

rudēns, -entis, *m.*, a rope, esp. on ship-board, cable, hawser; in particular, sheet-rope, sheet, a rope attached to the bottom corner of a sail, used in hauling the sail flat against the mast or in easing off the sail to present a greater surface to the wind (cf. pēs); in *pl.* running-gear, rigging.

rudis, -e, *adj.*, properly, of things unwrought or undeveloped, rough, raw, crude, rude.

rudō, -ere, rudivī, ruditum, *intr.*, roar, bellow, bray; creak, groan.

rūga, -ae, *f.*, a wrinkle.

ruīna, -ae [ruō], *f.*, a falling down, downfall, collapse; ruīnam dare or trahere, fall in (long, trailing) ruin,

collapse; upheaval, eruption; by *metonymy*, in *pl.*, ruins. *Fig.*, downfall, collapse, ruin, destruction.

rumor, -ōris, *m.*, common talk, gossip, rumor, report, tidings.

rumpō, -ere, rūpi, ruptus, *tr.*, break in pieces, rend, burst, burst open, burst asunder, break off, break through, snap, sever, *lit. and fig.*, annul, violate, destroy; with *acc. of effect* (§ 128), cause to burst forth, pour forth, give vent to.

ruō, -ere, rui, rutus, *tr.*, throw down, overthrow; cast up; upturn, upheave, churn up, plow up; *intr.*, rush down, fall (quickly or violently down), stream down, run in streams, tumble down, fall in (overwhelming) ruin, *lit. and fig.*; rush in or on, rush forth, rush up, rush down, hasten, hurry. *Fig.*, (of the sun, etc.), hasten to its setting, set (quickly), sink.

rūpēs, -is, *f.*, rock, crag; a line of rocks, cliff.

ruptus: *see* rumpō.

rūrsum: *see* rūrsum.

rūrsum or rūrsum [originally revorsus=reversus: cf. re+vertō], *adv.*, back, backward; again, anew.

rūs, rūris, *n.*, the country (as opposed to the city); in *pl.*, lands, fields.

rutilus, -a, -um [akin to ruber], *adj.*, properly, yellow and red mixed, red-gold, reddish golden; bright red, ruddy.

Rutulī, -ōrum, *pl. m.*, the Rutuli, the Rutulians, an ancient people of Latium, ruled by Turnus; their capital was Ardea. As *adj.*, Rutulus, -a, -um, of the Rutuli, Rutulian; *freely*, Italian.

S

Sabaeus, -a, -um, *adj.*, of the Sabaei (a people in the southwestern part of Arabia, in a district famous for its perfumes), Sabaeian; by *metonymy*, Arabian.

Sabinae: *see* Sabini.

Sabini, -ōrum, *pl. m.*, the Sabines, an ancient people of central Italy, occupying chiefly the high mountainous

country. In *pl. f.*, **Sabinae**, -ārum, Sabine women.

sacer, **sacra**, **sacrum**, *adj.*, set apart or consecrated to the gods (*whether for weal or woe the context must determine*), devoted, holy, hallowed, sacred; sacrificial, venerable, awful; (*set apart to the gods of the underworld; hence*) devoted, doomed, accursed, impious. As *noun*, **sacrum**, -ī, usually in *pl.*, holy thing, holy vessel, sacred symbol or image, holy rite, holy act, ceremony, sacrifice, mystery; sacred song, hymn. **sacerdōs**, -ōtis [**sacer**], *c.*, holy person, priest, priestess.

Sacēs, -ae, *m.*, Saces, a Rutulian.

Sacrānus, -a, -um, *adj.*, of the Sacranī, an ancient people of Latium, of whom little if anything is known, Sacranian.

sacrārium, -ī or -iī [**sacer**], *n.*, holy place, sanctuary, shrine.

Sacrātor, -ōris, *m.*, Sacrator, an Italian (Etruscan?), comrade of Mezentius.

sacrātus: see **sacrō**.

sacrō, -āre, -āvī, -ātus [**sacer**], *tr.*, make holy, hallow, consecrate, set apart, dedicate, devote. **sacrātus**, -a, -um, *pf. pass. prtcl.* as *adj.*, holy, hallowed, sacred.

saeculum, -ī, *n.*, race, breed, generation; the lifetime of a race or generation (*properly, a period of about thirty-three years*), a generation; *freely*, an age, century; in *pl.*, years, the ages, the years to come, eternity.

saepe, *adv.*, often, oftentimes, frequently, repeatedly; *comp.* **saepius**, with intensive force, very often.

saepiō, -īre, **saepsi**, **saeptus**, *tr.*, hedge in, fence in, hem in, enclose, surround, enfold, *lit. and fig.*; guard, protect.

saeptus: see **saepiō**.

saeta, -ae, *f.*, a stiff or bristly hair, bristle.

saetiger, -gera, -gerum [**saeta**+**gerō**], *adj.*, bristle-bearing, bristly.

saeviō, -īre, -ivī or -iī, -itum [**saevus**], *intr.*, be fierce, be savage, be or wax furious, be angry, rage, storm.

saevus, -a, -um, *adj.*, usually in bad

sense, raging, furious, fierce, savage, fell, violent, terrible, relentless, deadly, remorseless, ruthless, pitiless, cruel; in good sense, terrible, awful, gallant, valiant.

Sagaris, -is, *m.*, Sagaris, a slave among the Trojans.

sagitta, -ae, *f.*, an arrow.

sagittifer, -fera, -ferum [**sagitta**+**ferō**], *adj.*, arrow-bearing, armed with arrows:

sagulum, -ī [*dim. of sagum*, military cloak], *n.*, a short military cloak.

sāl, **salis**, *m.*, salt water, the sea; brine, surf, surge, spray; salt.

Saliī, -ōrum [**saliō**], *pl. m.*, the Saliī, dancing priests of Mars, twelve in number, who annually, in March, kept the festival of Mars, marching through Rome with songs and dances, beating the ancilia (see **ancile**).

saliō, **salire**, **salivī**, **salii**, or **salui**, **saltum**, *intr.*, leap, spring, jump, bound.

Salius, -ī or -iī, *m.*, Salius, an Arcadian, comrade of Aeneas.

Salientinus, -a, -um, *adj.*, of the Salentini (a people in Calabria, i. e. in the southeastern part of Italy), Sallentine.

Salmōneus, -ei, *m.*, Salmoneus, a son of Aeolus (the founder of the Aeolic race), king in Elis (in the northwestern part of the Peloponnesus). He sought to imitate the thunder and the lightnings of Jupiter, but the latter destroyed him by his thunderbolt and punished him in the underworld.

salsus, -a, -um [*properly, pf. pass. prtcl. of saliō or salō*, salt down, salt], *adj.*, salted, salt, briny.

saltem, *adv.*, at least, at all events, at any rate.

1. **saltus**, -ūs [**saliō**], *m.*, leaping, dancing; a leap, spring, jump, bound.

2. **saltus**, -ūs, *m.*, properly, a piece of wooded ground used as pasturage, esp. on the mountains, woodland-pasture, woodland, glade, forest; mountain pass, ravine.

salum, -ī [*cf. sāl*], *n.*, the open sea, the sea, the main.

salūs, -ūtis [*cf. salvus*, sound, well,

safe], *f.*, soundness, well-being, health; safety, deliverance, preservation.

salūtō, -āre, -āvi, -ātus [salūs], *tr.*, wish health to, salute; greet, welcome, hail.

salvē: see **salvēō**.

salvēō, -ēre, —, — [cf. **salvus**, sound, safe, well], *intr.*, be well, be strong.

salvē, **salvēte**, *imper. as a greeting*, properly, be well (cf. *English* farewell), hail! all hail! greetings! welcome!

Samē, -ēs, *f.*, Same, an island in the Ionian Sea, off the west coast of Greece; in later times it was called Cephallenia (now Cephalonia).

Samos or **Samus**, -ī, *f.*, Samos, a large island off the coast of Asia Minor, famous, among other things, for its temple of Juno.

sanciō, -īre, **sānxi**, **sānctus** [cf. **sacer**], *tr.*, make sacred or holy; esp., of laws and treaties, make or render inviolable, fix unalterably, ratify, confirm. **sānctus**, -a, -um, *pf. pass. prtcl. as adj.*, sacred, holy, sainted, inviolable, inviolate; unsullied, pure, blameless.

sānctus: see **sanciō**.

sanguineus, -a, -um [sanguis], *adj.*, bloody, blood-stained, blood-red, blood-shot; of Mars, bloodthirsty.

sanguis, -inis, *m.*, blood; bloodshed; by metonymy, race, lineage; those of like blood, family, stock; a descendant, offspring.

saniēs, -iēī, *f.*, diseased or corrupted blood, bloody matter, gore; by metonymy, poisonous slaver or froth of a serpent, venom.

sānus, -a, -um, *adj.*, sound in body, healthy, well; sound in mind, rational, sane.

Sarpēdōn, -onis, *m.*, Sarpedon, son of Jupiter and king of the Lycians; he was an ally of Troy but was slain by Patroclus, the friend of Achilles.

sat: see **satis**.

sata: see 2. **serō** (*end*).

satiō, -āre, -āvi, -ātus [satis], *tr.*, satisfy, fill. *Fig.*, satisfy, satiate, appease.

satis, and, in abbreviated form, **sat**, *adv.*,

enough, sufficiently. *As noun, indeclinable, n.*, enough, sufficient; *as adj., indeclinable, with a comp. satius*, enough, sufficient; *freely*, a match for, equal to; *in comp.*, better, preferable.

satius: see **satis**.

sator, -ōris [2. **serō**], *m.*, sower, planter.

Fig., begetter, creator, father, author.

Satura, -ae, *f.*, Satura, an unknown lake (or swamp) in Latium, perhaps a part of the Pontine marshes.

Sāturnia: see **Sāturnius**.

Sāturnius, -a, -um [Sāturnus], *adj.*, of Saturn, Saturnian, Saturn's; *freely*, son or daughter of Saturn.

Sāturnia, -ae, *f.*, Saturnia, a name of Juno, as daughter of Saturn.

Sāturnus, -ī [2. **serō**?], *m.*, Saturnus, an ancient Italian god of agriculture, identified later with the Greek Cronos. See §§ 274, 275.

saturō, -āre, -āvi, -ātus [satur, full], *tr.*, fill, fill up, satisfy, satiate, *lit. and fig.*

satus: see 2. **serō**.

saucius, -a, -um, *adj.*, wounded, hurt, mangled. *Fig.*, stricken, smitten.

saxeus, -a, -um [saxum], *adj.*, of rocks or stones, rocky.

saxum, -ī, *n.*, an isolated or detached rock, stone.

Scaea, -ae [from a Greek word, meaning left, western], *adj.*, found only in *f.*, Western, Scaean, the name of the chief gate of Troy. This gate faced the Grecian camp and so was most exposed to attack.

scaena, -ae, *f.*, the background or scene of a Roman theater (see on 1. 164); by metonymy, stage, theater. *Fig.*, a background of woods, etc.

scālae, -ārum, *pl. f.*, a flight of steps, staircase, stairs; scaling-ladder, ladder.

scandō, -ere, —, —, *tr.*, climb, mount, scale, ascend.

scelerātus: see **scelerō**.

scelerō, -āre, -āvi, -ātus [scelus], *tr.*, stain by crime, defile, pollute.

scelerātus, -a, -um, *pf. pass. prtcl. as adj.*, stained by crime, polluted, guilty, accursed, impious, infamous.

seelus, -eris, *n.*, an evil or impious act, wicked deed, sin, crime, villainy.

scēptrum, -ī, *n.*, a staff; *esp.*, a royal staff, sceptre; *by metonymy*, lordship, sovereignty, kingly sway.

scilicet [sci, *imp.*, +licet], *adv.*, properly, know! you may!; you may readily see; obviously, evidently, certainly, truly, doubtless; *often with ironical force*, forsooth, of course, to be sure, think of it! mark you!

scindō, -ere, **scidi**, **scissus**, *tr.*, cut or tear asunder, tear, rend, cleave, split, divide, sever, separate. *Fig.*, with **viam**, cleave; part, divide.

scintilla, -ae, *f.*, a spark.

sciō, **scire**, **scivī**, **scītus**, *tr.*, come to know, learn, know; *with infla.*, know how, understand how.

Scīpiadēs, -ae, *m.*, one of the Scipios, a Scipio. *Note: this word ought to = a son of Scipio, but is used in place of Scīpiō, Scīpiōnis, whose quantity makes it impossible in hexameter verse.*

scissus: *see scindō.*

scītor, -ārī, -ātus sum [sciō], *tr.*, seek to know, search into, ask, inquire; *with ōrāculum*, consult.

scopulus, -ī, *m.*, a projecting point or peak of rock, rock, crag, cliff; a rock or ledge in the sea, reef.

scrūpeus, -a, -um [scrūpus, a rough stone], *adj.*, stony, rocky, jagged, rough.

scūtātus, -a, -um [scūtum], *adj.*, armed with shields, shielded.

scūtum, -ī, *n.*, a shield or buckler, oblong in shape, four feet long by two and a half wide, and rounded or oval, so as to curve round the body; at first, at least, made of wood covered with leather.

Scylacēum, -ī, *n.*, Scylaceum, a town on the east coast of Bruttium, in southern Italy, on a promontory dangerous to ships.

Scylla, -ae, *f.*, Scylla. (1) A sea monster, described as resident in a cave in certain rocks, also called Scylla, between Italy and Sicily. The upper part of this monster resembled a lovely woman. About the waist was a circle of dogs or wolves; below was the tail of a

dolphin. The wolves reach out and seize passing ships and drag them on the rocks. (2) A ship in Aeneas's fleet. (3) A Scylla-like monster; several such were seen by Aeneas in the entrance of the underworld.

Scyllaeus, -a, -um [Scylla], *adj.*, of or belonging to Scylla, Scyllaeian, Scylla's.

Scyrius, -a, -um, *adj.*, of Scyros, an island in the Aegean Sea, northeast of Euboea.

1. **sē-** or **sēd-**, inseparable prefix, apart, away, aside; (=sine), without.

2. **sē**: *see suī.*

sēcernō, -ere, -crēvī, -crētus [1. sē, apart + cernō], *tr.*, put or set apart, sunder, sever, separate. **sēcētus**, -a, -um, *pf. pass. prtcl. as adj.*, set apart, separate, sequestered, retired, solitary, lonely, quiet; *hence*, secret, hidden; = *an adv.*, apart, privately, secretly. *As noun*, **sēcētum**, -ī, *n.*, a retired or private abode, (quiet or retired) haunt.

sēcessus, -ūs [sēcēdō, go apart], *m.*, a going apart or away, a withdrawing or retiring; *by metonymy*, a place of retirement, retirement, a sequestered place, retreat, recess, nook; a place where the shore seems to retreat, an inlet, estuary.

sēclūdō, -ere, -clūsī, -clūsus [1. sē + clūdō], *tr.*, shut apart or off, shut out, shut up. *Fig.*, exclude, expel, banish, put aside. **sēclūsus**, -a, -um, *pf. pass. prtcl. as adj.*, secluded, retired.

sēclūsus: *see sēclūdō.*

secō, -āre, **secuī**, **sectus**, *tr.*, cut, cut off, cut up; cut through, saw, split, hew, sever, cleave. *Fig.*, cut one's way through, fly through, sail through, cleave, plow; *with viam* (§ 128), cut a way, speed one's way.

sēcētus: *see sēcernō.*

sectus: *see secō.*

secundō, -āre, -āvī, -ātus [secundus], *tr.*, prosper, favor, give a favorable turn to.

secundus, -a, -um [sequor], *adj.*, properly, following; *esp.*, following the

first, next, second, inferior, *in place, order, or time*. *Fig.*, going one's way and so not opposing one, favoring, favorable, fair, gracious, helpful, friendly, propitious, auspicious, prosperous, successful. **rēs secundae**, prosperity, success.

secūris, -is [secō], *f.*, an axe, battle-axe.

secūrus, -a, -um [1. sē, without, + cūra], *adj.*, without care, careless (*in the lit. sense*), free from anxiety, unconcerned, undisturbed, secure, untroubled; *in bad sense*, careless (*of*), heedless, reckless, regardless.

secus, *adv.*, otherwise, differently; **haud secus**, **nōn secus**, not otherwise, in no less measure, not less; hence, just so, even so, even thus; **haud secus ac or atque**, precisely as, even as. *In comp.*, **sētius**, otherwise, less, in less degree or measure. **nōn sētius**, in no less measure, none the less, equally, in equal measure, just as much.

secūtus: see sequor.

sed, *conj.*, but; yet; **sed enim**, but indeed, but of a truth, however; **sed ... autem**, a pleonastic expression, but yet.

sedeō, -ēre, **sēdī**, **sessum**, *intr.*, sit, sit down, be seated; *of a general or army*, be encamped; sit idly by, sit by. *Fig.*, *of a weapon, etc.*, be lodged (*in*); *with dat. of person interested, and a clause as subject*, be firmly fixed, be settled, be resolved or determined, please (*one*).

sēdēs, -is [*cf.* **sedeō**], *f.*, a seat, a resting-place; *by metonymy, like English seat*, a lasting, permanent abode, abiding place, home, habitation, house; palace, temple; the final resting-place, the tomb, the grave; *the place in which one stays or tarries*, spot, region; base, foundation, bottom; *of the sea*, deeps, depths.

sedile, -is [**sedeō**], *n.*, seat, bench; a rower's bench, thwart.

sēditio, -ōnis [1. sē + eō], *f.*, properly, a going apart or aside; *esp.*, a parting of citizens, civil dissension, popular uprising, sedition, riot, discord, strife.

sēdō, -āre, -āvī, -ātus [**sedeō**], *tr.* properly, cause to sit down, settle. *Fig.*, quiet, calm.

sēdūcō, -ere, -dūxī, -ductus [1. sē + dūcō], *tr.*, lead away or apart, draw apart, divide, separate, part.

seges, -etis, *f.*, a cornfield; the standing grain in a field, corn-crop, corn. *Fig.*, crop in general, growth, thicket.

sēgnis, -e, *adj.*, slow, sluggish, slothful, listless, lifeless, inactive.

sēgnitiēs, -iēī [**sēgnis**], *f.*, sluggishness, slothfulness, sloth, tardiness.

Selinūs, -ūntis, *f.*, Selinus, a town on the southern coast of Sicily, famous for its palm trees.

semel, *numeral adv.*, once, once for all.

sēmen, -inis [*akin to* 2. **serō**], *n.*, a seed. *Fig.*, *in pl.*, seeds or elements of things, germs.

sēmēsus, -a, -um [**sēmi** + **edō**], *adj.*, half-eaten, half-consumed.

sēmi-, *inseparable prefix*, half.

sēmianimis, -e, and **sēmianimus**, -a, -um [**sēmi** + **anima**, **animus**], *adj.*, half-alive, half dead; expiring, dying.

sēmīnex, -necis [**sēmi** + **nex**], *adj.*, half-slain, half dead, badly wounded, mangled.

sēminō, -āre, -āvī, -ātus [**sēmen**], *tr.*, sow, plant; *freely*, produce, beget, bring forth.

sēmīta, -ae [1. sē + **meō**, go], *f.*, a by-path, footpath, narrow way, path, way.

sēmīustus, -a, -um [**sēmi** + **ūrō**], *adj.*, half-burned, half consumed, charred, scorched.

sēmivir, -virī [**sēmi** + **vir**], *adj.*, (*only*) half man, unmanly, effeminate.

semper, *adv.*, always, ever, constantly, continually.

senātus, -ūs [*cf.* **senex**], *m.*, the body of elders, the elders, the senators, senate.

senecta: see senectus, -a, -um.

senectus, -a, -um [*cf.* **senex**], *adj.*, old, aged. *As noun*, **senecta**, -ae (*sc. aetās*), *f.*, old age, age.

senectūs, -ūtis [*cf.* **senex**], *f.*, old age, age; *by metonymy, in bad sense*, se-

nility, decrepitude. *Personified*, **Senectūs**, -ūtis, *f.*, Old Age, Age.

senex, **senis**, *adj.*, *comp.* **senior**, old, aged, venerable. *As noun*, **senex**, **senis**, *m.*, old man. *In comp.*, older; *often with intensive force*, very old, (*very*) aged, venerable. *As noun*, **senior**, -ōris, *m.*, aged or venerable man.

sēnī, -ae, -a [*cf.* **sex**], *distributive numeral adj.*, six at a time, six each; *freely*, six.

senior: *see* **senex**.

sēnsus, -ūs [**sentiō**], *m.*, feeling, *physical and mental*, perception, sense; a thought or feeling, emotion, understanding, intelligence; the mind, the reason.

sententia, -ae [**sentiō**], *f.*, a way of thinking, a judgment, thought, opinion, view; purpose, resolve, intention.

sentiō, -īre, **sēnsī**, **sēnsus**, *tr.*, perceive or discern by the senses; feel; feel to one's sorrow. *Fig.*, perceive by the mental faculties, notice, realize, become aware, observe; understand.

sentis, -is, *m.*, a thorn, bramble, briar; thorn-bush.

sentus, -a, -um [*cf.* **sentis**], *adj.*, properly, thorny; rough, overgrown, squalid.

sepeliō, -īre, -īvī or -īī, **sepultus**, *tr.*, bury, inter. *Fig.*, bury, overcome.

septem, *numeral adj.*, indeclinable, seven.

septemgeminus, -a, -um [**septem**+**geminus**], *adj.*, sevenfold; of the Nile, seven-mouthed.

septemplex, -plicis [**septem**+**plicō**], *adj.*, sevenfold.

septēnī, -ae, -a, *distributive numeral adj.*, seven at a time, seven each; *freely*, seven.

septimus, -a, -um [**septem**], *ordinal numeral adj.*, seventh.

sepulchrum, -ī [**sepeliō**], *n.*, burial place, tomb, grave, sepulcher, funeral or burial mound.

sepultus: *see* **sepeliō**.

sequāx, -ācis [**sequor**], *adj.*, following,

pursuing, prone to pursue; *freely*, greedy, ravenous, devouring.

sequor, **sequī**, **secūtus sum**, *tr.*, follow; go or come after, accompany, attend; seek to reach, seek, pursue, aim at; follow in hostile spirit, pursue, chase; *also intr.*, follow, come after or along. *Fig.*, follow, attend, favor; follow commands, etc., obey.

serēnō, -āre, -āvī, -ātus [**serēnus**], *tr.*, make clear or bright, calm. *Fig.*, calm, quiet, smooth.

serēnus, -a, -um, *adj.*, clear, bright, fair, serene, cloudless, calm, tranquil. *Fig.*, calm, serene, tranquil.

Serestus, -ī, *m.*, Serestus, a Trojan, comrade of Aeneas.

Sergestus, -ī, *m.*, Sergestus, a Trojan, comrade of Aeneas; Vergil makes him the progenitor of the gens Sergia.

Sergius, -ī or -īī, *m.*, Sergius, a name borne by members of the gens Sergia.

seriēs, -iēī [**1. serō**], *f.*, properly, a number of things bound together, row, line, chain, series, train.

sermō, -ōnis [**1. serō**], *m.*, conversation, talk, discussion, discourse; common talk, rumor, report, gossip; by metonymy, speech, language, tongue.

1. serō, -ere, **seruī**, **sertus**, *tr.*, join together, bind together, plait, interweave. *Fig.*, weave (*speech*), weave words, etc., into speech, exchange in speech, discuss, consider. **sertum**, -ī, (*pf. pass. prtcl. as noun*), *n.*, garland, wreath.

2. serō, -ere, **sēvī**, **satus**, *tr.*, sow, plant. *Fig.*, sow, plant; beget; scatter like seed, spread, disseminate.

satus, -a, -um, *pf. pass. prtcl. as adj.*, begotten of, born of, son or daughter of. *As noun*, **sata**, -ōrum, *pl. n.*, sown fields, tilled fields, tillage, crops.

serpēns: *see* **serpō**.

serpō, -ere, **serpsī**, **serptum**, *intr.*, creep, crawl. *Fig.*, creep on, steal on, steal over, spread. **serpēns**, -entis (*pr. prtcl. act. as noun*), *m.*, properly, a creeper, crawler; snake, serpent.

Serrānus, -ī, *m.*, Serranus. (1) The cognōmen or surname of the famous

Caius Atilius Regulus, who was plowing when the news of his election to the consulship was brought to him. (2) A Rutulian, slain by Nisus.

sertum: see 1. **serō**.

sērus, -a, -um, *adj.*, late, tardy, too late; often=*an adv.*, late, too late;

sērum, *n. sing. as adv.* (§ 134), late.

serva, -ae [*feminine of servus*, slave], *f.*, a female slave; *freely*, maid-servant.

serviō, -ire, -ivī or -iī, -itus, [*servus*, slave], *intr.*, be a slave (to), serve, minister to, obey, be subject to.

servitium, -ī or -iī [*cf. serviō*], *n.*, slavery, servitude.

servō, -āre, -āvī, -ātus, *tr.*, watch, *lit. and fig.*, watch over, give heed to, note, observe, guard; keep, maintain, retain; preserve, observe a custom, rite, etc.; keep safe, protect, save, preserve; *freely, from the idea of holding fast involved in that of saving*, cling closely to a place, keep to, remain or continue in. **servāns**, -antis, *pr. princpl. act. as adj.*, observant (of), heedful (of), careful.

sēsē: see **sui**.

sētius: see **secus**.

seu: see **sive**.

sevērus, -a, -um, *adj.*, in good sense, serious, grave, austere, stern, strict, severe; in bad sense, cruel, dreadful, terrible, frightful.

sex, numeral *adj.*, six.

sī, *conj.*, if, in case; in clauses which are conditional only in form, i.e. do not really involve the idea of contingency, if (it be true that), (if, as is the case, i.e.) since, seeing that, when, whenever (this use occurs esp. in entreaties and prayers where the worshiper puts familiar facts in a way as modest and as little offensive as possible); in modest statements as to the future, if, when; in dependent questions, whether; in clauses originally involving a dependent question, but in effect practically purpose clauses, if haply, on the chance that. **sī modo**, if only, provided that; **ō sī**, in wishes, o that, would that (see on vi. 187).

sibilō, -āre, -āvī, -ātum, *intr.*, hiss.

sibilus, -a, -um, *adj.*, hissing.

Sibylla, -ae, *f.*, a Sibyl, a prophetess esp. the Sibyl resident at Cumae as priestess of Apollo. Vergil calls her *Deiphobe*, daughter of Glaucus.

sic, *adv.*, in this manner, after this wise. thus (the word refers both forwards and backwards), so; in this guise or attitude.

Sicānī, -ōrum, *pl. m.*, the Sicani (an ancient race resident in Italy and Sicily, esp. in the latter); by metonymy, the Sicilians. As *adj.*, **Sicānus**, -a, -um, Sicanian, Sicilian.

Sicania: see **Sicanus**.

Sicanus, -a, -um [*cf. Sicānī*], *adj.*, Sicanian; by metonymy, Sicilian. As *noun*, **Sicania**, -ae (*sc. terra*), *f.*, Sicily.

Sicānus: see **Sicānī**.

siccō, -āre, -āvī, -ātus [*siccus*], *tr.*, make dry, dry up, dry; of blood, stanch.

siccus, -a, -um, *adj.*, dry; drained, drained (off). *Fig.*, dry, parched, thirsty.

sicubi, *adv.*, if anywhere; wherever, wheresoever. Note: in v. 677 *sc. sunt* with **sicubi**.

Siculus, -a, -um, *adj.*, of the Siculi (a people described by ancient writers as living at first in Latium, then as migrating to Sicily, conquering the **Sicānī**, and giving their name to the island), Sicilian, of Sicily.

sidereus, -a, -um [*sidus*], *adj.*, starry; starlike, starlit. *Fig.*, bright as a star, shining, glittering.

sīdō, -ere, **sīdī**, —, *intr.* (§ 139), seat one's self, sit down; of birds, etc., settle, alight.

Sīdōn, -ōnis, *f.*, Sidon, a very ancient city of Phoenicia, the mother-city of Tyre.

Sīdōnius, -a, -um [*Sīdōn*], *adj.*, of Sidon, Sidonian; by metonymy, Phoenician, Tyrian, Carthaginian.

sidus, -eris, *n.*, properly, a constellation; *freely*, a star, meteor; in *pl.*, the signs of the zodiac; the heavens, the

sky; by metonymy, season of the year, weather.

Sigēus, -a, -um, *adj.*, of Sigeum (a promontory near Troy), Sigean.

significō, -āre, -āvi, -ātus [**signum**+**faciō**], *tr.*, show by signs, indicate; *intr.*, make a signal, beckon, signal.

signō, -āre, -āvi, -ātus [*cf.* **signum**], *tr.*, mark, mark out, distinguish; with **viam**, **viās**, blaze out, trace; mark with a seal or stamp, seal, stamp, brand. *Fig.*, mark with the eyes or mind, observe intently, note; mark out in words or writing, make plain or clear, indicate, designate, express.

signum, -ī, *n.*, a mark, sign, token, evidence; sign of the future, omen; a signal for joining battle, etc.; military standard, banner, flag, ensign; **signa cōferre**, meet in close combat, press to the attack; a figure or a design on silverware or in embroidery.

Sila, -ae, *f.*, Sila, a forest in Bruttium (southern Italy).

silēns: see **sileō**.

silentium, -ī or -iī [**sileō**], *n.*, silence, stillness, quiet; secrecy.

sileō, -ēre, **silui**, —, *intr.*, be completely noiseless, be silent, be still, be quiet; *esp.*, like **taceō**, hold one's peace, say nothing, be silent. **silēns**, -entis, *pr. prtcl. act. as adj.*, quiet, still; voiceless, silent. *As noun*, **silentēs**, -um, *pl. m.*, the silent ones, the (voiceless) dead.

silex, -icis, *c.*, any hard stone, flint-stone, flint; *freely*, rock, crag, cliff.

silva, -ae, *f.*, a (dense) forest, a wood; *freely*, a thick dense growth. *Fig.*, a forest.

silvestris, -e [**silva**], *adj.*, of or belonging to a forest, dwelling in the forest, woodland, rustic, sylvan.

silvicola, -ae [**silva**+**colō**], *m.*, dwelling in the forests; *virtually an adj.*, forest-dwelling, forest-ranging.

Silvius, -ī or -iī, *m.*, Silvius. (1) *Silvius Aeneas*, a son of Aeneas, by Lavinia. (2) A name borne by many kings of Alba Longa.

similis, -e, *adj.*, construed with both *gen.*

and *dat.*, like, resembling, similar; *freely*, same.

Simois, -entis, *m.*, Simois. (1) A river of the Troad. (2) A small river in Epirus which Helenus and Andromache called Simois after the Trojan river.

simplex, -icis [**semel**+**plicō**], *adj.*, single, simple; unmixed, untainted, pure.

simul [*cf.* **semel**, **similis**], *adv.*, at the same time, together; **simul . . . simul**, both . . . and, not only . . . but at the same time (*Vergil is rather fond of writing simul . . . simul in coordinate clauses, with asyndeton, instead of writing simul once and joining the clauses by et*); **simul atque** or **ac**, or **simul alone**, as soon as. *As practically a prep. with abl.*, at the same time with, with (*see v. 357*).

simul ac or **atque**: see **simul**.

simulācrum, -ī [**simulō**], *n.*, a counterfeit presentment of anything, likeness, image, effigy, statue, *esp. of the gods*; semblance, appearance, pretence, imitation; apparition, specter, ghost, phantom.

simulō, -āre, -āvi, -ātus [**similis**], *tr.*, make one thing like another, imitate, counterfeit, copy; pretend that something is true, feign, simulate. **simulātus**, -a, -um, *pf. pass. prtcl. as adj.*, counterfeit, pretended, false, deceitful.

sin, *conj.*, properly used to introduce an alternative condition, if on the other hand, but if, if however.

sine, *prep. with abl.*, without.

singulī, -ae, -a [*akin to* **semel**, **simul**], *adj.*, one at a time, one by one, one each; *freely*, separate, individual, single.

singultō, -āre, —, -ātum [**singultus**], *intr.*, hiccough, sob, *lit. and fig.*; gurgle.

singultus, -ūs, *m.*, hiccough, sob, gasping, panting.

sinister, -tra, -trum, *adj.*, left, on the left hand, to the left. *As noun*, **sinistra**, -ae (*sc. manus*), *f.*, the left hand.

sinistra, *as noun*: see **sinister**.

sinō, -ere, sivi, situs, tr., let down, lay down, put down; leave, resign, surrender, spare; allow, suffer, permit, let.

sinōn, -ōnis, m., Sinon, a Greek, who induced the Trojans to take the wooden horse into their city.

sinuō, -āre, -āvi, -ātus [sinus], tr., bend, curve, wind, twist, coil.

sinuōsus, -a, -um [sinus], adj., full of coils or spires, with many coils, coiled, sinuous, spiral.

sinus, -ūs, m., a bend of any sort; esp., a bent or curved surface, curve, fold, coil; a bend or curve in the shore-line, gulf, bay; fold of a garment; curve or fold of a sail when filled with wind, bellying sail; the part of the body covered by the loose folds of the toga or palla, the bosom; freely, arms, embrace. *Fig., of the Nile, bosom, arms, embrace.*

Sirēnes, -um, pl. f., the Sirens, monsters, two or three in number, with the heads of women and bodies of birds, who dwelt on some rocks off the Campanian coast, by the bay of Naples. By their sweet singing they enticed passing mariners upon the rocks and then destroyed them.

Sirius, -i or -ii, m., Sirius, the Dog Star, whose rising was, in popular astronomy, associated with the hottest part of summer.

sistō, -ere, stitī, status [cf. stō], tr., cause to stand, put, place, set, lodge; set in place, prop up, support, stay, make firm, establish; bring, fetch, conduct, guide, convey; cause to stand still, check, stay, stop, arrest; *inir.* (§139), properly, set one's self, stand (still), stay, remain, settle.

sistrum, -ī, n., a sistrum, a rattle, a sort of bronze rattle or "cricket" used by the Egyptians in their worship of the goddess Isis.

sitis, -is, f., thirst. *Fig., drought.*

1. situs: see sinō.

2. situs, -ūs [sinō], m., properly, a putting or placing, then, the place where something is put, position, situation, arrangement, order; a leaving, neglect, and, by metonymy, the effect of

such neglect, mold, rust, filth. *Fig., of the mold or rust of age, inactivity, lethargy, sloth.*

sive or seu [si+ve], conj., or if, or; sive (seu) . . . sive (seu), if on the one hand . . . or if on the other hand, if . . . or (if), whether . . . or.

socer, -erī, m., father-in-law; in pl., parents-in-law, a husband's parents.

sociō, -āre, -āvi, -ātus [socius], tr., make (one) an ally or associate, join, unite, associate, ally.

socius, -a, -um [akin to sequor?], adj., accompanying, associated, united, allied, confederate, friendly. *As noun,* socius, -i or -ii, m., associate, comrade, companion, ally.

sodālis, -e, c., an intimate friend, (boon) comrade.

sōl, sōlis, m., the sun; by metonymy, sunlight, sunshine; like English sun, a day. *Personified,* Sōl, Sōlis, m., the Sun God (Apollo).

sōlācium, -ī or -ii [sōlor], n., comfort, solace, consolation.

sōlāmen, -inis [sōlor], n., comfort, consolation, solace, relief.

soleō, -ēre, solitus sum, intr., be accustomed, be wont, use. solitus, -a, -um, pf. pass. princpl. as adj., usual, wonted, customary.

solidus, -a, -um [cf. solum], adj., in physical sense, solid, firm, stout, strong, massive; solid, whole, entire. *Fig.,* solid, firm, lasting. *As noun,* solidum, -ī, n., the solid ground, firm ground.

solitus: see soleō.

solium, -ī or -ii, n., a seat; esp., a throne.

sollemnis, -e [sollus, old adj.=tōtus +annus], adj., properly, of festivals, etc., that recur every year, yearly, annual, customary, wonted, usual, stated, appointed, established; solemn, sacred, festival. *As noun,* sollemne, -is, n., usually in pl., religious festival, solemn rite; holy offering, offering.

sollicitō, -āre, -āvi, -ātus [sollicitus], tr., move violently, stir up, agitate. *Fig.,* disturb, disquiet, vex.

sollicitus, -a, -um [sollus, *old adj.* = *tōtus* + *cieō*], *adj.*, properly, violently shaken. *Fig.*, disturbed, agitated, uneasy, restless, anxious, troubled.

sōlor, -ārī, -ātus sum, *tr.*, comfort, solace, console, soothe; alleviate, relieve, allay, mitigate.

solum, -ī, *n.*, the bottom or base of anything; the ground, earth, land, soil; turf, sward; in general, floor, surface, *e.g.* of a temple or of the sea.

sōlus, -a, -um, *adj.*, *gen.* sōlius, alone, single, sole, only; lonely, solitary, deserted.

solūtus: see solvō.

solvō, -ere, solvī, solūtus, *tr.*, loosen, unbind, untie; cast loose, cast off; set free, set at liberty; with *fūnem*, cast off; with *vēla*, unfurl; with *equōs*, unyoke. *Fig.*, loosen, release, set free, free; relax, unstring, weaken; (*loosen, i.e.*) pay or discharge a debt, obligation, *etc.*; render, perform, fulfill (a vow or sacrifice); dismiss, disperse, banish, dispel.

somnium, -ī or -īī [somnus], *n.*, a dream. *Personified*, **Somnium**, -ī or -īī, *n.*, Dream.

somnus, -ī, *m.*, sleep, slumber; by metonymy, of the time for sleep, night; the sleep of death, death; = **somnium**, a dream, a vision, a phantom. *Personified*, **Somnus**, -ī, *m.*, the Sleep God, Sleep, son of Erebus and Night.

sonāns: see sonō.

sonipēs, -pedis [sonō + pēs], *adj.*, noisy-footed, with sounding feet; freely, prancing. *As noun*, **sonipēs**, -pedis (*sc.* *ecus*), *m.*, a prancing steed.

sonitus, -ūs [sonō], *m.*, sound, noise, din, clang; a humming or whizzing, crash, *esp.* of thunder, thunder.

sonō, -āre, sōnuī, sonitum, *intr.*, make a noise, give forth a sound, sound, resound, rattle, clang, twang, roar, crash, thunder, rustle, echo, ring, whiz, buzz; *tr.* (§§ 128, 130), cause to sound forth, sound forth, utter. **sonāns**, -antis, *pr. prtcpl. act. as adj.*, sounding, resounding; noisy, thunderous, booming, rustling, murmuring.

sonor, sonōris [sonō], *m.*, sound, noise; ringing, rattling, crackling, crash.

sonōrus, -a, -um [*cf.* **sonus**, **sonor**], *adj.*, sounding, resounding, noisy, roaring, thunderous; ringing, rattling.

sōns, sontis, *adj.*, guilty. *As noun*, **sōns**, sontis, *m.*, a guilty person, sinner, criminal.

sonus, -ī, *m.*, sound, noise, din, crash, uproar.

sōpiō, -īre, -īvi or -īī, -ītus [*cf.* **sopor**], *tr.*, lull or put to sleep. **sōpitus**, -a, -um, *pf. pass. prtcpl. as adj.*, slumbering, slumberous, dormant.

sopor, -ōris [*akin to somnus*], *m.*, a deep sleep, profound slumber, sleep; a dream, vision. *Personified*, **Sopor**, -ōris, *m.*, Sleep, the Sleep God, Lethargy.

sopōrifer, -fera, -ferum [sopor + ferō], *adj.*, sleep-bringing, soporific; drowsy, slumberous.

sopōrō, -āre, —, -ātus [sopor], *tr.*, put or lull to sleep. **sopōrātus**, -a, -um, *pf. pass. prtcpl. as adj.*, lulled to sleep, asleep; freely, sleepy, drowsy, slumberous; as a transferred epithet, drowsy, *i.e.* soporific.

sopōrus, -a, -um [sopor], *adj.*, sleepy, slumberous, drowsy.

Sōracte, -is, *n.*, Soracte, a high mountain in Etruria, twenty or twenty-five miles from Rome. On its top was a temple of Apollo.

sorbeō, -ēre, -uī, —, *tr.*, suck in, suck down, drink down, swallow, *lit. and fig.*

sordidus, -a, -um [sordēs, filth], *adj.*, foul, filthy, squalid.

soror, -ōris, *f.*, sister; freely, comrade.

sors, sortis, *f.*, a lot (see on i. 508, end), used in determining matters by an appeal to the gods or to chance; by metonymy, a casting or drawing of lots, allotment, assignment; a lot as assigned by such a decision, portion, fate, destiny, fortune, misfortune; a place where appeal might be made to the lots, an oracle; oracular response, oracle, prophecy, prediction.

sortior, -īrī, -ītus sum [sors], *intr.*

appeal to the lots, cast lots, draw lots; *tr.*, cast lots for, get by lot, select by lot; assign by lot, allot, determine, decide; *freely*, choose, select.

sortitus, -ūs [sortior], *m.*, casting of lots, drawing of lots; allotment, assignment.

spargō, -ere, **sparsi**, **sparsus**, *tr.*, scatter, spread, strew, sprinkle; spatter, bespatter, besprinkle; *of weapons*, hurl in numbers, fling, cast. *Fig.*, scatter, disperse; scatter (*reports, etc.*), spread abroad, fling out.

sparsus: see **spargō**.

Sparta, -ae, *f.*, Sparta, or Lacedaemon, the famous capital of Laconia, a district in the Peloponnesus, Greece.

Spartānus, -a, -um [Sparta], *adj.*, of Sparta, Spartan.

sparus, -ī, *m.*, a rude missile, used esp. by rustics, a spear, dart.

spatior, -ārī, -ātus sum [cf. spatium], *intr.*, take a walk, walk about, walk back and forth, stroll; move, proceed.

spatium, -ī or -īī, *n.*, room, space; a space, distance, interval; race-ground, race-track, track, course, esp. in pl.; course in general; of time, space, interval, period; time, leisure, opportunity.

speciēs, -iēī [speciō, old verb, look], *f.*, properly, in act. sense, a seeing or viewing, sight, view; in pass. sense, something seen, a sight, spectacle; the appearance or look of anything, form, shape; beauty, splendor.

specimen, -inis [speciō, old verb, look], *n.*, mark, sign, token, emblem.

spectāculum, -ī [spectō], *n.*, sight, spectacle, display, show.

spectātor, -ōris [spectō], *m.*, spectator.

spectō, -āre, -āvī, -ātus [freq. of speciō, old verb, look, look at], *tr.*, look at earnestly, gaze at, view, behold; *intr.*, look on, watch. **spectātus**, -a, -um, *pf. pass. prtcl. as adj.*, tried, tested, proved.

specula, -ae [speciō, old verb, look, look at], *f.*, a look-out (place), watch-tower; height, tower.

speculor, -ārī, -ātus sum [cf. specula], *tr.*, watch closely, examine, rec-

onnoiter, spy out; catch sight of, espy, descry; *intr.*, watch to see, seek to learn (*by watching*).

specus, -ūs, *m.*, a cave, cavern; by metonymy, cavity in general, opening.

spēlunca, -ae, *f.*, a cave, cavern; a den.

spernō, -ere, **sprēvī**, **sprētus**, *tr.*, set aside, remove, separate, spurn. *Fig.*, spurn, reject, scorn, slight, despise.

spērō, -āre, -āvī, -ātus [cf. spēs], *tr.*, with *infln.*, hope; suppose, expect, imagine; hope for (*something good*), look for, expect; rarely, expect, look forward to (*something bad*), apprehend, anticipate; have an eye to, fear.

spēs, **speī**, *f.*, hope, expectation; by metonymy, of persons and things that inspire hope, a hope, the hope.

spiculum, -ī [dim. of spicus = spica, a point, spike, esp. a spike or ear of grain], *n.*, properly, a sharp point of anything; by metonymy (cf. mīcrō), a dart, an arrow.

spīna, -ae, *f.*, a thorn.

Spīō, -ūs (a Greek form), *f.*, Spio, a sea-nymph, one of the Nereids.

spīra, -ae, *f.*, a coil, spire, fold.

spīrābilis, -e [spīrō], *adj.*, that may or can be breathed, breathable.

spīritus, -ūs [spīrō], *m.*, the breath; the breath of life, life; soul, spirit; the world-soul, all-pervading spirit. *Fig.*, spirit, high spirit, courage, fire.

spīrō, -āre, -āvī, -ātum, *intr.*, breathe, respire; *of winds*, breathe, blow, puff; breathe, live, *lit. and fig.*; *tr.*, breathe out, exhale.

spissus, -a, -um, *adj.*, thick, compact, close, crowded, dense; with **harēna**, close packed.

splendidus, -a, -um [splendeō, shine], *adj.*, shining, bright, brilliant. *Fig.*, magnificent, stately, sumptuous, splendid.

spoliō, -āre, -āvī, -ātus, *tr.*, deprive of covering or clothing, strip; spoil, despoil. *Fig.*, despoil, spoil, rob, deprive.

spolium, -ī or -īī, *n.*, the spoils of an animal, i.e. the skin and hide stripped off. *Fig.*, the armor stripped from a

slain enemy, spoils, booty, plunder; spoils of victory in general, victory. For the spolia opīma see opīmus.

sponda, -ae, *f.*, the frame of a couch or bed; by metonymy, bed, couch.

spondeō, -ēre, **spopondī**, **spōnsus**, *tr.*, promise solemnly, promise, make a promise, give a pledge; *esp.*, promise in marriage, betroth. *Fig.*, give promise or hope of. **spōnsa**, -ae (*pf. pass. prtcl. as noun*), *f.*, promised wife; freely, bride.

spōns, **spontis** [*cf. spondeō*], *f.*, an old noun, found only in *gen. and abl. sing.*, promise, pledge, guarantee, free will, accord, desire; **meā sponte**, of my own motion, of my own will, willingly; **suā sponte**, of his (*her, their, its*) own motion, spontaneously, willingly, voluntarily. **sponte**, *abl. sing. as adv.*, of (*one's*) own accord, of free will, willingly, voluntarily.

spōnsa: see **spondeō**.

sponte: see **spōns**.

sprētus: see **spernō**.

spūma, -ae [**spuō**, spit], *f.*, froth, foam, *esp. of the sea*, spray; in *pl.*, foaming waters.

spūmeus, -a, -um [**spūma**], *adj.*, foaming, foam-covered.

spūmō, -āre, -āvī, -ātum, *intr.*, foam, froth, be covered with foam. **spūmāns**, -antis, *pr. prtcl. act. as adj.*, foaming, frothing. *Fig.*, trickling, dripping, reeking.

spūmōsus, -a, -um [**spūma**], *adj.*, foaming.

squāleō, -ēre, -uī, —, *intr.*, be stiff, be rough; of *lands, etc.*, be rough with neglect and lack of tillage; in *general*, be stiff or matted, be foul, be filthy.

squālor, -ōris [**squāleō**], *m.*, properly, stiffness, roughness; filth, foulness, squalor.

squāma, -ae, *f.*, scale (*e.g. of a fish or snake*); by metonymy, a scale or plate in metal armor, scale-armor.

squāmeus, -a, -um [**squāma**], *adj.*, scaly.

stabilis, -e [*cf. stō, stāre*], *adj.*, standing, stable, firm. *Fig.*, firm, lasting, enduring.

stabulō: see **stabulor**.

stabulor, -ārī, -ātus sum, and, less often, **stabulō**, -āre, —, — [**stabulum**], *intr.*, have an abode, dwell; be housed.

stabulum, -ī [**stō**], *n.*, properly, a standing-place, abode; *esp.*, the abode of an animal, stall, stable, fold; covert, haunt, den, of a wild beast.

stāgnō, -āre, -āvī, -ātum [**stāgnum**], *intr.*, of water, stand still, form in pools, be still or stagnant. **stāgnāns**, -antis, *pr. prtcl. act. as adj.*, standing, stagnant.

stāgnum, -ī [**stō**], *n.*, standing water, still or quiet water; pool, pond; the quiet (because deep) waters at the bottom of the sea, the deep waters, depths; water in general.

statiō, -ōnis [**stō**], *f.*, properly, the act of standing, a standing still; by metonymy, the place where a person or thing stands, station, resting-place; a place where ships stand, station, anchorage, roadstead.

statuō, -ere, -uī, -ūtus [**stō**], *tr.*, cause to stand, put, place, set up, set in place; raise up, erect, build, found. *Fig.*, fix, establish, ordain; determine, resolve.

stella, -ae, *f.*, a star.

stellātus, -a, -um [**stella**], *adj.*, set or studded with stars. *Fig.*, starred, studded.

sterilis, -e, *adj.*, unfruitful, barren, sterile (*used both of the fields, trees, etc., and of animals*).

sternō, -ere, **strāvī**, **strātus**, *tr.*, spread out, strew, stretch out, stretch on the ground, lay flat; lay low, fell, overwhelm, overthrow, *lit. and fig.*; slay, kill; lay waste; (*strew, spread out, i.e.*) make level or smooth, level, smooth (*over*); strew, strew with, bestrew, cover; in *pass.*, with middle force, stretch one's self out, lie down, lie. **strātum**, -ī (*pf. pass. prtcl. as noun*), *n.*, anything spread out, coverlet of a couch; a bed, couch; pavement of a street or road.

Steropēs, -ae [*from a Greek word meaning lightning*], *n.*, Steropes, one

of the Cyclopes who wrought at the forge of Vulcan.

Sthenelus, -ī, *m.*, Sthenelus, a Greek warrior, charioteer of Diomedes; he was one of those in the wooden horse.

Sthenius, -ī or -īī, *m.*, Sthenius, a Rutulian, slain by Aeneas.

stimulō, -āre, -āvī, -ātus [stimulus], *tr.*, prick with a goad, goad. *Fig.*, goad on, spur on, urge, incite, excite.

stimulus, -ī, *m.*, a goad for driving oxen, etc., a spur. *Fig.*, goad, spur, sting, stimulus.

stipes, -itis, *m.*, trunk or stock of a tree.

stipō, -āre, -āvī, -ātus, *tr.*, press, squeeze or crowd together, pack; stow, stow away, load; press round, surround closely, attend, accompany, escort. **stipātus**, -a, -um, *pf. pass. prtcl. as adj.*, closely packed, dense, thronging.

stirps, **stirpis**, *c.*, properly, the lower part of a plant, including the roots, stock, stem, trunk, root. *Fig.*, stock, race, family, line, lineage; of an individual, offspring, progeny, scion, origin, source.

stō, **stāre**, **stetī**, **statum**, *intr.*, stand, *lit. and fig.*; stand firm or steadfast, be immovable; be or continue standing, be still standing, remain, endure, last; stand up, stand erect, stand on end; with emphasis on the result rather than on the process, stand, stand finished, be set up, be reared, be erected, be built; of warfare, take one's stand, set one's self, stand; stand still, stay, tarry, halt. *Fig.*, of ships, (stand, i.e.) be anchored, be hauled up on land; of a weapon, stand in something, be fixed or lodged (in); stand firm, be secure or steadfast, endure, continue, last, remain; stand in or on, depend on; rest on, be centered in; be fixed or settled, be determined or resolved.

stomachus, -ī, *m.*, the gullet, alimentary canal; freely, throat; also, the stomach.

strāgēs, -is [cf. sternō], *f.*, a laying low, overthrow; slaughter, massacre, carnage, havoc.

strātum: see sternō.

strātus: see sternō.

strepitus, -ūs [strepō], *m.*, a confused (unpleasant) noise, din, uproar, bustle, hum, murmur.

strepō, -ere, **strepui**, **strepitum**, *intr.*, make a confused noise, ring, resound, rattle, echo; hum, murmur.

strictūra, -ae [stringō], *f.*, properly, a contraction, compression; esp., the hardening or tempering of iron by dipping it when red hot into water; by metonymy, tempered iron, iron bars, masses of iron.

strictus: see stringō.

strīdeō, -ēre, **strīdī**, —, and **strīdō**, -ere, **strīdī**, —, *intr.*, properly, make any harsh or shrill sound, hiss, whistle, whiz, buzz, hum, creak, crash, grate, rattle, rustle, roar.

strīdō: see strīdeō.

strīdor, -ōris [strīdeō], *m.*, any harsh or shrill sound, loud noise, numming, buzz, murmur, whistling, creaking, clanking, grating, rattling, roaring, rumbling.

strīdulus, -a, -um [strīdeō], *adj.*, hissing, whizzing, hurtling.

stringō, -ere, **strinxī**, **strictus**, *tr.*, properly, draw tight, bind, squeeze, compress; through the idea of bringing two things close together, touch lightly, graze; hence, wound lightly; strip off leaves, etc., by friction, lop off, strip; with **rēmōs** (see on i. 552), make, fashion; draw, unsheathe a sword. *Fig.*, touch deeply, wound, hurt.

Strophades, -um, *pl. m.*, the Strophades, islands in the Ionian Sea, west of the Peloponnesus; on these islands the Harpies were supposed to dwell.

strūctus: see struō.

struō, -ere, **strūxī**, **strūctus**, *tr.*, heap up, pile up, pile; erect, build, construct; arrange, set in order, dispose, marshal an army or fleet, draw up in battle array; pile high, i.e. load, burden. *Fig.*, set plans, etc., in order, plan, devise, contrive, compass.

Strymonius, -ī or -īī, *m.*, Strymonius, a Trojan.

studium, -ī or -īī [cf. studeō], *n.*, devotion, zeal, eagerness, enthusiasm,

eager pursuit of anything, diligence, energy; eager desire, curiosity; zeal for a person or cause, party spirit, partisanship, favor, support; partisan opinion or conviction; tokens of support, applause, cheers. **studiō**, *abl. sing. as adv.*, eagerly, ardently.

stupefaciō, -ere, -fēcī, -factus [**stupeō**+**faciō**], *tr.*, make stupid or senseless, benumb, stun, daze, bewilder, astound, astonish.

stupeō, -ēre, -uī, —, *intr.*, be stunned, be benumbed; be astounded, be amazed, be bewildered, be dazzled; *tr.* (§ 130), be amazed at, gaze in astonishment at.

stuppa, -ae, *f.*, the coarse part of flax, tow, hemp, oakum.

stuppeus, -a, -um [**stuppa**], *adj.*, made of tow or hemp, hempen.

Stygius, -a, -um [**Styx**], *adj.*, of the Styx, Stygian; *by metonymy*, of the underworld, infernal, nether; awful, fatal, deadly.

Styx, **Stygis**, *f.*, the Styx, the main river in the underworld.

suādeō, -ēre, **suāsī**, **suāsum**, *tr. and intr.*, advise, counsel, urge, exhort; prompt, impel, invite; recommend, commend, suggest.

sub, *prep.* I. *With abl.*, used (1) of place, *lit. and fig.*, under, below, beneath, at, within, in, under cover of, under shelter of, at the foot of, close to, just behind, immediately after, (2) of time, in, within, during, at, on, (3) *in fig. senses*, under; *esp.*, of rank, *etc.*, under, under the control of, under the rule of. II. *With acc.*, used (1) of motion from a higher to a lower level, under, underneath, beneath, within, toward, down to, before, or from a lower to a higher level, up toward, up to, to; **sub aurās**, upward, skyward, to the light of day, (2) of time, toward, close to, just before, just after. *In composition*, under, up to, upward, up, toward, by stealth, secretly.

subāctus: *see subigō*.

subdō, -dere, -didī, -ditus [**sub**+**dō**], *tr.*, put or set beneath, put under.

subducō, -ere, -dūxī, -ductus [**sub**+**ducō**], *tr.*, draw up; *with nāvēs*, draw or haul upon shore, beach; draw from beneath, draw from under, withdraw, remove; take away stealthily, remove secretly, steal away, withdraw; remove, rescue.

subeō, -ire, -ivī or -iī, -itum [**sub**+**eō**], *tr. and intr. (with dat.)*, go under, come under, go beneath; shoulder, support, take up, carry, bear; go or come up to or toward, draw near (*to*), advance (*to*), approach, go into, enter; come up, come to one's aid; come or go close to, follow, succeed. *Fig.*, steal over one, sweep over one, come into one's mind, occur to one. **subitus**, -a, -um, *pf. pass. prtcl.*, in *dep. sense*, as *adj.*, having come up (or coming up) secretly or unexpectedly, unexpected, sudden; **subitō**, *abl. sing. as adv.*, unexpectedly, suddenly, of a sudden, all at once.

subiciō, -ere, -iēcī, -iectus [**sub**+**iaciō**], *tr.*, throw or place under, put or set under; throw up, fling up. *Fig.*, put under one, conquer, subdue; fling in words, *etc.*, answer, say in reply. **subiectus**, -a, -um, *pf. pass. prtcl. as adj.*, set beneath, lying beneath, conquered. *As noun*, **subiectī**, -ōrum, *pl. m.*, the conquered (ones), subjects, conquered peoples.

subiectus: *see subiciō*.

subigō, -ere, -ēgī, -āctus [**sub**+**agō**], *tr.*, drive or force under, drive on push on, shove or thrust forward. *Fig.*, force, constrain, compel; conquer, subdue, subjugate.

subitō: *see subeō (end)*.

subitus: *see subeō (end)*.

sublābor, -ī, -lāpsus sum [**sub**+**lābor**], *intr.*, fall down, sink down. *Fig.*, sink, subside, ebb; of time, glide by unnoticed, creep on, slip quietly by.

sublāpsus: *see sublābor*.

sublātus: *see sufferō or tollō*.

sublevō, -āre, -āvī, -ātus [**sub**+**levō**], *tr.*, lift up, raise up.

sublīme: *see sublīmis*.

sublīmis, -e, *adj.*, lofty; often in sense = **sublevātus**, elevated, uplifted.

raised aloft, upborne; = *an adv.*, on high, aloft, in the air, through the sky. *Fig.*, uplifted, elated, exalted, high-spirited. **sublime**, *n. sing. as adv.*, on high, through the air.

sublūstris, -e [sub+stem akin to that of *lūx*], *adj.*, giving but little light, dim, glimmering.

submergō, -ere, -mersī, -mersus [sub+mergō], *tr.*, plunge under water, submerge, sink, drown, overwhelm.

submersus: see **submergō**.

subnectō, -ere, -nexuī, -nexus [sub+nectō], *tr.*, tie under, bind or fasten under or beneath; bind, fasten.

subnexus: see **subnectō**.

subnixus, -a, -um [sub+nītor], *adj.*, resting or leaning on, supported by, defended by; *freely*, seated on.

subolēs, -is [sub+oleō, *old verb*, grow], *f.*, properly, that which grows up to take the place of something else (*i.e.* of the preceding generation), offspring, issue, progeny; a child, infant.

subrideō, -ēre, -risī, — [sub+rideō], *intr.*, smile quietly or gently, smile on, smile.

subrigō: see **surgō**.

subsidium, -ī or -iī [sub+sedeō], *n.*, forces that (*sit, i.e.*) are stationed in reserve, reserve forces, reinforcements, support; *in general*, support, aid, help.

subsīdō, -ere, -sēdī, -sessum [sub+sīdō], *intr.*, sit down, *lit. and fig.*, sink down, settle down; sink, settle, subside.

subsistō, -ere, -stitī, — [sub+sistō], *intr.* (§ 139), come to a standstill, stop, halt, stop or tarry behind; hold one's ground, make resistance, resist, withstand.

subtēmen, -inis [originally **subtexi**-men; cf. **subtexō**], *n.*, properly, the woof of anything woven; by metonymy, threads.

subter, *adv.*, below, beneath. *As prep.*, with *acc.*, beneath, under.

subtexō, -ere, -texuī, -textus [sub+texō], *tr.*, weave one thing beneath another. *Fig.*, (*underweave a thing, i.e.*)

overspread, cover, curtain, obscure, hide, conceal.

subtrahō, -ere, -trāxī, -trāctus [sub+trahō], *tr.*, draw from under, withdraw, remove, *lit. and fig.*

suburgeō, -ēre, —, — [sub+urgeō], *tr.*, drive up to, force close to.

subvectō, -āre, -āvī, -ātus [*freq. of* subvehō], *tr.*, carry (*up*), bring, convey, transport.

subvectus: see **subvehō**.

subvehō, -ere, -vexī, -vectus [sub+vehō], *tr.*, carry (*up*), bring or convey, transport; *in pass.*, with *bigis, equō*, or *nāvī* expressed or to be supplied, ride, drive, sail.

subvolvō, -ere, —, — [sub+volvō], *tr.*, roll up, roll.

succēdō, -ere, -cessī, -cessum [sub+cēdō], *intr.*, go under or beneath, *lit. and fig.*, come under, go in beneath, enter; come or go to or toward, advance to, draw near to, approach; come to the side of, come to the aid of, take the place of; go, come; go under a burden, shoulder, take up, bear; come under, submit to; go rightly, prosper, succeed.

successus, -ūs [succēdō], *m.*, advance, movement, progress; career; success.

succidō, -ere, -cidī, — [sub+cadō], *intr.*, fall down, sink down, sink.

succīdō, -ere, -cidī, -cīsus [sub+caedō], *tr.*, cut beneath, cut on the under side; cut off, lop off, mow down.

succinctus: see **succingō**.

succingō, -ere, -cīnxī, -cīctus [sub+cingō], *tr.*, gird below or from below; gird about, gird; clothe, robe, *lit. and fig.*; furnish, equip.

succīsus: see **succidō**.

succumbō, -ere, -cubūī, -cubitum [sub+cumbō, *old verb*, lay], *intr.* (§ 139), properly, lay beneath. *Fig.*, (*lay one's self beneath, i.e.*) yield to, submit to, succumb to, give way to.

succurrō, -ere, -currī, -cursum [sub+currō], *intr.*, run to aid, hurry to the help of, assist, help, relieve, succor. *Fig.*, = **subeō**, come to one's mind, occur to one.

sūdō, -āre, -āvī, -ātum, *intr.*, sweat,

perspire. *Fig.*, sweat, be wet (*with*), be drenched, reek, swim.

sūdor, -ōris, *m.*, sweat, perspirator

suēscō, -ere, **suēvī**, **suētum**, *intr.*, become accustomed; *in pf. system*, be accustomed, be used, be wont. **suētus**, -a, -um, *pf. pass. prtcpl.*, *in dep. sense*, as *adj.*, accustomed, used, wont.

suētus: see **suēscō**.

suffectus: see **sufficiō**.

sufferō, -ferre, **sustullī**, **sublātus** [sub + **ferō**], *tr.*, bear up, hold up, support.

Fig., withstand, resist, endure.

sufficiō, -ere, -fēcī, -fectus [sub + **faciō**], *tr.*, put under (*dye*), dye, tinge, color, suffuse; make or put one thing in place of another, substitute, supply, furnish, grant; *intr.*, be sufficient, be adequate to or for, suffice; *with infln.*, (*suffice*, *i.e.*) be strong enough, be in position to, be able.

suffodiō, -ere, -fōdī, -fossus [sub + **fodiō**], *tr.*, stab beneath, pierce beneath, stab.

suffossus: see **suffodiō**.

suffundō, -ere, -fūdī, -fusus [sub + **fundō**], *tr.*, pour below or under; pour in or on; overspread, suffuse, fill.

suffusus: see **suffundō**.

suggestō, -ere, -gessī, -gestus [sub + **gerō**], *tr.*, put under, set beneath, heap up beneath; heap up, furnish, supply.

sui, *gen. sibi*, *acc. and abl. sē or sēsē*, *reflexive pron.*, *sing. and pl.*, properly, (*of, etc.*) himself, herself, itself, themselves; often best rendered by he, she, it, they, them.

sulcō, -āre, -āvī, -ātus [sulcus], *tr.*, furrow, plow. *Fig.*, furrow, plow, cleave the sea.

sulcus, -ī, *m.*, a furrow; freely, trench, ditch. *Fig.*, track or path of a vessel, wake; track or train of a meteor.

Sulmō, -ōnis, *m.*, Sulmo, a Rutulian.

sulpur, -uris, *n.*, brimstone, sulphur.

sum, **esse**, **fuī**, **futūrus** (*fut. prtcpl.*), *intr.*, be, be in existence, exist, live; lie, be situate; last, endure, continue, remain, abide; *in pf. tense*, has been, has ceased to be, is no more; *with gen.*, be the part of, belong to, or, freely, occasion, cost, require; *with dat.*, to

denote possession, one has; *used impers.*, it is possible, one may, one can. **futūrus**, -a, -um, *fut. prtcpl. as adj.*, future, coming; sure to be or happen, sure, certain, impending, inevitable. *As noun*, **futūrum**, -ī, *n.*, what is to be, the future. *Note*: The forms **fore** = **futūrus**, *etc.*, **esse** and **forem**, **forēs**, *etc.* = **essem**, **essēs**, *etc.*, require attention.

summa, -ae [summus], *f.*, the chief or main point; the substance, sum and substance, sum total.

summissus: see **summittō**.

summittō, -ere, -mīsī, -missus [sub + **mittō**], *tr.*, send under, put under, let down, lower, sink; *in pass.*, *with middle force*, bend the knee, bend low. *Fig.*, subdue, repress, check; (*send one thing under another, i.e.*) make one thing yield to another, subdue or subject to. **summissus**, -a, -um, *pf. pass. prtcpl. as adj.*, *in fig. sense*, submissive, subdued, modest, gentle.

summōtus: see **summoveō**.

summoveō, -ēre, -mōvī, -mōtus [sub + **moveō**], *tr.*, drive off or away, keep off, remove.

summus: see **superus**.

sūmō, -ere, **sūmpsī**, **sūmptus** [sub + **emō**], *tr.*, take, take up, assume; *with poenās*, take, exact, inflict; take or pick out, choose, select; (*take up, assume; hence*) employ, use.

sūmptus: see **sūmō**.

suō, -ere, **sui**, **sūtus**, *tr.*, sew, stitch, stitch together. **sūta**, -ōrum (*pf. pass. prtcpl. as noun*), *pl. n.*, plates (*sewn, i.e.*) fastened together; a coat of mail made of plates fastened together, metal cuirass or corselet.

super. I. *Adv.*, used (1) *lit. of place*, above, on top, from above (= **dēsuper**), (2) *fig.*, over and above, moreover, besides, in addition, furthermore; beyond measure, too much, *e.g. in the phrase satis superque*, enough and to spare, enough, aye, more than enough; *as = an adj.*, surviving, remaining. II. *Prep.*, (1) *with acc.*, over, above, on (*the*) top of, upon, on, beyond; *in fig. uses*, above, more than, beyond, besides.

(2) *with abl.*, upon, on; *of time*, about, at; about, concerning, in reference to, with regard to, as to.

superbia, -ae [superbus], *f.*, pride, whether in good sense or in bad; esp., haughtiness, arrogance, insolence, wantonness.

superbus, -a, -um [super], *adj.*, properly, of persons who think themselves above others, proud, usually in bad sense, haughty, insolent, arrogant, overbearing, wanton, lawless; in good sense, proud, elated, exultant, glorying (in), flushed (by), high-spirited; of things that excite pride, proud, gorgeous, glorious, noble, magnificent, splendid, superb.

superēmineō, -ēre, —, — [super+ex+root of minor], *tr.*, tower over or above, rise above, overtop.

superimmineō, -ēre, —, — [super+immineō], *intr.*, stand high over, tower over, hang over, overhang.

superinponō, -ere, —, -positus [super+inponō], *tr.*, put on, place on.

supernē [supernus, above, upper], *adv.*, from above, above; up, upward.

superō, -āre, -āvi, -ātus [cf. super], *intr.*, be or rise above, lit. and fig., go over, overtop; surpass, excel, be superior; win, conquer, be victorious; go beyond bounds, exult, glory (excessively in something); be over and above, be in excess, be left, remain; survive, be (still) alive; *tr.*, go over, vit. and fig., pass over, surmount, mount, rise above, overtop, pass by or beyond, overpower, subdue; gain, win.

superstō, -stāre, —, — [super+stō], *intr.*, stand over, stand above.

supersum, -esse, -fui, — [super+sum], *intr.*, be over and above, be left, remain; remain in life or being, survive, continue, last, endure.

superus, -a, -um [super], *adj. comp.* superior, -ius, *sup.* supremus or summus, -a, -um, *abc. &c.*, upper, higher, on high, sovereign, mighty; of things in heaven as opposed to those on earth, heavenly of things in the upper world of earth as opposed to those in

the underworld, in or of the upper world, upper, in the world above, on earth. *As nouns*, superus, -ī, *m.*, a god (very rare in sing.), in pl., the gods above, the heavenly gods, the gods; also, the men of the earth, the earth, as opposed to the underworld; supera, -ōrum, *pl. n.*, the heavenly regions, heaven, sky. *In sup.*, suprēmus, -a, -um, *of place*, highest, loftiest, very high; *in fig. senses*, high, lofty, noble, glorious; *of degree*, utmost, extreme, the highest or last degree of, dire; *of time*, last, final. *As noun*, suprēma, -ōrum, *pl. n.*, the last offices to the dead, funeral rites; suprēmum, *n. sing. as adv.*, for the last time. *In form* summus, -a, -um, *of place*, highest, topmost, extremest, or, simply, high; highest part of, top of, summit of, the summit of, the tip or end of; *of time*, latest, last, final; *of degree or rank*, highest, mightiest, supreme, sovereign, chief, main. *As noun*, summa, -ōrum, *pl. n.*, the highest parts, the top, the summit.

supervolō, -āre, —, — [super+2. volō], *tr. and intr.*, fly over, fly above.

supīnus, -a, -um [akin to sub?], *adj.*, bent backward, laid or lying on the back; (with) face upward, supine with manūs, (face, i.e.) palms upward, or, freely, uplifted.

suppleō, -ēre, -plēvi, -plētus [sub+pleō, old verb, fill], *tr.*, fill up, fill full; make good or whole, fill up the number of.

supplex, -icis [sub+plicō, *adj.*, properly, bending the knees; suppliant, making entreaty, humble, submissive. *As noun*, supplex, -icis, *c.*, a suppliant.

suppliciter [supplex], *adv.*, suppliantly, humbly, in the manner or spirit of supplicants.

supplicium, -ī or -īf [cf. supplex], *n.*, properly, a kneeling, either in prayer, prayer, supplication, thanksgiving, or to receive punishment, punishment, penalty, suffering.

supponō, -ere, -posui, -positus or suppositus [sub+ponō], *tr.*, put or

place beneath, set under; apply (*a knife, etc.*); with **taurō**, mate with.

suppositus or **suppostus**: see **suppōnō**.

suprā, *adv.*, over, above; with **sum**, tower above, rise above. *As prep.*, with *acc.*, over, above, beyond, *lit. and fig.*

suprēmus: see **superus**.

sūra, *-ae, f.*, the calf of the leg, ankle, leg.

surgō, *-ere, surrēxī, surrēctum* [sub + **regō**: cf. the form **subrigit** in iv. 183], *tr.*, raise up, erect; with **aurēs**, prick up; *intr.* (§ 139), properly, raise one's self, rise, arise, in a wide variety of meanings, *lit. and fig.*; esp., spring up, spring into being, grow, bloom, develop.

sūs, **suis**, *c.*, a swine, pig, hog, boar, sow.

susceptus: see **suscipiō**.

suscipiō, *-ere, -cēpī, -ceptus* [subs = sub + **capiō**], *tr.*, take up, lift up, raise up; catch up, catch; esp., raise up a new-born child, in order to acknowledge it as one's own, acknowledge, bring up, rear, support, nurture; beget, bear. *Fig.*, take on one's self, assume; take up another's speech, i.e. reply to, answer, resume, reply.

suscitō, *-āre, -āvi, -ātus* [subs = sub + **citō**, freq. of **cleō**], *tr.*, set in (violent) motion. *Fig.*, stir up, arouse, excite, kindle, fan, quicken.

1. **suspectus**: see **suspiciō**.

2. **suspectus**, *-ūs* [suspiciō], *m.*, a looking upward, view upward; hence, height, distance.

suspendō, *-ere, -pendī, -pēnsus* [subs = sub + **pendō**], *tr.*, hang up, hang, suspend; hang up as an offering, dedicate, consecrate; prop up, bear up, uplift. *Fig.*, lift up, keep in suspense, excite. **suspēnsus**, *-a, -um, pf. pass. prtcl. as adj.*, hung up, suspended, upborne. *Fig.*, in suspense, bewildered, awed, deeply moved, thrilled through and through, anxious, troubled.

suspēnsus: see **suspendō**.

suspiciō, *-ere, -spexī, suspectus* [sub + **speciō**, old verb, look, look at], *intr.*,

look upward; *tr.*, look up at, gaze (*upward*) at. *Fig.*, look up to, admire, respect; look at secretly ("out of the corner of one's eye") or askance, mistrust, suspect. **suspectus**, *-a, -um, pf. pass. prtcl. as adj.*, suspected, distrusted.

suspīrō, *-āre, -āvi, -ātum* [sub + **spīrō**], *intr.*, draw a deep breath, sigh.

sustentō, *-āre, -āvi, -ātus* [freq. of **sustineō**], *tr.*, hold up, prop, support. *Fig.*, hold up, support, sustain, maintain; withstand, resist, check.

sustineō, *-ēre, -tinuī, -tentus* [subs = sub + **teneō**], *tr.*, hold up or aloft, bear up, support, hold, carry; hold off, keep off. *Fig.*, hold up or off, withstand, resist, endure, keep in check, stay.

sūta: see **suō**.

sūtilis, *-e* [suō], *adj.*, sewn, sewed, stitched; with **cymba**, sewed, i.e. built of skins sewed together (or, perhaps, of bark sewed together).

suus, *-a, -um, poss. adj.*, corresponding to **suī, sibi, sē**, with reflexive force, his own, her own, its own, their own; freely, his, her, its, their; (one's own, i.e. adapted to one; hence) fitting, meet, suitable, friendly, favoring, propitious. *As noun*, **suī, -ōrum, pl. m.**, his (one's, their) friends, comrades, countrymen, subjects, etc.

Sŷchaeus, *-ī, m.*, Sychaeus, the husband of Dido, treacherously slain by his brother-in-law Pygmalion. *As adj.*, **Sychaeus**, *-a, -um*, of Sychaeus, Sychaeus's.

syrtis, *-is, f.*, a sand bank in the sea, sand bar, bar, reef. *As proper name, esp. in pl.*, the Syrtis or Syrtes, two shallow bays on the north coast of Africa, distinguished as *Māior* and *Minor*, dangerous to navigation; their coasts, too, were accounted dangerous, by reason of wild inhabitants and wild and dangerous beasts, serpents, etc.

T

tābeō, *-ēre, —, —, intr.*, melt away, melt, waste away. **tābēns**, *-entis, pr. prtcl. act. as adj.*, wasting, wasted

tābēs, -is, f., properly, a wasting or pining away, consumption; by metonymy, a wasting disease; freely, illness, fever, sorrow.

tābidus, -a, -um [cf. tābeō, tābēs], *adj.*, properly, in pass. sense, wasting away; in act. sense, wasting, consuming.

tabula, -ae, f., a board, a plank.

tabulātus, -a, -um [tabula], *adj.*, boarded, floored. *As noun, tabulātum, -ī, n.*, boarding, flooring; story, floor, e.g. of a tower.

tābum, -ī [cf. tābēs], *n.*, corrupt moisture, matter; esp., corrupted blood, gore.

Taburnus, -ī, m., Taburnus, a mountain chain, south of the Caudine Pass, between Samnium and Campania; it was famous as a pasture-ground and for its olives.

taceō, -ēre, tacui, tacitum, intr., be silent (i.e. refrain from speech), say nothing, hold one's peace; = **sileō**, be still, be quiet, be noiseless; *tr.*, a poetic use, keep silence about, pass over in silence. **tacitus, -a, -um, pf. pass. prtcl.**, in dep. sense, as *adj.*, having said naught, saying naught, uttering no word, silent; still, quiet, noiseless; = *an adv.*, quietly, silently, secretly; in pass. sense, unmentioned, unheralded, unsung.

tacitus: see taceō.

1. **tāctus:** see tangō.

2. **tāctus, -ūs** [tangō], *m.*, a touching, touch.

taeda, -ae, f., a resinous pine-tree, pitch-pine tree, pine; by metonymy, pine wood, pinefagots; a pine board, pine plank; a torch of pine wood, esp. a bridal torch, marriage torch.

taedet, taedēre, taedit or taesum est, impers. but trans., construed with acc. of person and gen. of thing, it wearies or disgusts one, one is weary of, is sick and tired of, is disgusted with, loathes.

taenia, -ae, f., a band, ribbon; esp., the long, hanging ends of a **vitta**, then, by metonymy, headband, fillet.

taeter, taetra, taetrum, adj., foul, loathsome, disgusting.

Tagus, -ī, m., Tagus, an Italian.

tālāris, -e [tālus, ankle], *adj.*, of or on the ankles. *As noun, tālāria, -ium, pl. n.*, the talaria of Mercury, i.e. his winged sandals, or the wings attached to his ankles.

talentum, -ī, n., the talent, the heaviest unit of weight in use in Greek communities, varying in value from fifty to one hundred pounds; freely, a great weight, hundredweight. The name was given also to similar weights (not coins) of silver and gold; the Attic silver talent was worth over one thousand dollars.

tālis, -e, adj., denoting quality, generally in good sense, occasionally in bad, such, of such a sort, of such a kind or nature; so fine, so splendid, so sorry; = *an adv.*, in such manner, in such guise; such as this (which has immediately preceded or is to follow at once), this, the following; like English *such*, when emphatic, (so) great, distinguished, important. **tālis . . . quālis**, such . . . as.

tam, adv., used esp. with adjectives or adverbs, so, so very, to such a degree; often best rendered by an *adj.*, such; **tam . . . quam**, by so much . . . as, as much as . . . as, as . . . as.

tamen, conj., yet, yet after all, however, nevertheless, none the less.

tandem, adv., at length, at last, finally; often strengthened by **vix**, after long waiting, at last; in questions expressive of deep emotion, esp. of surprise or impatience, pray tell me, pray.

tangō, -ere, tetigi, tāctus, tr., touch; grasp, lay hold of; (touch, i.e.) share. *Fig.*, reach, attain; (touch, i.e.) have to do with, be concerned with, be involved in; touch, affect, move, impress.

tantum: see tantus.

tantus, -a, -um, adj., referring to size or quantity, of such size, such (in size, bulk, or quantity), so great, such great; (as great as it really was, i.e.) great, mighty, numerous, important, illustrious; also, so grievous, etc., grievous, monstrous, enormous. **tantus**

... **quantus**, (so) great ... as, as great ... as. **tantō**, *abl. sing. of measure of distance as adv.*, by so much, so much, the (*as the is used in phrases like the more, the merrier*); **tantum**, *acc. sing. as adv.* (§ 134), to such an extent, so greatly, so much, so; (*so much and no more*), only, merely. *As noun*, **tantum**, -ī, *n.*, so much, such a measure or quantity, thus much only.

tapēte, -is, *n.* (but note *acc. pl. m. tapētas*), hangings, coverings, coverlets, carpets, tapestry.

Tarchō or **Tarchōn**, -ōnis or -ontis, *m.*, Tarchon, an Etruscan, ally of Aeneas.

tardō, -āre, -āvī, -ātus [**tardus**], *tr.*, make slow or sluggish, cause to tarry, delay, hinder, impede, retard. *Fig.*, hinder, hamper, embarrass.

tardus, -a, -um, *adj.*, slow, sluggish, slow-moving, lingering, lazy, inactive, dull; = **tardātus** (*as giving the result, not the process*), delayed, hindered, hampered.

Tarentum, -ī, *n.*, Tarentum, the famous city of southern Italy, on the gulf of the same name.

Tarpēia, -ae, *f.*, Tarpeia, a comrade of Camilla.

Tarpēius, -a, -um, *adj.*, properly, belonging to the *gens* Tarpēia, Tarpeian; the *adj.* was applied *esp.* (for some reason not known) to the famous Tarpeian rock, on the Capitoline Hill, on the side overhanging the Forum; also, freely, Capitoline.

Tarquinius, -ī or -īī, *m.*, Tarquinius, a name borne by two of the kings of Rome; *esp.*, Tarquinius Superbus, last king of Rome. *As adj.*, **Tarquinius**, -a, -um, of the Tarquins, Tarquinian.

Tarquitus, -ī, *m.*, Tarquitus, an Italian, son of Faunus, slain by Aeneas.

Tartara: see **Tartarus**.

Tartareus, -a, -um [**Tartarus**], *adj.*, of Tartarus, Tartarean; *by metonymy*, infernal, hellish, awful, dread.

Tartarus, -ī, *m.*, in *pl.*, **Tartara**, -ōrum, *n.*, Tartarus, properly, a deep abyss in the part of the underworld in

which the wicked were punished; *by metonymy*, the abode of the wicked in the underworld, the underworld in general, the infernal regions.

Tatius, -ī or -īī, *m.*, Tatius, *i.e.* Titus Tatius, king of the Sabines, who waged war against Romulus on account of the capture of the Sabine women, but finally made peace with Romulus and was associated with him in the government.

taureus, -a, -um [**taurus**], *adj.*, of a bull, bull's, bulls'.

taurinus, -a, -um [**taurus**], *adj.*, of a bull, a bull's.

taurus, -ī, *m.*, a bull, bullock, ox; *by metonymy*, a bull's hide.

tēctum: see **tegō**.

tēctus: see **tegō**.

Tegeaeus, -a, -um, *adj.*, of Tegea (a town in Arcadia, Greece), Tegean.

tegmen or **tegumen**, **tegminis** [**tegō**], *n.*, a covering; skin, hide of a beast, used as a covering or for clothing. *Fig.*, (*covering, i.e.*) defence, protection; *by metonymy*, shield, armor.

tegō, -ere, **tēxī**, **tēctus**, *tr.*, cover, clothe, deck, adorn, veil, envelop, surround; hide, conceal, set or stow away; shelter, protect, defend; (*cover, i.e.*) bury, inter; wrap. **tēctus**, -a, -um, *pf. pass. prtcl. as adj.*, covered, hidden, secreted; *in bad sense*, skulking. *As noun*, **tēctum**, -ī, *n.*, a covered place, a cover, shelter; house, palace, temple; abode, habitation, haunt; chamber, apartment; *in pl.*, often like English halls; haunt, covert. den of a wild beast; *by metonymy* (§ 188), roof, ceiling.

tegumen: see **tegmen**.

tēla, -ae, *f.*, something woven, a web.

tellūs, -ūris, *f.*, the earth, the surface of the earth, the soil, ground, earth; land as opposed to the sea; a land, district, country, region. *Personified*, **Tellūs**, -ūris, *f.*, Tellus, the goddess Earth (§ 275).

tēlum, -ī, *n.*, a missile, weapon; dart, lance, javelin, arrow, spear; weapon in general.

temerē, *adv.*, properly, blindly; carelessly, needlessly, at random, in con-

fusion. *Fig.*, without thought or purpose, without design or meaning, accidentally.

temerō, -āre, -āvi, -ātus [*cf. temerē*], *tr.*, treat rashly or thoughtlessly; outrage, profane, violate, desecrate, pollute.

temnō, -ere, —, —, tr., think lightly of, treat lightly, slight, scorn, despise, mock, defy.

temperō, -āre, -āvi, -ātus [*tempus*], *tr.*, properly, divide or apportion properly, mix in due proportions; regulate, control, calm, soothe, allay; *intr.* (§ 139), restrain one's self, refrain from, abstain from.

tempestās, -ātis [*tempus*], *f.*, a space of time, season; *by metonymy*, the weather conditions at a given season or moment, weather; *esp.*, bad weather, storm, tempest, gale. *Fig.*, storm of weapons, shower, hail. *Personified*, **Tempestās, -ātis, f.**, Tempest, Storm-god.

templum, -ī, n., properly, a place or space cut off and specially set apart, for religious purposes, a sacred place, sanctuary; temple, shrine, chapel.

temptō, -āre, -āvi, -ātus (also spelled **tentō**: *cf.*, then, **tendō**], *tr.*, handle, touch, feel; test, try, examine, explore; try, try the issue of, venture on. attempt. essay; *esp.*, with *infin.*, seek for, seek.

tempus, -oris, n., properly, a section, a portion; *esp.*, a portion of time, period of time, interval of time, season, hour, moment; time in general; the right time, fitting season or moment, high time, opportunity, occasion; crisis, critical moment; *esp. in pl.*, the times, circumstances, condition or state of affairs; temple of the head (in this sense usually in *pl.*).

tenāx, -ācis [**teneō**], *adj.*, holding fast (*to*), clinging (*to*), griping, tenacious.

tendō, -ere, tetendī, tentus or tēnsus, tr., stretch, stretch out, strain, extend, distend, spread out, spread; stretch forth, hold out, offer, proffer, present; guide, direct, aim, hold or follow a course; *intr.*, through ellipsis

of iter, cursum, viam, etc., or according to § 139, hold one's course, take one's way, go, proceed, hasten; of a path or road, tend in a given direction, trend, lead; strain one's self, stretch every nerve, strive, struggle; (*sc. tentōria or vēla*), pitch one's tent, encamp.

tenebrae, -ārum, pl. f., darkness, gloom, *esp. that of night, or of the underworld*.

tenebrōsus, -a, -um [**tenebrae**], *adj.*, dark, dusky, gloomy, shadowy.

Tenedos, -ī, f., Tenedos, a small island in the Aegean Sea, off the coast near Troy.

teneō, -ēre, tenuī, tentus, tr., properly, hold in the hand, then, hold fast, have, keep, *lit. and fig.*; lay hold on, seize, grasp, cling to; hold, bear, carry parts of the body (*cf. gerō, gestō*); lay hold on, seize, master, overpower, be master of, possess, control, rule, sway; hold fast, maintain, occupy; retain, keep; (*hold by reaching*), reach, gain; hold or keep one's way or course, guide, direct, pursue; hold or keep back, restrain, detain.

tener, tenera, tenerum, adj., tender, soft, frail, delicate, dainty; thin, fine.

tenor, -ōris [**teneō**], *m.*, a holding; *esp.*, a holding on a course or path, uninterrupted course, course, progress.

tentōrium, -ī or -īī [**tendō**], *n.*, a tent.

tenuis, -e [*akin to tendō*], *adj.*, properly, stretched or drawn out, "wire-drawn;" thin, slender, fine; delicate, dainty, small, narrow; of a breeze, gentle; light, slight, trifling. *Fig.*, airy, unsubstantial.

tenus [*cf. teneō*], *prep. with abl.*, set after its case, up to, as far as, to.

tepefaciō, -facere, -fēcī, -factus [**tepeō+faciō**], *tr.*, make warm or hot, warm, heat.

tepefactus: see **tepefaciō**.

tepeō, -ēre, —, —, intr., properly, be lukewarm; freely, be warm or hot, reek.

tepescō, -ere, tepuī, — [*inceptive of tepeō*], *intr.*, become warm, grow hot.

tepidus, -a, -um [*cf. tepeō*], *adj.*, prop-

erly, lukewarm (*see on* iii. 627), tepid, warm; still warm with life, not yet dead, living; reeking.

ter, *numeral adv.*, thrice, three times.

terebrō, -āre, -āvī, -ātus [terebra, a borer, auger], *tr.*, bore, bore into, bore through, pierce.

teres, -etis [*cf.* terō], *adj.*, (*rubbed, i.e.*) rounded off, round, well-rounded, well-turned, shapely, taper, smooth; polished.

Tēreus, -eī, *m.*, Tereus, a Trojan.

tergeminus, -a, -um [ter+geminus], *adj.*, three-fold, three-formed, having three bodies, three-bodied.

tergum, -ī, *n.*, back, *either of men or animals*; **terga vertere**, turn in flight, flee, run away; **terga dare**, *with dat.*, flee before, flee from; *by metonymy*, the covering of the back, hide, skin; the skin as prepared, bull's hide, raw hide; layer of a shield, at first of raw hide, then of metal; **ā tergō**, from behind, from the rear, in the rear, behind.

tergus, **tergoris** [*cf.* tergum], *n.*, back of animals; *by metonymy*, skin, hide.

terminō, -āre, -āvī, -ātus [terminus], *tr.*, set bounds to, limit, bound, *lit. and fig.*

terminus, -ī, *m.*, a boundary-line; bound, limit, *lit. and fig.*; goal of a journey. *Fig.*, fixed or appointed limit.

ternus, -a, -um, *distributive numeral adj.*, usually found only in the *pl.*, three at a time, three aplece, three each; *freely*, three.

terō, -ere, **trivī**, **tritrus**, *tr.*, rub, chafe; wear away by rubbing, rub to pieces, grind, bruise; **calcem calce terere**, *freely*, tread on the heels of. *Fig.*, (*rub or*) fritter away time, waste; spend, pass.

terra, -ae, *f.*, the earth, dry land, the land, as a division of the universe, opposed to the heavens and the sea; earth, land, ground, soil; a land, district, region, country; *in pl.*, or in the phrase **orbis terrarum**, the cycle of the lands, the wide world, the world. *Personified*, **Terra**, -ae, *f.*, = **Tellūs**, the goddess Earth.

terrēnus, -a, -um [terra], *adj.*, of earth; earthy, earthly, earth-born.

terreō, -ēre, -uī, -itus, *tr.*, frighten, affright, alarm, scare, terrify.

terribilis, -e [terreō], *adj.*, terror-causing, alarming, frightful, dreadful, awful, terrible.

terrificō, -āre, —, — [terrificus], *tr.*, frighten, alarm, terrify.

terrificus, -a, -um [terreō+faciō], *adj.*, terror-causing, awe-inspiring, alarming, dreadful, dread, awful.

territō, -āre, —, — [*freq. of* terreō], *tr.*, frighten greatly, affright, alarm, terrify.

territus: *see* terreō.

terror, -ōris [*cf.* terreō], *m.*, fright, alarm, terror, panic; *by metonymy*, a sight, etc., that causes terror, dread event, dread sight, alarm.

tertius, -a, -um [ter], *ordinal numeral adj.*, third.

testis, -is, *c.*, a witness.

testor, -ārī, -ātus-sum [testis], *tr.*, be witness to, bear witness to, testify to, attest, prove; proclaim something as witness, aver, declare; call to witness (*the gods, etc.*), invoke as witnesses, appeal to, swear by, protest by or before, adjure; pray, entreat, implore.

testūdō, -inis [testa, burned clay, tile], *f.*, a tortoise (*so called, apparently, from its resemblance to an earthenware cover or lid of a vessel*); *by metonymy*, of things similar in shape to a tortoise, a vaulted roof of a building, vault, arch; a testudo, *i.e.* a military formation in which the soldiers carried their shields over their heads, the shields overlapping like the plates or scales on the shell of a tortoise.

Teucer or **Teucrus**, **Teucrī**, *m.*, Teucer. (1) An ancient king of Troy; he came to Troy from Crete. He was father-in-law of Dardanus, and so he is often described as founder of the Trojan line. (2) A Greek, son of Telamon, king of Salamis (an island near Athens) and brother of the famous Ajax. Ajax was vanquished by Ulixes in a contest for the arms of Achilles, and committed suicide. Because

Teucer failed to avenge Ajax's death, Telamon refused to welcome him home. Teucer, aided by Belus, father of Dido, then settled in Cyprus.

Teucrī: *see* 2. **Teucrus**.

Teucra, -ae [*cf.* **Teucer**], *f.*, the land of Teucer, the Trojan land, the Troad, Troy.

1. **Teucrus**: *see* **Teucer**.

2. **Teucrus**, -a, -um [**Teucer**], *adj.*, of Teucer, Teucer's; *by metonymy*, Trojan. *As noun*, **Teucrī**, -ōrum, *pl. m.*, the Teucrians, the Trojans.

Teuthrās, -antis, *m.*, Teuthras, a Trojan.

texō, -ere, **texuī**, **textus**, *tr.*, weave, plait, braid, interlace, intertwine; join or put together, frame, fashion, build, construct, *lit. and fig.* **textum**, -ī (*pf. pass. prtcpl. as noun*), *n.*, something woven or fashioned; *by metonymy*, texture, fabric.

textilis, -e [**texō**], *adj.*, woven, of woven stuffs, textile.

textum: *see* **texō**.

textus: *see* **texō**.

thalamus, -ī, *m.*, a chamber, room; a sleeping-room, bed chamber; *esp.*, a bridal chamber, marriage bed; *freely*, residence, habitation, abode; *by metonymy*, marriage, nuptials.

Thalia, -ae, *f.*, Thalia, a sea-nymph.

Thapsus, -ī, *f.*, Thapsus, a city and peninsula on the east coast of Sicily.

theātrum, -ī, *n.*, a theatre; *freely*, a place for games.

Thēbae, -ārum, *pl. f.*, Thebes, a city in Greece, the capital of Boeotia.

Thēbanus, -a, -um, *adj.*, of Thebe, a city in Mysia, Theban.

Thermōdōn, -ontis, *m.*, the Thermodon, a river in Pontus, Asia Minor, which flowed into the Pontus Euxinus; on its bank dwelt the Amazons.

Thērōn, -ōnis, *m.*, Theron, an Italian.

Thersilochus, -ī, *m.*, Thersilochus, a Trojan or ally of the Trojans.

thēsauros, -ī, *m.*, a hoard, a treasure.

Thēseus, -eī and -eos, *m.*, Theseus, a king of Athens, son of Aegeus, a famous hero. He slew the Minotaur, and went with Pirithous to carry off Proserpina

from the underworld. According to one story, for this impiety he was condemned to sit forever chained to a rock in the underworld.

Thessandrus, -ī, *m.*, Thessandrus, one of the Greeks in the wooden horse.

Thetis, -idis, *f.*, Thetis, a sea-goddess, daughter of Nereus, mother of Achilles.

Thoās, -antis, *m.*, Thoas, one of the Greeks in the wooden horse.

tholus, -ī, *m.*, a dome or cupola of a temple or other building.

thōrāx, -ācis, *m.*, properly, the breast, chest; *by metonymy*, breastplate, corselet.

Thrācius, -a, -um [**Thrāx**], *adj.*, of Thrace, Thracian.

Thrāx, -ācis, *m.*, a Thracian.

Thrēicius, -a, -um, *adj.*, of Thrace, Thracian. *As noun*, **Thrēiciī**, -ōrum, *pl. m.*, the Thracians.

Thrēissa, -ae, *adj.*, only in feminine, Thracian. *As noun*, a Thracian woman.

Thybris, -idis, *acc.* **Thybrim**, *m.*, Tnybris, another form of Tiberis, the name of the river Tiber; *esp.*, father Tiber, the god of the river.

Thyias, -adis (*dissyllabic; the yi counts as a diphthong, corresponding to a diphthong in the Greek form of the word*), *f.*, a Bacchante, i.e. a woman devoted to the worship of Bacchus.

Thymber or **Thymbrus**, -brī, *m.*, Thymber, a Rutulian.

Thymbraeus, -a, -um, *adj.*, of Thymbra (a city in the Troad, with a temple of Apollo). *As noun*, **Thymbraeus**, -ī, *m.*, Thymbraeus, i.e. Apollo as god of Thymbra.

Thymoetēs, -ae, *m.*, Thymoetes, a Trojan.

thymum, -ī, *n.*, thyme.

Tiberinus, -a, -um [**Tiberis**, the Tiber], *adj.*, of the Tiber, the Tiber's, Tiberine. *As noun*, **Tiberinus**, -ī, *m.*, Tiberinus, the river Tiber; *esp.*, father Tiber, the god of the river.

tibia, -ae, *f.*, properly, the large shin-bone; *by metonymy*, a musical instrument, pipe (originally made of bone), clarinet, much used in wild, orgiastic

worship like that of Bacchus. It had a mouthpiece, was provided with holes which gave the tones, and was curved at the other end; two, often of different pitch, were used together.

Tiburs, -urtis, adj., of Tibur (a town in Latium, about sixteen miles northeast of Rome), Tiburtian, Tiburtine. *As noun, Tiburtes, -um, pl. m.*, the people of Tibur, the Tiburtines.

Tiburtus, -i, m., Tiburtus, a Greek from Argolis, in the Peloponnesus, who, with his brothers Catillus and Coras, was believed to have founded Tibur (now Tivoli), a town in Latium near Rome (see Tiburs).

tigris, -is or -idis, acc. tigrim, c., a tiger, tigress.

Timāvus, -i, m., the Timavus, a small river in the northeastern part of Italy, flowing into the Adriatic; perhaps, also, the god of the river Timavus.

timeō, -ēre, -uī, —, tr., fear, be afraid of, dread; *intr.*, be alarmed, be frightened, be anxious, show one's fear.

timidus, -a, -um [*cf. timeō*], *adj.*, frightened, fearful, timid, anxious.

timor, -ōris [*cf. timeō*], *m.*, fear, dread, alarm, apprehension, anxiety. *Personified, Timor, -ōris, m.*, Dread, Fear.

tinguō, tinguere, tinxī, tinctus, tr., wet, moisten, bathe, dip, plunge.

tinnitus, -ūs [*tinnio*], ring, clink, tinkle], *m.*, a ringing noise, ringing, tinkling, jingling.

Tisiphonē, -ēs, f., Tisiphone, one of the Furies. See Furiae.

Titān, -ānis, m., a Titan; see §§ 273-275; freely, a descendant of a Titan; esp. the Sun God, the Sun (see § 281, end).

Titānius, -a, -um [Titān], *adj.*, of the Titans, Titanian, Titanic.

Tithōnius, -a, -um [Tithōnus], *adj.*, of Tithonus, Tithonus's.

Tithōnus, -i, m., Tithonus, son of Laomedon, husband of Aurora, and father of Memnon.

titubō, -āre, -āvi, -ātum, intr., stagger, totter, stumble, reel. **titubātus, -a, -um, pf. pass. prtcl.**, in dep. sense (§ 171), as *adj.*, tottering, staggering, reeling.

Tityos, -i, m., Tityos, a son of Jupiter. He offered violence to Latona, and was therefore slain by Apollo and Diana. In Tartarus his body lay stretched out and a vulture fed on his liver which was constantly renewed just as it seemed exhausted.

Tmarius, -a, -um, adj., of Tmarus (a mountain in Epirus), Tmarian; by metonymy, Epirote.

Tmarus, -i, m., Tmarus, a Rutulian.

togātus, -a, -um [toga], *adj.*, wearing the toga, toga-clad; hence, since the toga was the distinctive dress of the Roman race, Roman.

tolerābilis, -e [tolerō, bear], *adj.*, bearable, endurable, tolerable.

tollō, -ere, sustulī, sublātus, tr., uplift, *lit. and fig.*, lift up, raise; uprear, upheave, uproot, stir up; bear up, bear, carry, support; take up and carry away, bear away, carry off, remove; put an end to, stop; *with a reflexive pron., or in pass. with middle force*, raise one's self, rise, spring or go up. *Fig.*, raise high, exalt, puff up, encourage, cheer; raise (*the voice, a shout, etc.*), send forth, utter. **sublātus, -a, -um, pf. pass. prtcl. as adj.**, uplifted, upraised, towering. *Fig.*, elated, puffed up.

Tolumnius, -i or -il, m., Tolumnius, a Rutulian augur.

tondeō, -ēre, totondī, tōnsus, tr., shear, clip, crop, trim close, lop; of birds and animals, crop, graze on, browse (*on*), feed on.

tonitrus, -ūs [*cf. tonō*], *m.*, thunder.

tonō, -āre, -uī, —, intr., thunder; by metonymy, of similar noises, roar, crash; *tr.* (§ 128), thunder out; invoke with loud voice.

tōnsus: see tondeō.

tormentum, -i [originally torquimentum: *cf. torqueō*], *n.*, a military engine, used for hurling missiles by the help of a twisted rope or ropes.

Torquātus, -i, m., Torquatus, a name borne by members of the gens Mānlia, esp. by Titus Manlius Torquatus, consul in 340 and leader against the Latins. He gave orders that no Roman should en-

gage in single combat with an enemy. Manlius's own son disobeyed this command and was by Manlius's orders put to death in the presence of the army.

torqueō, -ēre, torsi, tortus, tr., turn about or around, turn, cause to revolve or spin round, twist, wind (*up*); with **spūmam**, turn up, churn up; hurl (*with a rotary motion, to give speed and accuracy*), cast, throw, fling, whirl, dash. *Fig.*, roll, twist *the eyes*; guide, control, rule, sway.

torrens: *see* **torreo**.

torreo, -ēre, torruī, tostus, tr., dry by means of heat, parch, roast. **torrens, -entis, pr. prtcpl. act. as adj.,** properly, roasting, parching; freely, boiling, seething, surging; hence, rushing, impetuous, swift. *As noun*, **torrens, -entis, m.,** a rushing water-flood, a torrent.

torris, -is [cf. torreo], m., a firebrand, brand.

1. **tortus:** *see* **torqueo**.

2. **tortus, -ūs [torqueo], m.,** a turning, twisting; *of a snake*, writhing.

torus, -i, m., properly, a bulging place, swelling, protuberance; hence, by metonymy, the swelling muscular parts of animal bodies, swelling veins, muscles, sinews, thews; masses of hair; cushion, bolster, pillow; bed, couch, bier. *Fig.*, cushion, mound.

torvus, -a, -um, adj., properly, of the eyes, piercing, staring, glaring; freely, grim, savage, lowering, frowning.

tot, numeral adj., indeclinable, so many; as many; these many, those many; many.

totidem' [tot+idem], numeral adj., indeclinable, just so many, just as many, as many, the same number of; = *an adv. phrase*, in like number.

totiens [tot], numeral adv., so many times, so often; repeatedly, again and again.

tōtus, -a, -um, gen. tōtius, adj., the whole (*of*), the entire, entire; often best rendered by an *adv.*, wholly, entirely, completely, all over.

trabālis, -e [trabs], adj., of a beam; freely, like a beam, beam-like.

trabs, trabis, f., a beam, a timber; by metonymy (§ 187), a ship.

tractābilis, -e [tractō], adj., that can be handled; manageable, tractable. *Fig.*, pliant, yielding, gracious; = *an adv.*, in pliant mood, graciously.

1. **tractus:** *see* **trahō**.

2. **tractus, -ūs [trahō], m.,** properly, a drawing or dragging; by metonymy, of the thing drawn or stretched out, stretch, expanse, quarter, region.

trādō, -ere, -didī, -ditus [trā=trāns+ādō], tr., give over, hand over, surrender; commit (*to*), entrust.

trahō, -ere, trāxī, trāctus, tr., draw, drag, haul; drag along or on, trail, drag with one, tear off, carry away; draw or pull out; (*draw, i.e.*) lead, guide, conduct. *Fig.*, draw, drag, draw along, trail (*behind*), trace; draw in, absorb; drag out, prolong, protract; waste, fritter away, spend; **ruinam trahere**, fall in long, trailing ruin.

trāciō, -ere, -iēcī, -iectus [trā=trāns+iaciō], tr., with two accusatives expressed or implied, throw across, throw over; pass across, pass through; hence, wind or bind round; with one acc. (*depending in sense on the prefix*) and reflexive pron. to be supplied, cross over, cross, pass beyond, pass; also with one acc., pierce, transfix.

trāiectus: *see* **trāciō**.

trāmes, -itis [trā=trāns+root of meō, go], m., cross-path, by-path; path, way, course.

trānō, -āre, -āvi, -ātus [trā=trāns+nō], tr., swim over. *Fig.*, fly through, sail over, pass across or over, pass through, cross.

tranquillus, -a, -um, adj., quiet, calm, still, tranquil. *As noun*, **tranquillum, -ī, n.,** quiet, stillness; quiet weather, a calm.

trāns, prep. with acc., across, over, beyond, through.

trānsabeō, -ire, -ivi or -ii, — [trāns+abeō], tr., pass beyond or through; hence, pierce, penetrate.

trānsadigō, -ere, -ēgī, -āctus [trāns+adigō], tr., drive or force through.

thrust through; *with two accusatives*, pierce . . . through.

trānscribō, -ere, -scripsi, -scriptus [trāns+scribō], *tr.*, write over (*i.e.* copy) from one roll to another, transcribe, enroll (*anew or differently*); hence, transfer, assign.

trānscurrō, -ere, -curri or -cucurri, -cursum [trāns+currō], *tr.*, run across, shoot across, speed across, dart across.

trānseō, -īre, -ivi or -ii, -itus [trāns+eō], *tr.*, go over, go across, pass over, cross; pass by or beyond, outstrip; pass; pass through, pierce, penetrate; *intr.*, go (*through*), pass; *of time*, pass by.

trānsferō, -ferre, -tuli, -lātus [trāns+ferō], *tr.*, bear or carry across, carry over, transfer, *lit. and fig.*

trānsfigō, -ere, -fixi, -fixus [trāns+figō], *tr.*, thrust one thing through another; pierce through and through, pierce, transfix.

trānsfixus: *see* trānsfigō.

trānsfōrmō, -āre, -āvī, -ātus [trāns+fōrmō], *tr.*, make into a new or different form, transform; alter, change.

trānsiliō, -ire, -silui, — [trāns+saliō], *tr.*, leap over or across, spring across or over, dart over.

trānsmissus: *see* trānsmittō.

trānsmittō, -ere, -misi, -missus [trāns+mittō], *tr.*, send across, convey across; *in fig. sense*, hand over, assign, transmit, transfer; *with ellipsis of sē*, pass over, hurry over, speed over, scud across.

trānsportō, -āre, -āvī, -ātus [trāns+portō], *tr.*, bear or carry across, convey across.

trānstrum, -i, n., a cross-beam, *esp. in a ship*; thwart for rowers, rowing-bench, seat.

trānsverberō, -āre, -āvī, -ātus [trāns+verberō], *tr.*, beat or strike through, pierce, penetrate.

trānsversus, -a, -um [trāns+vertō], *adj.*, turned across, lying or running across, athwart; **trānsversa, n. pl. acc. as adv.**, crosswise, athwart one's course

tremefaciō, -ere, -fēcī, -factus [tremō+faciō], *tr.*, cause to shake, make . . . tremble; alarm, terrify, appall. **tremefactus, -a, -um, pf. pass. prtcl.** as *adj.*, trembling, quaking.

tremefactus: *see* tremefaciō.

tremescō, -ere, —, — [*inceptive of* tremō], *intr.*, begin to tremble, shake; *tr.* (§ 130), tremble at, shudder at.

tremibundus, -a, -um [tremō], *adj.*, trembling, quivering.

tremō, -ere, -ui, —, intr., shake, quake, shiver, tremble; *tr.* (§ 130), tremble at, quake at, quake with fear at.

tremor, -ōris [tremō], *m.*, trembling, shaking, tremor.

trepidō, -āre, -āvī, -ātum, intr., hurry or bustle about, *esp. with fear*, hurry to and fro; *with infn.*, bestir one's self, make haste, hasten; be afraid, be in fear.

trepidus, -a, -um, adj., trembling, shaking, agitated, alarmed, bewildered, frightened, anxious; bustling, hurrying, restless.

trēs, tria, numeral adj., three.

tricorpor, -oris [trēs+corpus], *adj.*, with three bodies, three-bodied.

tridēns, -entis [trēs+dēns], *adj.*, with three teeth, three-pronged. *As noun*, **tridēns, -entis, m.**, a trident.

trietēricus, -a, -um, adj., biennial (*properly, kept every third year, but in Greek and Roman reckoning both limits or ends of a period of time were usually counted in*).

trifaux, -cis [trēs+faucēs], *adj.*, with three throats, three-throated.

trigintā, numeral adj., indeclinable, thirty.

trilix, -icis, adj., a technical term of weaving, woven with three leashes, triple-twilled; delicately (*i.e. elaborately*) woven; *freely*, three-ply, three-fold, triple.

Trinacria: *see* Trinacrius.

Trinacrius, -a, -um, adj., *properly, of (with) three promontories; hence, of Sicily, Sicilian (the three promontories are Pelorum, Pachynum, and Lilybaeum), Trinacrian. As noun, Trinacria, -ae*

(*sc. tellūs or terra*), *f.*, Trinacria, Sicily.

Triōnēs, -um, *m.*, the Triones, the constellations of the Greater and the Lesser Bear. See *Arctos*.

triplex, -icis [trēs+plicō], *adj.*, threefold, triple.

tripūs, -odis [trēs+a Greek word, meaning foot, akin to pēs], *m.*, a three-footed stand or seat, a tripod; *esp.*, the tripod on which sat the priestess of Apollo at Delphi, Greece.

tristis, -e, *adj.*, sad, sorrowful, wretched, mournful, gloomy; grim, severe, stern, sullen; sorrow-causing, dire, fell, baneful, fatal, fateful, shocking, dreadful, ill-omined, ominous.

trisulcus, -a, -um [trēs+sulcus], *adj.*, properly, with three furrows. *Fig.*, thrice cleft, three-forked, triple.

Tritōn, -ōnis, *m.*, Triton, a sea-god, son of Neptune and Amphitrite, famous for the skill with which he blew a conch or shell; in *pl.*, Tritons, sea-gods like Triton.

Tritōnia: see *Tritōnius*.

Tritōnis, -idis, *f.*, Tritōnis, a name of Minerva, = *Tritōnia*.

Tritōnius, -a, -um [Tritōn or Tritōnis, Tritōnis, a lake in Africa], *adj.*, of Tritonis, Tritonian. *As noun*, *Tritōnia*, -ae, *f.*, Tritōnia, a name of Minerva (*Pallas*); see § 279, *end.*

tritus: see *terō*.

triumphō, -āre, -āvi, -ātum [*cf.* *triumphus*], *intr.*, celebrate a triumph; *tr.*, triumph over, conquer, vanquish.

triumphus, -i, *m.*, a triumphal procession, *esp.* the splendid procession in which, after gaining a great victory, a general and his army were, by vote of the Senate, allowed to enter Rome, in order to go up to the Capitol and make a sacrifice of thanksgiving. *In general*, a triumph, victory.

Trivia: see *trivius*.

trivium: see *trivius*.

trivius, -a, -um [trēs+via], *adj.*, of or with three ways or roads. *As nouns*, *Trivia*, -ae, *f.*, Trivia or Diana (§ 282), goddess of cross-roads; *trivium*, -i or

-ii, *n.*, properly, a place where three roads meet, cross-roads, square.

Trōas, -adis, *f.*, a Trojan woman.

Trōia, -ae, *f.*, Troy. (1) A famous city in the western part of Mysia, Asia Minor, captured by stratagem by the Greeks after an unsuccessful siege of ten years. The city was also called *Ilium*. (2) The Troad, the district about the city of Troy. (3) A city and district in Epirus, Greece, ruled by Helenus. (4) Equestrian maneuvers, performed, according to tradition, by Trojan lads, in later days by Roman boys; also called the *lūdus Trōianus*.

Trōiānus, -a, -um [Trōia], *adj.*, Trojan. *As noun*, *Trōiānus*, -i, *m.*, a Trojan.

Trōilus, -i, *m.*, Troilus, son of Priam, slain by Achilles.

Trōiugena, -ae [Trōia+root of *gignō*], *m.*, one born in Troy, a Trojan.

Trōius, -a, -um [*cf.* *Trōs*, *Trōia*], *adj.*, of Troy, Trojan.

tropaeum, -i, *n.*, properly, a trophy, erected by a victorious army on a battlefield, to mark the point at which the rout of the enemy began; it consisted usually of a tree trunk, adorned with arms taken from the foe; in general, trophy, sign or proof of victory.

1. **Trōs**, *Trōis*, *m.*, a Trojan.

2. **Trōs**, *Trōis*, *m.*, Tros, a king of Phrygia, grandson of Dardanus and father of *Ilus*, *Assaracus*, and *Ganymedes*.

trucidō, -āre, -āvi, -ātus, *tr.*, cut to pieces, slaughter, butcher.

trudis, -is [*cf.* *trūdō*], *f.*, properly, a "shover," *e.g.* a pole or stake with which to push a boat, punting-pole, pike.

trūdō, -ere, *trūsī*, *trūsus*, *tr.*, push on or along, push, shove.

truncus, -a, -um, *adj.*, lopped off, hewn, stripped, trimmed; of trees, without leaves or branches; in general, maimed, mutilated, disfigured. *As noun*, *truncus*, -i, *m.*, the trunk of a tree (without leaves or branches), stem, stock; the trunk or body of a man.

tū, *tui*, *pl.* *vōs*, *pers pron.*, of the second person, thou, you.

tuba, -ae, *f.*, a trumpet, long and straight; *esp.*, a war trumpet.

tueor, tuēri, tuitus or tūtus *sum*, *tr.*, look at, gaze on, view, behold, watch; see to, watch, save, guard, defend, protect. **tūtus**, -a, -um, *pf. prtcl.*, in *pass. sense*, as *adj.*, well watched, guarded, protected, sheltered; *hence*, undisturbed, safe, secure; reliable, trustworthy; = *an adv.*, in safety, safely, quietly. *As noun*, **tūtum**, -i, *n.*, a place of safety, a haven, safety, security.

Tulla, -ae, *f.*, Tulla, a comrade of Camilla.

Tullus, -i, *m.*, Tullus, *i.e.* Tullus Hostilius, the third king of Rome, famous, like Romulus, for warlike prowess.

tum, *adv.*, used (1) of time, at that (this) time, in those (these) days, then, at such a time or crisis, under such circumstances, in that case, in that event; (2) in enumerations, then, thereupon, hereupon, in the second place, next, moreover, besides. **iam tum**, even then, even in those early days; **tum vērō**, introducing the most important point or critical moment, then indeed, then (if ever), then (*emphatic*).

tumeō, -ēre, -ui, —, *intr.*, swell, be swollen, *lit. and fig.*

tumidus, -a, -um [**tumeō**], *adj.*, swelling, swollen; of waves and the sea, rising (high), surging, towering; in *act. sense*, inflating, swelling. *Fig.*, puffed up, swelling, swollen.

tumultus, -ūs, *m.*, an uproar, din, noise, tumult, clamor, bustle, disorder, confusion; *esp.*, as a contemptuous term for an invasion by barbarians, *e.g.* the Gauls, uprising, the din of war, an alarm of war.

tumulus, -i, *m.*, a mound of earth, hillock, hill; *esp.*, a funeral mound, tomb.

tunc, *adv.*, at that time, then, at that moment; the word is, properly, more *emphatic than tum*, and points usually to a definite moment of time.

tundō, -ere, **tutudī**, **tūnsus**, *tr.*, beat, strike repeatedly, buffet. *Fig.*, buffet, assail.

tunica, -ae, *f.*, a tunic, a shirt, an undergarment, usually without sleeves, reaching in the case of men only to the knees, in the case of women to the ankles or the feet.

tūnsus: see **tundō**.

turba, -ae, *f.*, uproar, tumult, disturbance, confusion; by *metonymy*, a confused throng, a crowd (*an uncomplimentary term*); motley array, troop, crew, band, herd, flock.

turbātus: see 1. **turbō**.

turbidus, -a, -um [*cf.* **turba**, 1. **turbō**], *adj.*, confused, disordered; of clouds, tumbling, pitching, tossing, rolling; of liquids, troubled, turbid, muddy, murky, thick with something. *Fig.*, agitated, restless, troubled, excited, wild, anxious; = *an adv.*, wildly, excitedly.

1. **turbō**, -āre, -āvi, -ātus [*cf.* **turba**], *tr.*, disturb, throw into disorder or confusion, agitate, confound; drive in confusion, drive wildly, scatter, rout; *intr.* (§ 139), bestir one's self, be all astir. *Fig.*, disturb, trouble, confuse, perplex, bewilder, agitate, frighten, alarm. **turbātus**, -a, -um, *pf. pass. prtcl.* as *adj.*, in *lit. and fig. senses*, disturbed, agitated, excited, confused, bewildered; affrighted, frightened, panic-stricken, in panic, in confusion; angered, angry.

2. **turbō**, -inis, *m.*, a whirling or spinning round, an eddying motion, whirl; the whirling, hurling, casting (*e.g.* of the thunderbolt); by *metonymy*, anything that whirls or spins round, a whirl, whirling eddy (of smoke or water); whirlpool, maelstrom; *esp.*, a whirlwind, hurricane, vortex, cyclone, tornado, tempest.

tūreus, -a, -um [**tūs**], *adj.*, of frankincense, of incense.

tūricremus, -a, -um [**tūs** + **cremō**], *adj.*, incense-burning.

turma, -ae, *f.*, a troop of cavalry, consisting, properly, of thirty men, squadron; *freely*, cavalry; troop, band.

Turnus, -i, *m.*, Turnus, son of Daunus and the nymph Venilia, king of the Rutulians, with his capital at Ardea; he

led the Italian forces against Aeneas, but was at last vanquished and slain by the latter in single combat. See § 57.

turpis, -e, *adj.*, unseemly, unsightly, foul, squalid, disfigured. *Fig.*, of moral qualities, unseemly, base, shameful, disgraceful, loathesome, unmanly, grovelling.

turris, -is, *f.*, a turret, tower; *esp.*, a movable tower of several stories, fitted with wheels and full of men and military engines, which could be used for offensive or defensive movements.

turritus, -a, -um [turris], *adj.*, fitted with towers, turreted, tower-crowned. *Fig.*, tower-shaped, tower-like, towering, lofty.

tūs, **tūris**, *n.*, incense, frankincense.

tūtāmen, -inis [tūtor], *n.*, a defence, a protection.

tūtor, -ārī, -ātus sum [*cf.* tūtus, tueor], *tr.*, watch, protect, defend, befriend, support.

tūtus: see tueor.

tuus, -a, -um [tū], *poss. pronominal adj.*, thy, thine, your, yours. *As noun*, **tui**, -ōrum, *pl. m.*, your household, your people, your friends, comrades, subjects, etc.

Tydeus, -ei and -eos, *m.*, Tydeus, father of Diomedes, one of the Seven against Thebes.

Tydiūs, -ae, *m.*, son of Tydeus, a title of Diomedes.

tympanum, -ī, *n.*, drum, timbrel, tambourine, often like a modern tambourine with bells.

Tyndaris, -idis, *f.*, daughter of Tyn-dareüs (king of Sparta), a title or name of Helen.

Typhōeus, -ei and -eos, *m.*, Typhoeus, one of the giants who fought against Jupiter. See § 274.

Typhōius, -a, -um [Typhōeus], *adj.*, of Typhoeus, Typhoian.

tyrannus, -ī, *m.*, as term of honor, an absolute sovereign, king, ruler, lord; in bad sense, tyrant, despot.

Tyrēs, -ae, *m.*, Tyres, a Trojan, comrade of Aeneas.

Tyrius, -a, -um [Tyros], *adj.*, properly, of Tyre, Tyrian; freely, of Carthage,

Carthaginian. *As noun*, **Tyrii**, -ōrum, *pl. m.*, the Tyrians, the Carthaginians. **Tyros**, -ī, *f.*, Tyre, a celebrated city of Phoenicia, in Asia.

Tyrrhēnus, -a, -um, *adj.*, properly, of the Tyrrheni, a people of Asia, who, so tradition said, settled in Etruria, Tyrrhenian, Etruscan, Etrurian, Tuscan. *As noun*, **Tyrrhēnus**, -ī, *m.*, an Etruscan, a Tuscan.

Tyrrhidae, -ārum, *pl. m.*, the sons of Tyrrhus (herdsman of king Latinus).

U

1. **ūber**, -eris, *n.*, a teat, pap, dug, udder, breast that gives suck; breast, bosom, *lit. and fig.*; by metonymy, fertility, fruitfulness, richness.

2. **ūber**, -eris [*cf.* 1. ūber], *adj.*, fertile, rich, wealthy.

ubi, *adv. and conj.*, used of both place and time, (1) as interrogative, where, (2) as relative, where, wherever, when, whenever, as soon as, after.

ubique, *adv.*, properly, wheresoever, in any place soever; usually, anywhere, everywhere, on all sides, all around.

Ucalegōn, -ontis, *m.*, Ucalegon, a Trojan of importance; Homer makes him a friend and counsellor of Priam.

ūdus, -a, -um, *adj.*, wet, moist, damp, humid, watery.

Ūfēns, -entis, *m.*, Ufens. (1) A river in Latium. (2) An Italian, leader of the Aequi.

ulciscor, -ī, ultus sum, *tr.*, avenge one's self on a person, punish; avenge a person or a thing.

Ulixēs, -is or -ī, *m.*, Ulixes (in Greek called Odysseus, in English called Ulysses), a leader of the Greeks who besieged Troy, famed for his sagacity, his eloquence, and his craft.

ūllus, -a, -um, *gen. ūllius*, *pronominal adj.*, any at all, any; *as noun*, any one at all, any.

ulmus, -ī, *f.*, an elm-tree, elm.

ulterior, -ius, *gen. -iōris* [properly, comp. of a lost *adj.* **ulter**, beyond, on the other side], *adj.*, in comp., farther, further, remoter. **ulterius**, *n. sing.* as *adv.*, further, farther, (any) more,

longer. *In sup.*, **ultimus**, -a, -um, (1) of space, furthest, most remote, extreme, uttermost, last; = *an adv.*, at the end, (2) of time or order, earliest, original, last, final, (3) of rank, extreme, lowest, last, worst, meanest, severest. *As noun*, **ultima**, -ōrum, *pl. n.*, the end, the finish (*e.g. of a race*), the goal; one's end, destiny, fate.

ulterius: *see* **ulterior**.

ultimus: *see* **ulterior**.

ultor, -ōris [**ulcīscor**], *m.*, avenger, punisher.

ultrā [*cf.* **ulterior**], *adv.*, used (1) of place, beyond, on the other (*i.e. the farther*) side, beyond, farther, (2) of time, further, longer. *Fig.*, further, besides, more. *As prep. with acc.*, beyond, *lit. and fig.*, above.

ultrix, -icis [*cf.* **ulcīscor**, **ultor**], *f.*, an avenger; *as adj.*, avenging, vengeful.

ultrō [*cf.* **ultrā**], *adv.*, to the farther side; besides, in addition, moreover; of actions which go beyond or transcend what is required at a given moment or what might, under given circumstances, naturally have been expected, of one's own motion or accord, spontaneously, voluntarily; *freely*, taking the lead, first; under no constraint; actually, strange to say; **ultrō compellāre**, address without being first addressed.

ultus: *see* **ulcīscor**.

ululātus, -ūs [**ululō**], *m.*, howling, screaming, wailing; a howl, wail, shriek, scream, wild cry.

ululō, -āre, -āvī, -ātum, *intr.*, howl, wail, shriek; cry aloud, shout; of dogs and wolves, bay, bark, howl; resound, ring, echo; *tr.*, invoke or worship with loud cries.

ulva, -ae, *f.*, sedge, sedge grass, water grass.

Umbra, **Umbra**, **Umbrum**, *adj.*, of Umbria (a district in Italy, north of Latium, and east of Etruria), Umbrian. *As noun*, **Umbra**, **Umbrī** (*sc. canis*), *m.*, an Umbrian hound.

umbō, -ōnis, *m.*, properly, a convex elevation; *esp.*, the projection in the

centre of a shield, the boss or knob of a shield; by metonymy, a shield.

umbra, -ae, *f.*, a shade, shadow; gloom; darkness, *esp. that of death or of the underworld*; by metonymy, that which gives or makes shade, shade trees; a shade or spirit of one dead, ghost, spectre, apparition, phantom, vision; in *pl.*, the land of the shades, the underworld.

umbrifer, -fera, -ferum [**umbra** + **ferō**], *adj.*, shade-bearing, shade-giving, shady.

umbrō, -āre, -āvī, -ātus [*cf.* **umbra**], *tr.*, shade, shadow, cover.

Umbrō, -ōnis, *m.*, Umbro, an ally of Turnus, a priest and leader of the Marsi.

ūmectō, -āre, -āvī, -ātus [*cf.* **ūmeō**], *tr.*, wet, moisten.

ūmēns: *see* **ūmeō**.

ūmeō, **ūmēre**, —, —, *intr.*, be moist or wet. **ūmēns**, -entis, *pr. prtcl. act. as adj.*, damp, moist, dewy, watery, humid, dank.

umerus, -ī, *m.*, the shoulder of a human being.

ūmidus, -a, -um [*cf.* **ūmeō**], *adj.*, moist, damp, watery, liquid, dewy, rainy, vapory, dank.

umquam, *adv.*, at any time, ever.

ūnā: *see* **ūnus**.

ūnanimus, -a, -um [**ūnus** + **animus**], *adj.*, of one heart or mind, harmonious; sympathizing.

ūnctus: *see* **unguō**.

uncus, -a, -um [**uncus**, a hook], *adj.*, hooked, bent (*in*), crooked, curved; with **manūs**, bent, talon-like.

unda, -ae, *f.*, a wave, a sea billow; *freely*, water, spray, the waters, the sea. *Fig.*, stream, flood.

unde, *adv. and conj.*, used (1) as interrogative, whence, from what place, from what source, (2) as relative, whence; also = a prep. (usually **ex**, **ā**, or **dē**) with the *abl.*, from whom, from which.

undique, *adv.*, from all sides, from all parts or quarters; on all sides, on every hand, all around, everywhere.

undō, -āre, -āvī, -ātum [**unda**], *intr.*,

properly, wave, *i.e.* rise in waves or surges, roll in waves, surge, seethe. *Fig.*, of smoke, wave, eddy, rise in whirling eddies; of a caldron, seethe, surge, dance; of reins, fall in waving lines or curves, stream, hang free or loose; of blood, wave, stream.

undōsus, -a, -um [unda], *adj.*, wavy, billowy; wave-beaten, wave-washed.

unguis, -is, *m.*, a nail on a finger or toe; a claw, talon of birds or animals.

unguō, -ere, **ūnxi**, **ūnctus**, *tr.*, smear, anoint with any fat or oily substance.

ūnctus, -a, -um, *pf. pass. prtcl. as adj.*, smeared, *e.g.* with pitch, well greased, well pitched.

ūnus, -a, -um, *gen. ūnūs*, *adj.*, one, one and the same, same; one and one only, single, the sole, the only, alone; with intensive force, *esp. in conjunction with a comp. or sup. adj.*, the one (*in this sense often best rendered by an adv.*, the very, preëminently, especially); **ad ūnum**, to a man, or, freely, utterly, completely. *As noun*, **ūnum**, -ī, *n.*, the (one, *i.e.*) same place; **in ūnum venire**, to meet, *esp. in hostile spirit*, meet in combat. **ūnā** (*abl. sing. f. as adv.: sc. viā, parte, or operā*, work, errand, time, occasion), at the same time (*with*), along (*with*), together, in company, in unison.

urbs, **urbis**, *f.*, a walled town, a city (*a dignified term, applied only to places of importance, esp. to capital cities*), a city with its inhabitants.

urgeō, -ēre, **ursi**, —, *tr.*, press, press hard or closely; press onwards, drive on, force, drive; press down, weigh down, confine, hem in; press on in pursuit, press closely or sorely, pursue, assail, assault, attack, beset; *intr.* (§ 139), press (*one's self*) forward, press hotly on. *Fig.*, press down, weigh down, oppress, burden, overwhelm, beset, assail; press on a work, drive on, hurry, hasten, urge forward; urge on, incite, arouse, stimulate.

urna, -ae, *f.*, a water-jar, pitcher; *in general*, urn, jar.

urō, -ere, **ussi**, **ūstus**, *tr.*, burn, burn up, consume. *Fig.*, of the passions,

burn, inflame, fire, set on fire, consume; gall, torment, vex, harass, disturb, quiet, disturb.

ursa, -ae, *f.*, a she-bear, bear.

ūsquā, *adv.*, anywhere; at any time, ever.

ūsq̄ue, *adv.*, used (1) *properly of space, esp. with ad or ab*, all the way, (2) *of time*, ever, always.

1. **ūsus**: see **ūtor**.

2. **ūsus**, -ūs [**ūtor**], *m.*, a using, a making use of; use, employment, service; use, profit, enjoyment, benefit, advantage; intercourse, intimacy; **ūsus est**, with *abl.* (*properly, perhaps, there is service by means of, or, profit is secured by means of*), there is need of.

ut or **utī**. I. *As adv.*, in questions, independent or dependent, how, in what manner. II. *As relative adv. and conj.*, (1) *in comparisons*, as, even as, just as; **ut . . . sic**, **ut . . . haud aliter**, (*just*) as . . . so, (2) *like English as, in temporal clauses, esp. in the combination ut primum*, as, when, after, as soon as, (3) *in purpose clauses*, that, in order that, (4) *in a wish*, that.

utcumque, *adv. and conj.*, in whatever way, however.

uterque, **utraque**, **utrumque**, *pronominal adj.*, each one of two, each; the two, both.

uterus, -ī, *m.*, the womb; freely, belly

utī: see **ut**.

utinam, *adv. and conj.*, used in wishes, oh that, would that.

ūtor, **ūtī**, **ūsus sum**, *intr.*, construed with *abl.*, make use of, use, employ; take advantage of, enjoy, experience.

utrimque [**uterque**], *adv.*, from each side, from both sides; on each side, or both sides.

utrōque [**uterque**], *adv.*, to either side, to each side, in both directions.

uxōrius, -a, -um [**uxor**], *adj.*, of or pertaining to a wife; of a husband, excessively devoted to one's wife, uxorious, overfond.

V

vacca, -ae, *f.*, a cow, heifer.

vacō, -āre, -āvī, -ātum, *intr.*, be empty or vacant; be free from, be

without; *as imper. verb, esp. with a dependent infn. clause*, there is freedom or room to do something, there is leisure, there is time, it is permissible or allowable.

vacuus, -a, -um [*cf. vacō*], *adj.*, empty, vacant; open, free, clear, unobstructed; deserted, lonely.

vādō, -ere, —, —, *intr.*, go, walk, proceed; *esp.*, go quickly, rush, hasten.

vāde, *imper. as an exhortation, esp. in the combination vāde age*, up, on! speed thee!

vadum, -ī [*cf. vādō*], *n.*, a place through which one can go; *esp.*, a shallow place in water, shallow, shoal, ford; *freely, in pl.*, the waters, the sea, waters; the bottom of the sea, the depths.

vāgina, -ae, *f.*, a scabbard, a sheath.

vāgitus, -ūs [*cf. vāgiō*, squall], *m.*, a squalling, cry, wailing of young children.

vagor, -ārī, -ātus sum, *intr.*, go or move to and fro; stroll about, roam, rove, range, stray, wander. *Fig.*, fly abroad, spread abroad.

valēns: *see valeō*.

valeō, -ēre, -uī, -itum, *intr.*, be strong, be vigorous, be sturdy, have strength; be well, have health. **valē**, *imper. as greeting*, be strong, be well (*like English farewell, = fare well*), farewell, adieu, good-by. *Fig.*, be strong, be skillful, excel, have power or force, avail, be of use or service; *with infn.*, have (*the*) power, be able, can. **valēns**, -entis, *pr. prtcl. act. as adj.*, strong, stout, sturdy; powerful.

validus, -a, -um [*cf. valeō*], *adj.*, strong, sturdy, stout, stalwart, vigorous, powerful.

vallēs or vallis, -is, *f.*, valley, vale, glen.

vallis: *see vallēs*.

vallum, -ī [*cf. vallus*, stake, paling], *n.*, a rampart of earth set with stakes or palings, a stockade, fortification, intrenchment.

vānus, -a, -um, *adj.*, empty; *with gen.*, empty of, void or destitute of. *Fig.*, empty, substanceless, unsubstantial; vain, idle, groundless, fruitless; false, deceitful, lying.

vapor, -ōris, *m.*, steam, vapor; *by metonymy*, heat, fire.

variō, -āre, -āvi, -ātus [*cf. varius*], *tr.*, make varied, vary, diversify; *intr.* (§ 139), vary, change, shift, wave.

varius, -a, -um, *adj.*, different, diverse, of different sorts or kinds, various, varied; *of a single thing*, varied, variegated, spotted, mottled, party-colored. *Fig.*, varying, changing, shifting, changeful, inconstant.

vāstātor, -ōris [*vāstō*], *m.*, a desolater, ravager, destroyer.

vāstō, -āre, -āvi, -ātus [*vāstus*], *tr.*, make or lay waste, make desolate, destroy.

vāstus, -a, -um, *adj.*, desolate, waste, empty, desert; *frequently, like im-mānis*, of size that frightens or appalls; hence, vast, huge, immense, enormous, mighty, wide-spreading, measureless; *of sound*, mighty, loud, deafening; also, awful, fearful, dreadful, frightful.

vātēs, -is, *c.*, a seer, soothsayer, diviner, prophet, prophetess; a poet (*thought of as one inspired*), bard.

-ve, *conj.*, or (*strictly it does not, like aut, mark a sharp difference, but leaves the reader or hearer free to choose between the matters presented; this distinction however, does not always hold in verse*); often used where English employs and; used in questions, where in English the connective is usually omitted.

vectō, -āre, -āvi, -ātus [*freq. of vehō*], *tr.*, carry, bear, transport, convey.

vectus: *see vehō*.

vehō, -ere, vexī, vectus, *tr.*, bear, carry, convey; *in pass., with nāvī, nāvibus, equō, etc.*, expressed or to be understood, (*be borne, i.e.*) sail, ride, journey, go. *Fig.*, bring, bring in, usher in.

vel [*imper. of 1. volō ?*], *conj.*, used to introduce an alternative merely as a matter of choice or preference, properly, choose you, take your choice; or, if you please, or; **vel . . . vel**, either . . . or; *as intensifying adv.*, even.

vēlāmen, -inis [*vēlō*], *n.*, a covering; a garment, robe, a veil.

vēlātus: *see* **vēlō**.

Velinus, -a, -um, *adj.*, of Velia (a town on the coast of Lucania, Italy), Vellian, Veline.

vēlivolus, -a, -um [**vēlum**+2. **volō**], *adj.*, properly, of ships, sail-flying; of the sea, sail-flying, sail-covered, studded with sails or ships.

vellō, -ere, **velli**, **vulsus**, *tr.*, pluck, pull, pull out, pluck out, pull up, tear out, tear up; tear or force away, wrench away.

vellus, -eris, *n.*, a fleece, *esp.* as shorn from the sheep; freely, sheepskin (with the fleece on); by metonymy, of things made of wool, woolen bands, fillets.

vēlō, -āre, -āvi, -ātus, *tr.*, cover, cover up, wrap up, shroud, veil, clothe (*lit.* and *fig.*); wreathe, deck, adorn. **vēlātus**, -a, -um, *pf. pass. prtcl.* as *adj.*, crowned, veiled, decked; filleted (*sc. vittis*); with **antemnae**, sail-clad.

vēlōx, -ōcis, *adj.*, swift, fleet, rapid, speedy.

vēlum, -ī, *n.*, a covering (*e.g.* of a tent), curtain, cloth, canvas; *esp.*, a sail; **vēla dare**, spread the sails, set sail; **vēla facere**, make sail.

velut or **velutī**, *adv.* and *conj.*, used in comparisons (1) involving a fact, just as, even as, precisely as, as, (2) involving a hypothesis, as = **velut si**, as if, (3) to introduce an illustration of a general statement, so for example, for instance, just so, so.

vēna, -ae, *f.*, a vein, artery. *Fig.*, a vein of stone or metal.

vēnābulum, -ī [**vēnor**], *n.*, a hunting-spear, long and heavy, not hurled, but held firmly in hand, to receive an animal as it charged.

vēnātor, -ōris [**vēnor**], *m.*, a hunter, huntsman. *As adj.*, hunting.

vēnātrix, -icis [**vēnor**], *f.*, a huntress.

vēnātus, -ūs [**vēnor**], *m.*, hunting, the chase.

vēndō, -ere, -didī, -ditus [**vēnum**, sale,+dō], *tr.*, put out on sale, sell. *Fig.*, sell, betray.

venēnum, -ī, *n.*, a potion, a drug; *esp.*, poison, venom. *Fig.*, the poison or venom of love and passion.

venerābilis, -e [**veneror**], *adj.*, worthy of reverence, venerable, reverend, venerated, revered, holy.

veneror, -ārī, -ātus sum, *tr.*, reverence, view with holy or religious awe, worship, adore; (make worship to in sense of offering prayer to), beseech, implore, supplicate.

venia, -ae, *f.*, favor, kindness, graciousness, indulgence; pardon, forgiveness; a favor, boon.

veniō, -īre, **vēni**, **ventum**, *intr.*, come or go, in both *lit.* and *fig.* senses; with **ad**, **in**, or **sub**, or with *acc.* of limit of motion (§127), come to, arrive at, enter, reach, attain; come forth, appear, rise, arise; come from, spring from. **ventūrus**, -a, -um, *fut. prtcl. act.* as *adj.*, coming, to come, future. *As noun*, in *n. pl.*, the future.

vēnor, -ārī, -ātus sum, *intr.*, hunt, go on a hunt. **vēnāns**, -antis (*pr. prtcl.* as *noun*), *m.*, hunter, huntsman.

venter, -tris, *m.*, the belly, paunch, maw.

ventōsus, -a, -um [**ventus**], *adj.*, windy, stormy; of bellows, puffing. *Fig.*, windy, like the wind, puffed up, empty, vain.

ventus, -ī, *m.*, the wind, air; with more or less conscious personification, a wind-god.

Venulus, -ī, *m.*, Venulus, an Italian sent as a messenger to Diomedes at Arpi.

Venus, -eris, *f.*, the goddess Venus (§280); wife of Anchises and mother of Aeneas; by metonymy (§189), love, passion.

veprēs, **vepris**, *m.*, thorn-bush, briar-bush, bramble-bush, bush.

verber, -eris, *n.*, a lash, whip, scourge; a blow, stripe, stroke; a beating, flapping (*of wings*).

verberō, -āre, -āvi, -ātus [**verber**], *tr.*, lash, scourge, *lit.* and *fig.*; beat, smite, strike.

verbum, -ī, *n.*, a word, utterance; *esp.* in *pl.*, (*word, i.e.*) a speech, address, harangue; mere words, idle or empty talk, talk.

vērē [**vērus**], *adv.*, truthfully, truly, rightly, correctly; really.

vereor, -ēri, **veritus sum**, *tr.*, feel awe of, fear, dread; *intr.*, or *with dependent clause*, fear, be concerned, be anxious; *with infn.*, be afraid or fear (to), shrink from doing something.

vergō, -ere, —, —, *tr.*, bend, turn, incline; *intr.* (§ 139), turn, incline, sink.

veritus: see **vereor**.

vērō: see **vērus**.

verrō, -ere, **verri**, **versus**, *tr.*, sweep, brush, scour. *Fig.*, sweep, sweep along, sweep away, drive (on); *with aequora, caerula, vada, etc.*, (sweep, drive by the action of oars; hence) churn (up), sweep over, skim over.

versō, -āre, -āvi, -ātus [*freq. of vertō*], *tr.*, turn, turn over, twist, whirl (about), roll over or about; *with currum*, roll, wheel, guide, drive; upturn, *lit. and fig.*, overturn, overthrow, ruin. *Fig.*, turn over or revolve in one's mind, think over, ponder, meditate on; plan, devise; *with dolōs*, (shift, shuffle; hence) ply, practice, work out; disturb, agitate, vex.

1. **versus**: see **vertō**.

2. **versus**, -ūs [**vertō**], *m.*, properly, the act of turning, a turn; hence, a furrow (a "turn" across a field); in general, line, row; tier or bank of oars.

vertex, -icis [**vertō**], *m.*, a whirl, esp. of water, eddy, whirlpool, maelstrom, vortex; an eddy of flame, whirling or circling flame or fire; the crown or top of the head, the head; by metonymy, the head, top, summit of anything, peak, pinnacle; mountain-top, mountain; *with caeli*, peak, pinnacle, height, vertex, zenith. **ā vertice**, from above.

vertō, -ere, **verti**, **versus**, *tr.*, turn, *lit. and fig.*, turn round or about, whirl (round); **terga vertere**, turn one's back in flight, flee; turn away, drive back, drive off or away, rout, vanquish, conquer; (turn, i.e.) guide, direct, control, rule, sway; turn up, upturn, overturn, turn over, overthrow, destroy, ruin; change, alter, transform; *in pass.*, with middle force, turn one's self, turn, revolve: of time and similar ideas, roll on, move on,

pass (by): move about freely, range widely, be: turn on something as on a pivot, be lodged in, depend on; *intr.* (§ 139), turn.

verū, -ūs, *n.*, a spit for roasting meats.

vērūm: see **vērus**.

vērus, -a, -um, *adj.*, true, real, genuine, actual, sincere, undisguised. *As noun*, **vērūm**, -ī, *n.*, the truth, what is true. **vērō** (*abl. sing. of the adj.*; *sc.*, perhaps, **modō**), *adv.*, truly, verily, in truth, in reality, indeed; *with ironical force*, forsooth, surely. **vērūm**, *n. sing.*, used first as *adv.*, in truth, truly, then as *conj.*, (as to what is really true), but in truth, but, yet, however.

vēsānus, -a, -um, *adj.*, insane, mad, crazy, frenzied, witless.

vescor, -ī, —, *intr.*, construed with *abl.*, feed on, eat; feast on, enjoy; *without a dependent case*, dine, feast.

vesper, **vesperis** and **vesperi**, *m.*, the evening; the evening-star; by metonymy, the West. Personified, **Vesper**, **Vesperis** and **Vesperi**, *m.*, the Evening.

Vesta, -ae, *f.*, the goddess Vesta (§§ 296-298), goddess of household purity and family life.

vester, **vestra**, **vestrum** [originally **voster**; cf. **vōs**], *pronominal adj.*, your, yours.

vēstibulum, -ī, *n.*, properly, fore-court, entrance-court (in the more splendid houses or palaces at Rome the main façade, with the entrance, stood back from the street; on either side wings ran out to the street line. The open court between the wings was the **vēstibulum**); the word, however, was loosely used of the actual entrance of the building or its front part; hence, entrance, forepart.

vestigium, -ī or -īī, *n.*, footstep, step, footprint; trail, course; *freely*, track, trace, token; by metonymy, foot.

vestigō, -āre, —, —, *tr.*, track (out), trace; search for, seek after.

vestiō, -īre, -īvi or -īī, -itus [cf. **vestis**], *tr.*, clothe, dress, *lit. and fig.*, deck, adorn.

vestis, -is, *f.*, a garment, robe, vestment; *in coll. sense*, clothing, raiment,

vesture, apparel; *freely*, coverlet, curtain, tapestry, drapery.

vetō, -āre, -uī, -ītus, *tr.*, prohibit, forbid; oppose, advise or counsel against; *with infin.*, forbid, prevent, hinder.

vetus, -eris, *adj.*, properly, of things existing now as they have long existed, long-standing, time-honored, ancient, old, aged; = **antīcus**, of olden times, old-time, the old, former, ancient.

vetustās, -ātis [**vetus**], *f.*, length of days, lapse or duration of time, the ages.

vetustus, -a, -um [**vetus**], *adj.*, time-honored, hoary, ancient, old.

vexō, -āre, -āvī, -ātus [*freq. of vehō*], *tr.*, properly, carry to and fro, shake, toss. *Fig.*, plague, harass, harry, torment, vex.

via, -ae, *f.*, a way, a road, a path, *lit. and fig.*; *esp.*, a broad path, highway, street; route, passage, course; journey, journeying; (*a way, i.e.*) means, mode, manner, course of action or procedure.

viātor, -ōris [**via**], *m.*, a wayfarer, traveler.

vibrō, -āre, -āvī, -ātus, *tr.*, set in tremulous motion, move rapidly to and fro, shake, swing, brandish; *intr.* (§ 139), dart to and fro, quiver, tremble. **vibrāns**, -antis, *pr. prtcpl. act. as adj.*, quivering, vibrating, darting, flashing, vibrant or vibrating.

vicinus, -a, -um [**vicus**, a quarter, a street], *adj.*, belonging to the same quarter or street. near, neighboring, adjoining; near to, adjacent (*to*). *As noun*, in all three genders, construed with *gen.*, neighbor (*of*).

vicis (*gen.*), **vicem** *acc.*, **vice** *abl.*, **vicēs** *nom. and acc. pl.*, **vicibus** *dat. and abl. pl.*, defective noun, *f.*, properly, reciprocal action or interplay of forces, *etc.*, change, interchange, exchange, alternation, succession; the changes and chances of life, vicissitudes of fortune, fate, fortune, lot; part, rôle, function, duty; (*the interchange, i.e.*) the give and take of close combat, encounter.

vicissim [**vicis**], *adv.*, in turn, in (*one's, his, their*) turn, on the other hand, again.

victima, -ae, *f.*, an animal for sacrifice, a victim, sacrifice, offering.

victor, -ōris [*cf. vincō*], *m.*, conqueror, victor; *as adj.*, conquering, victorious, triumphant.

victōria, -ae [**victor**], *f.*, victory, conquest, triumph, success. *Personified*, **Victōria**, -ae, *f.*, Victory, conceived of as a goddess.

victrix, -icis [*cf. vincō*], *f.*, a woman who conquers, victor; *as adj.*, conquering, victorious, successful.

victus: *see vincō.*

victus, -ūs [**vivō**], *m.*, that which supports life, food, nourishment, sustenance.

videō, -ēre, **vidī**, **visus**, *tr.*, see, behold, *lit. and fig.*, look upon, mark, observe, note; live to see, witness, experience, undergo; see to something, take care, take heed; *in pass.*, often = seem, appear; *in impers. pass.*, **vidētur**, **visum est**, either without case or with *dat.*, it seems (*seemed*) good to, one deems (*it*) best, resolves, determines. **visum**, -ī (*pf. pass prtcpl. as noun*), *n.*, sight, vision, apparition; omen, portent.

vigeō, -ēre, -uī, —, *intr.*, be lively, be strong or vigorous, thrive. *Fig.*, flourish, prosper, be in good repute, be held in honor and esteem.

vigil, -ilis, *adj.*, wide awake, wakeful, watchful, alert, sleepless, *lit. and fig.* *As noun*, **vigil**, -ilis, *m.*, a watchman, sentinel.

vigilō, -āre, -āvī, -ātum [*cf. vigil*], *intr.*, be wide awake, be on watch, be watchful or vigilant; wake, awake.

vigintī, numeral *adj.*, indeclinable, twenty.

vigor, -ōris [*cf. vigeō*], *m.*, liveliness, activity, vigor, force, energy; glow of life, life.

villus, -ī, *m.*, a coarse, shaggy hair of an animal, hair, bristle; *in pl.*, the nap of cloth.

vimen, -inis, *n.*, a pliant twig, wither, osier; *freely*, twig, shoot, stem.

vinciō, -ire, vinxī, vinctus, tr., bind, bind up, tie up; fasten, fetter.

vinculum: *see* **vinculum.**

vincō, -ere, vici, victus, tr., conquer, *lit. and fig.,* vanquish, overcome, overpower, defeat, subdue, surpass, excel, outstrip; *intr.,* be victorious, conquer, win, prevail.

vinctus: *see* **vinciō.**

vinculum or vinculum, -i [vinciō], n., a fastening; *esp.,* a bond, fetter, chain; cord, rope, cable, hawser; *by metonymy,* a gauntlet, cestus, *as closely binding or wrapping the hand and arm.* *Fig.,* bond, tie.

vinciō, -āre, -āvi, -ātus, tr., lay legal claim to a thing; lay legal claim to a person, *esp. to maintain his right to freedom; hence,* set free, rescue, preserve.

vinum, -i, n., wine.

violābilis, -e [violō], adj., that may, can, or ought to be violated, to be violated, violable.

violētia, -ae, f., violence, fury, frenzy, ferocity.

violētus, -a, -um, adj., violent, furious, impetuous.

violō, -āre, -āvi, -ātus, tr., do violence to, outrage, injure. *Fig.,* outrage, profane, pollute, defile, stain.

vīpereus, -a, -um [vīpera, viper, serpent], adj., of a snake, snaky.

vir, viri, m., a male person, a man; *as a term of honor,* a true man, warrior, hero; a husband.

virectum, -i, n., a grassy spot, a green place, a green sward; *freely,* thicket.

vireō, -ēre, -uī, —, intr., be green, flourish, grow, thrive, bloom, blossom.

virga, -ae, f., a twig, a slender green branch; *by metonymy,* a wand, rod, staff.

virgātus, -a, -um [cf. virga, in sense of stripe], adj., striped.

virgeus, -a, -um [virga], adj., of twigs or rods, of osiers, of brushwood.

virgineus, -a, -um [virgō], adj., of a maiden, maiden, virgin.

virgō, -inis, f., a maiden, a maid, a virgin.

virgultum, -i, n., bush, copse, thicket; a bush, a shrub; a bough, a branch.

viridāns: *see* **viridō.**

viridis, -e, adj., green, verdant, fresh. *Fig.,* green, fresh, blooming, vigorous, sturdy.

viridō, -āre, —, — [viridis], intr., be green. **viridāns, -antis, pr. prtcl. act. as adj.,** green, verdant.

virilis, -e [vir], adj., of or pertaining to a man, male, masculine; worthy of a man, manly, a true man's.

virtus, -ūtis [vir], f., manliness, manhood; bravery, courage, prowess, heroism, valor; excellence, merit, worth, virtue; *by metonymy (embodied valor, valor itself, i.e.)* a manly, warlike band.

vis, vis, f., in sing., physical strength or force, power, might, vigor, and, very often, hostile strength, fury, violence; *hence, vi, abl. sing. as adv.,* forcefully, violently, furiously, insistently; *in pl.,* strength, power, might, vigor, energy, ability, prowess.

viscum, -i, n., the mistletoe.

viscus, -eris, n., usually in pl., the flesh, or, more properly, all that lies between the skin and the bones; the viscera, *i.e. the inner parts of an animal body,* the inwards, the entrails (*esp. as used in divination: see exta*); the vitals, the heart, the bowels. *Fig.,* bowels, vitals, heart.

visō, -ere, visi, visus [videō], tr., go to see, visit; look at closely, examine, view.

visum: *see* **videō.**

1. **visus:** *see* **videō.**

2. **visus, -ūs [videō], m.,** a seeing, looking, gaze, look, glance; the power of sight, sight; *something seen,* a sight, vision.

vita, -ae [akin to vivō], f., life, existence; the life-giving principle, the breath of life, the soul; shade, spirit; (*life, i.e.*) career, history, course of life, mode of living.

vitālis, -e [vita], adj., of or pertaining to life, vital.

vitō, -āre, -āvi, -ātus, tr., avoid, shun.

vitta, -ae, f., properly, a band or ribbon going around the head. *with ends*

(called *taeniae*) hanging down on either side, a headband, a fillet (worn also by victims or carried on olive branches).

vitulus, -ī, *m.*, a bullock, a (bull) calf.

vividus, -a, -um [vīvō], *adj.*, living, full of life, *lit. and fig.*, lively, spirited, vigorous, ardent.

vivō, -ere, **vixi**, **victum**, *intr.*, live, be alive. *Fig.*, live, live on, keep or stay alive, linger, remain.

vivus, -a, -um [*cf.* vīvō], *adj.*, living, alive; = *an adv.*, in life, during life; by metonymy, enduring, lasting, permanent, immortal. *Fig.*, of water, living, running, fresh; of features, living, breathing, speaking; of stones, etc., living, natural. *As noun*, **vivus**, -ī, *m.*, a living being, living creature, a mortal.

vix, *adv.*, properly, with difficulty, hardly; hence, feebly, ineffectually; of time, scarcely, scarce, hardly; **vix tandem**, after a long time, at last, at length, finally.

vōciferor, -ārī, -ātus sum [vōx + ferō], *intr.*, lift one's voice, cry out; *tr.* (§ 130), cry out, utter aloud, exclaim.

vccō, -āre, -āvī, -ātus, *tr.*, call (*in a wide variety of senses, lit. and fig.*); summon, invite, welcome; call to, call for; = **convocō**, call together, gather, assemble; call for, demand; call to or upon the gods, pray to, invoke, appeal to; call by name, name.

volātilis, -e [2. volō], *adj.*, flying, winged. *Fig.*, of a missile, winged, swift, speedy.

Volcēns, -entis, *m.*, Volcens, a leader of the Latin cavalry.

volēns: see 1. volō.

volitō, -āre, -āvī, -ātum [*freq.* of 2. volō], *intr.*, flit or fly about, fly to and fro. *Fig.*, of leaves, fly or flutter about; of ashes, whirl (round); of persons, the shades, etc., flit about, move to and fro.

1. **volō**, **velle**, **voluī**, —, *tr.*, or with dependent clause as object, wish, desire, seek, will, be willing, be minded, consent, decree, determine, decide, command, ordain; wish (for one's self),

design, purpose; hence, in the phrase **quid vis, vult**, etc. (*sc. tibi, sibi, etc.*), mean, signify; (*wish that a thing shall be so; hence*) claim, maintain, assert, declare. **volēns**, -entis, *pr. prtcl.* *act. as adj.*, willing, cheerful, ready, gracious, propitious; = *an adv.*, willingly, graciously, with my (*your, etc.*) consent.

2. **volō**, -āre, -āvī, -ātum, *intr.*, fly, fly about, flit. *Fig.*, fly, flit, move swiftly or quickly, speed, dart, shoot, hurry, hasten; flutter, wave; (*fly, i.e.*) be thrown, be hurled. *As noun*, **volantēs**, -um, *pl. c.*, flying creatures, birds.

Volscus, -a, -um, *adj.*, of the Volsci, an important people of southern Latium, Volscian. *As noun*, **Volsci**, -ōrum, *pl. m.*, the Volsci, the Volscians.

volucer, -cris, -cre [2. volō], *adj.*, flying, winged. *Fig.*, winged, flying, fleeting, swift, fleet, rapid. *As noun*, **volucris**, -cris, *f.*, a winged creature, a bird.

volūmen, -inis [volvō], *n.*, a roll, fold; coil, esp. of a snake, spire.

voluntās, -ātis [*cf.* 1. volō], *f.*, wish, will, desire, pleasure; sanction, consent; good will, favor.

voluptās, -ātis, *f.*, pleasure, delight, joy (*in*), enjoyment; by metonymy (§ 186), source of delight.

volūtō, -āre, -āvī, -ātus [*freq.* of volvō], *tr.*, roll, roll or turn about; with reflexive pron., or in pass., with middle force, roll about, wallow, writhe, grovel. *Fig.*, cause to roll, roll out or forth, send; (*roll or turn over in one's mind*), revolve, ponder, consider, meditate (*on*).

volūtus: see volvō.

volvendus: see volvō.

volvō, -ere, **volvi**, **volūtus**, *tr.*, roll turn, twist; roll about, turn or tumble about, toss about, buffet; roll on or onwards, drive, force; roll forth or up, toss up, send up; roll out, unroll, unfold (*e.g. a book*); hence, of the *Parcae*, (*unfold the fates or destiny, i.e.*) decree, ordain; *intr.* (§ 189), or in pass., with

middle force, roll, roll about or over, roll or move on, glide on: *of tears*, roll down, pour down, flow: *of time*, roll on, roll (*round*), pass (*by*): revolve, glide on. *Fig.*, turn over or revolve *in mind*, ponder, consider, meditate (*on*); order, arrange, appoint. **volvendus**, -a, -um, *gerundive as adj.*, rolling, revolving, circling.

vomō, -ere, -uī, -itus, *tr.*, throw up, belch forth, vomit. *Fig.*, vomit, pour out, send forth, spurt forth, shoot forth, discharge.

vorāgō, -inis [*cf.* **vorō**], *f.*, abyss, gulf, whirlpool; watery depths, deep waters, deeps.

vorō, -āre, -āvi, -ātus, *tr.*, swallow up, devour. *Fig.*, swallow (*up*), engulf.

vōs: see **tū**.

vōsmet: see **tū**. See also **egomet** under **ego**.

vōtum: see **voveō**.

vōtus: see **voveō**.

voveō, -ēre, **vōvī**, **vōtus**, *tr.*, promise solemnly to a god, either in return for a favor received or on condition that a desired favor be granted by the god, vow; devote, consecrate. **vōtum**, -ī, (*pf. pass. prtcl. as noun*), *n.*, a solemn promise and vow, a vow; a votive offering, offering, sacrifice; a prayer (*as the accompaniment of a vow*); freely, wish, desire.

vōx, **vōcis** [*cf.* **vocō**], *f.*, a voice, cry, call, sound, tone; the voice; a word, an utterance, a speech, a note, a song; speech, language; **vōcem rumpere**, make speech break forth, break into speech, break the silence.

Vulcānius, -a, -um [**Vulcānus**], *adj.*, of or belonging to Vulcan, Vulcan's, Vulcanian; *by metonymy*, fiery.

Vulcānus, -ī, *m.*, Vulcan, the god of fire and of the working of metals by fire; see § 284.

1. **vulgō**, -āre, -āvi, -ātus [*cf.* **vulgus**], *tr.*, spread among the multitude,

spread abroad, make common property, noise abroad, make known, publish, herald.

2. **vulgō**: see **vulgus**.

vulgus, -ī, *n.*, and, rarely, *m.*, the multitude; *esp.*, the common people, the populace, the rabble, the mass, the mob; the rank and file of an army, or, *in fig. sense*, of a herd of deer; *by metonymy*, of any company, crowd, throng, mass. **vulgō**, *abl. sing. as adv.*, properly, in (*throughout*) the multitude, or, perhaps, rather, in a mass, in masses; hence, everywhere, all about, on every hand.

vulnificus, -a, -um [**vulnus**+**faciō**], *adj.*, wound-dealing, wounding, destructive.

vulnus, -eris, *n.*, a wound, *lit. and fig.*; pang, pain, sorrow; (*wound, i.e.*) cut, incision in a tree; *by metonymy*, of that which deals a wound, blow, stroke, weapon.

vulsus: see **vellō**.

vultur, -uris, *m.*, a vulture.

vultus, -ūs, *m.*, the expression of the face as distinct from the features, look, aspect, mien; the face, visage, the countenance; *in pl.*, the features.

X

Xanthus, -ī, *m.*, Xanthus. (1) A river near Troy. (2) A river in Epirus, named by Helenus after the Trojan Xanthus. (3) A river in Lycia, near a town of the same name, a favorite haunt of Apollo.

Z

Zacynthos, -ī, *f.*, Zacynthos, an island in the Ionian Sea, west of the Peloponnesus.

Zephyrus, -ī, *m.*, Zephyrus, the west wind, usually gentle and favorable, but occasionally stormy; freely, either personified or as a common noun, a zephyr, gentle wind, favoring breeze or gale.

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